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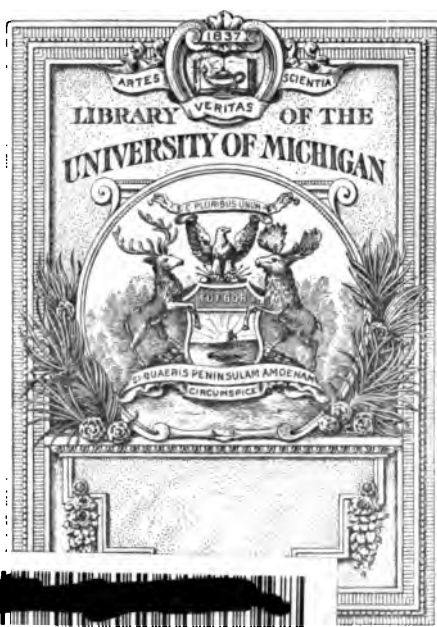
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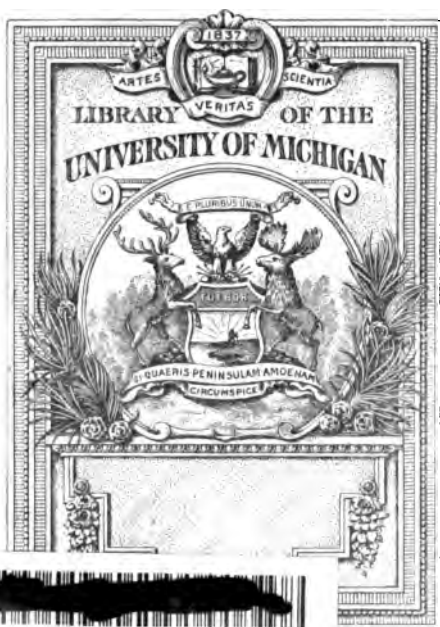


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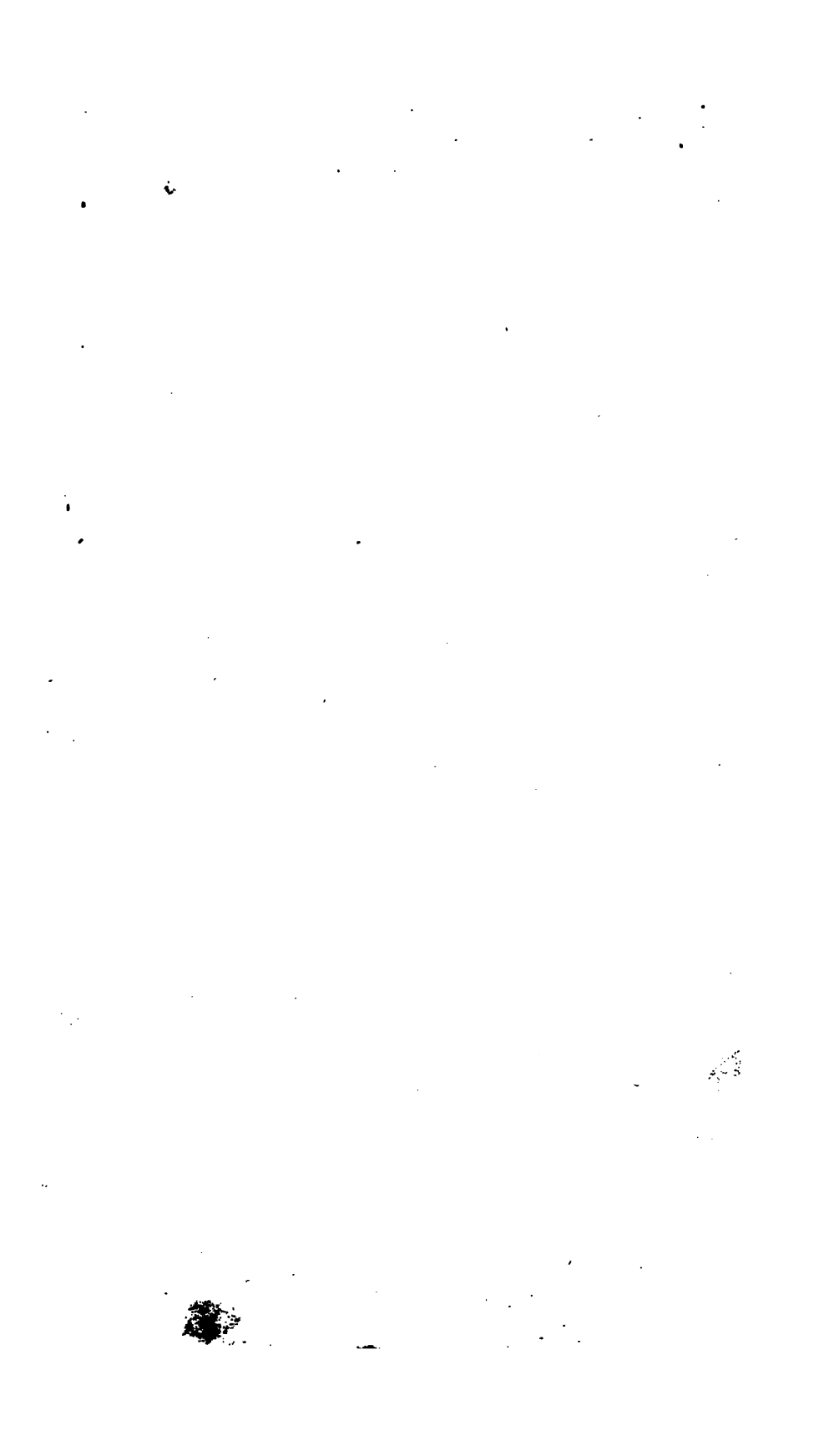
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THE
CLASSICAL JOURNAL:

FOR
SEPTEMBER AND DECEMBER, 1820.

VOL. XXII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάντα
Νῆϊς ἔφους Μουσέων, ῥίψον ἄ μὴ νοέεις.

EPIGR. INCERT.

T

London:

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1820.

ERRATA ET CORRIGENDA.

No. XXXIX. p. 73. l. 7. habet, *read* habeat
l. 12. ablative, *read* dative or ablative

No. XL. p. 290. l. 20. *read* constabit
p. 304. not. l. 4. *read* admovebe
p. 305. l. pen. *read* Huntius
l. ult. *read* reperit

No. XLL. p. 113. v. 7. *read* ἀπρᾶγα
p. 114. v. 47. *read* ἀγόμενον
p. 117. v. 134. *read* ἀγόμενον
p. 180. l. 23. *read* Epicharmi.

No. XLII. p. 220. *end of note at bottom add*: imparted to every thing from its proper cause. Every thing therefore is converted to its proper cause. And consequently other motions are converted to the motions of the soul. But that which is the object of conversion to any thing, is that for the sake of which that thing subsists; i. e. it is the final cause. The motions of the soul therefore are the final causes of all other motions.

p. 257. l. 29. *quid sit*
p. 260. l. 14. *erunt*
p. 371. l. 4. from bottom, *Endem.*

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THE
CLASSICAL JOURNAL.

Nº. XLIII.

SEPTEMBER, 1820.

ON THE
ORIGIN, PROGRESS, PREVALENCE, AND
DECLINE OF IDOLATRY.

BY THE REV. GEORGE TOWNSEND.

PART II.—[Continued from No. XLII. p. 331.]

SECTION I.

*Preliminary Observations, and Notice of the chief Works on
the subject.*

THE next great work which presents itself to the attention of the student on this subject, is, "The Origin of Pagan Idolatry" by Mr. Faber. Having the good fortune to be the last in his researches, Mr. Faber has combined in one splendid and imposing system, all the knowledge of his predecessors; and he has examined their several labors with the skill of a critic, the learning of a scholar, the taste and impartiality of a gentleman. He writes in that flowing, unaffected, and easy style, which is induced only by abundance of materials, and the consciousness of serving a good cause. The reader is as completely carried away by the interest of the subject, and the earnestness of the writer, as if he was reading a new and popular novel, instead of a voluminous work on one of the most difficult questions in theological learning. This is no small praise; it is well deserved, and freely bestowed. The magnificent and beautiful system which Mr. Faber has constructed, will always be considered, among those who delight in such pursuits, as an impa-

ishable monument of genius, talent, and research. If I venture to propose an objection to some of the ornaments of this temple; to suggest alterations in one part, and improvements in another; it is done with the conviction, that they are such as Mr. Faber would have approved, if they had been suggested to him at the commencement of his plans.

The chief points, which Mr. Faber wishes to establish, and the course of argument with which he defends them, cannot be better related, than by giving the general design of his whole work in his own language.—“The various systems of Pagan Idolatry in different parts of the world correspond so closely, both in their evident purport and in numerous points of arbitrary resemblance, that they cannot have been struck out independently, in the several countries where they have been established; but must have all originated from some common source. But, if they all originated from a common source, then either one nation must have communicated its peculiar theology to every other people in the way of peaceful and voluntary imitation; or that same nation must have communicated it to every other people through the medium of conquest and violence; or lastly all nations must in the infancy of the world have been assembled together in a single region and in a single community; they must at that period, and in that state of society, have agreed to adopt the theology in question, and must thence as from a common centre have carried it to all quarters of the globe.”

“These are the only three modes, in which the universal accordance of the Gentiles in their religious speculations can possibly be accounted for. But, as the incredibility of the first, and as the equal incredibility and impossibility of the second, may be shown without much difficulty; the third alone remains to be adopted. Now this third mode both perfectly harmonises with the general purport of Heathen Idolatry, and minutely accords with an historical fact which is declared to us on the very highest authority. An examination of the theology of the Gentiles forces us to conclude, that all mankind were once assembled together in a single community; and that they afterwards spread themselves in detached bodies over the face of the whole earth. Holy Scripture asserts, that such was actually the fact.”

“Under these circumstances, I am necessarily led to treat largely of the dispersion from Babel and specially to insist upon an important peculiarity in that dispersion, which has hitherto been entirely overlooked. I am also led to discuss certain other subsequent great movements, which are closely connected with

the peculiarity alluded to. In short, the events, which occurred in the plain of Shinar, have stamped a character upon the whole mass of mankind that remains vividly impressed even to modern times. The powerful and martial family, that once obtained a decided pre-eminence over their brethren, have never, down to the present hour, ceased with a strong hand to vindicate their superiority."

The work is divided into six books. It may be satisfactory to those who have not had an opportunity of perusing it, to give an abstract of the contents of each.—The first book professes to give a general idea of the Mythology of the Pagans. "The first idols," says Mr. Faber, "were deified men, who lived in the earliest antediluvian, and postdiluvian ages, which are universally known as the golden age. The Men thus deified were Adam, and Noah, with their respective three sons: the pagan Trinities were not perversions of the real doctrine of the Trinity. The postdiluvian world arose, as it were, out of the ruins of the Antediluvian: as Adam had three sons to people the world, Noah too had the same number, hence originated, (Mr. Faber supposes,) the doctrine of a continued succession of similar worlds." As the earth was the universal mother of all life at the Creation, the ark was supposed or represented to be the same at the deluge; hence in after ages the ark and the earth were frequently identified, and the same symbols represented both. To Demonolatry, or the worship of their deified ancestors, succeeded Sabianism, or the worship of the Host of Heaven. The study of astronomy commenced at a very early period; the idolaters, who considered their demon gods as guardians of mankind, were easily induced to imagine that they were translated to the heavenly bodies, from whence they observed, and ruled the world. Both Noah and Ham were venerated as the sun. From Sabianism, by a natural progression, originated the idea of Materialism; their deity was the soul, and visible nature the body of the universe. As this universe had its periods of decay, and reproduction, so all the parts of which it was composed were reproduced; hence too originated the doctrine of the metempsychosis, or transmigration of souls.

Because the several theological systems of the Pagan nations agree, not in obvious and natural circumstances only, such as the worship of their ancestors or the Host of Heaven, but in fanciful speculations, arbitrary observances, and minute ceremonies;—Mr. Faber concludes, (though differences among all existed to a great extent) that all these idolatries must have had one common source. Contrary to the opinion of Mr. Bryant, whose

arguments are examined at great length, Mr. Faber supposes that there was but one dispersion, which was from Shinar; that this idolatry began at Shinar under the dominion of Nimrod. Though idolatry be fundamentally the same over the whole world, yet there are two great divisions of opinion; one the system called Buddhism, the other called Brahmanism, of which no more can be said at present, than that Buddhism is to Brahmanism in idolatry, what the conventicle of the Quaker is to the church of St. Peter in Christianity. Buddhism being more simple and universal than Brahmanism is supposed to have been the first step towards the grand apostacy. The origin of idolatry was the perversion of Patriarchism.

In the fourth chapter of this book Mr. Faber enumerates and discusses the several symbols, by means of which the events of the deluge were commemorated; these were the lotos, the egg, the serpent, the lunar crescent, &c. &c. The fifth contains an animated yet brief survey of the several systems of heathen cosmogony: the Chaldean—Gothic—Phœnician—Egyptian—Persian—Etrurian—Hindoo—Chinese—Japanese—Greek—Orphian—and Platonic—American, and Australasian; each of which confirm the general, and the only rational theory, that all the idolatry of mankind originated, as Mr. Bryant, and Faber assert, from one common source.

The subject of the second book, is the veneration paid by the ancients to high places, to groves, consecrated islands; to the bull, the lion, the eagle, and the serpent: and concludes with discussing the origin and purport of sacrificial rites.

Mr. Faber first endeavors to ascertain the exact situation of Paradise and Ararat. He enters very largely into this question, and attempts to prove that the ark rested within view of the former site of Paradise: that the ancients venerated mountains because they were transcripts of the holy mountain Ararat: they offered on high places, originally, in commemoration of the holocaust of Noah; the grove worship was instituted to commemorate the worship in Eden, and was not at first an idolatrous custom; the Scripture assuring us that the Patriarchs planted groves, and offered on high places. Islands were esteemed holy, because when the ark rested on Ararat, before the waters had subsided, its top rose as an island above the waves, and the summits of the surrounding portions of the gordiæan chain were seen: this circumstance was celebrated in the most remote ages; and when the ancestors of the Hindoos went to the east, and left Ararat on their west, they celebrated the subsiding of the waters of the deluge, in their accounts of the holy white

Island of the west. The ark was remembered under the emblem of the moon. As the moon in her first and last quarters appears in the dark blue sky like a boat, it was made a symbol of the ark floating on the waters of the deluge; and as every high mountain was venerated as a transcript of Ararat, it was called the mountain of the ship, or of the moon; the word Luban in the language of the early colonists from Shinar having both these meanings. The reverence paid to the bull, the lion, and the eagle, Mr. Faber supposes to have originated from some mistaken notion respecting the cherubim; the figures of which, monstrous as they appear to our imagination, were well known to the early Patriarchs. The serpent was worshipped as an emblem of the evil principle; and because the deluge proceeded, as they supposed, from the evil principle, it was made a symbol of the deluge. Yet, the serpent was likewise uniformly considered as an emblem of the good principle; among the Egyptians it was considered as the creator of the world, &c.; and Mr. Faber supposed this emblem to have been borrowed from the winged seraph, or serpent, which was blended with the cherubic symbols.

Though I have waded through many of the works from which Mr. Faber has drawn much of his materials, I cannot express my assent or dissent to many opinions now related. Some of them are evidently less worthy of our reception than others, though each is supported with learning and ingenuity. I am merely detailing the contents of Mr. Faber's work. The last chapter of the second book contains an account of the origin and purport of sacrificial rites: which are proved, in the most satisfactory manner, to have been instituted from the beginning. He shows, from the testimony of the Pagan nations, from the opinions of the Jews, the sentiments of the early Patriarchs, and the laws of Moses, that sacrifice was always considered to be of a peculiar and expiatory nature. The book concludes with the interesting question whether each sacrifice did not shadow out the future sacrifice of the Messiah.

The subjects discussed in the third book are the Pagan accounts of the deluge, the traditions relative to the sacred books said to have been preserved in the ark, and those relative to the time between the creation and the deluge. It concludes with some discussion of the several local deluges which are said to have taken place among the ancient nations; which are shown to be chiefly derived from the received idea of a deluge.

The fourth book contains a dissertation on the identity, and astronomical character of the chief Deity of the Gentile nations. The most curious and valuable part of this book is the ~~quar-~~

in which it is shown how the several deities all merge into one. The Buddhic and Brahmanic superstitions are examined at length, and the union of the two superstitions, in the worship of Jagernaut, considered.

The fifth book contains some most ingenious reasoning, on the character of the great goddesses worshipped by the Pagans: the meaning of their navicular, infernal, and human character is discussed; the nature of the ancient mysteries is admirably treated, though many objections will be alleged against Mr. Faber's system. But the most valuable part of this book is the chapter which treats on the places used by the Pagans for religious worship. The high places and groves have been considered: to these may be added caverns, and where natural mountains were not to be found, as in the plains of Shinar, or the levels of Egypt, they constructed artificial mountains, or pyramids; or excavated immense caverns in commemoration of Ararat, and the ark which lodged on its precipices. The last chapter of this book is a most interesting and beautiful digression, to show the origination of romance from the old mythology. The superstitions of one age, says Mr. Faber, are the romance of another more enlightened.

The most important, curious, and interesting part of the whole work is the sixth book; of which I shall therefore give a more extended account. The subject is the general history of mankind from the deluge, till the expulsion from Egypt, of the shepherd kings.

Mr. Faber begins this book with a position in which all must agree who receive the narrative of Scripture, that mankind were once united in a single community. He then proceeds to discuss Mr. Bryant's hypothesis of a double dispersion; one from the gradual increase of numbers compelling the families to separate, the other the dispersion from Shinar when the idolatrous builders of the Tower of Babel were miraculously scattered over the world. Mr. Faber concludes that there was but one dispersion, that from Shinar: the first chapter ends with an account of the probable route of the whole body from Ararat to Shinar.

Having thus conducted the early postdiluvians to this celebrated spot, Mr. Faber proceeds to describe the extent and polity of the primeval empire, founded by Nimrod, in the plain of Iran: he ascribes the origin of castes to the Machiavelianism of the "mighty Hunter." The third chapter contains an account of the division of the earth among the sons of Noah, of the confusion of tongues, and of the two principal arguments in favor of the hypothesis of a single dispersion; namely, that all languages

may be traced to one, which are all blended in the language of Iran; and that mankind divide themselves into three races; Hindoos, Arabs, and Tartars, which meet, likewise, in the same central spot. The origin of the Gentile Triads, and the particular mode of the dispersion from Babel, complete the third chapter.

The fourth chapter of the sixth book relates the various settlements of the military caste, who refused to unite with their brethren, on account of the schism of the two great sects; these were chiefly known by the name Scythæ or Scythians; they were alike the ancestors of the ancient Goths, the Indoscythæ, the Germans, and the warlike tribes of India. As they were one military caste, the division of castes was unknown among them. The history of the much controverted shepherd kings of Egypt, and the various settlements of the military caste, in consequence of their expulsion, occupies the fifth chapter. Mr. Bryant's theory, that the shepherd kings were the Cuthim from Babylonia, who were expelled from thence after the overthrow of the tower, is rejected; it is asserted by Mr. Faber, from a variety of authorities, but principally from Captain Wilford's paper in the Asiatic Researches, entitled, "On Egypt, and the Nile, from the sacred books of the Hindoos"—that the shepherd kings were Asiatic Ethiopians, or Philitim, who invaded Egypt from the East. The most ingenious reasoning is employed to prove this point, and to establish the connexion between their history, and that of the Israelites. The chapter concludes with an account of the emigrations of these royal shepherds, when they were ultimately expelled from Egypt, under the various appellations of Danai, Cadmians, &c. &c.

The last chapter discusses the mode in which the Pagan Idolatry originated from corrupted patriarchism. It contains a summary of the whole work. The chief circumstances of the patriarchal worship are enumerated. The cause of the resemblance between the ritual law of Moses and the ritual law of the Gentiles is fairly stated, and referred to their common similarity to the more ancient patriarchal service. The wonderful connexion between Paganism, Judaism, and Christianity, is treated upon; and the work concludes with an examination of several peculiarities in the several characters of the Messiah, and the chief Deity of the Pagans.

Since the publication of this great work, Mr. Faber has printed a work entitled *Horæ Mosaicæ*, which may be considered as a supplement, or in some measure the conclusion, of the book under examination. In this work, the first edition of which was

published as "the Bampton Lecture," Patriarchism, Judaism, and Christianity, are proved to be the same system of doctrine and teaching, communicated under three several forms: and the most convincing, and we may say the most irrefutable, arguments are urged, to show that Moses alone could have been the author of the Pentateuch, from the impossibility that it should have been written in any age, and under any circumstances different from those in which it is said to have been written. The whole train of reasoning is deduced from internal evidence. I mention this treatise in this place, as it would have formed a good conclusion to the work on Idolatry.

I have thus submitted to the general reader the mere outline of this great undertaking. Though many authors have attempted to illustrate several of the obscurities and difficulties connected with the Pagan Mythology, Mr. Faber is the only hierophant who has ventured to conduct the stranger and the enquirer through all the mazes of the labyrinth. When I venture to differ from a gentleman who has had so many opportunities of becoming well acquainted with all the details of this subject; when I consider the time he has devoted to it; the talent which he has generally displayed in the management of his materials, and the apparent judgment with which the contending authorities are weighed, I am doubtful if I am not guilty of presumption in proposing objections to any part of Mr. Faber's hypothesis; yet, I am compelled not only to withhold assent to many of his separate conclusions, but to reject the foundation on which his theory rests. I should much distrust my judgment when I thus venture to differ from the conclusions of a scholar and divine so celebrated as Mr. Faber, and should certainly hesitate to do so, were I not supported by the arguments of that illustrious and exemplary scholar Mr. Bryant, who is, equally with Mr. Faber, deserving of every praise. The repetitions and diffuseness of both authors proceed from that inattention to minor excellencies, which is frequently induced by an eager solicitude to impress the reader with the full force of an argument. The points which we may most hesitate to receive are the following:—We may reject from Mr. Bryant's system the universal conquests of the Cushim; several positions chiefly proved by etymology; the theory of the shepherd kings; and many of those arguments by which he would prove that the Greeks derived the greater part of their Mythology from perverting the names of places, deities, &c.; the researches of Sir William Jones and others having fully established this fact, that the gods, and the whole system of Mythology in India, Egypt, Greece, and Rome,

were the same. Thus, where Mr. Bryant asserts that the Omphalus of Ammon, meant originally the oracle of the god, from the radicals Omphi—Al; and that Curtius is therefore wrong in translating that word by Umbilicus; we may remember that the Navel of Vishnou was venerated in the same manner, as the Omphalus, or Umbilicus, or Navel of Ammon was venerated: and many other instances could be given, in which Mr. Bryant is most probably wrong. From Mr. Faber's system we may reject the single dispersion of mankind; the early belief in materialism; the opinion that the knowledge of the true God was ever entirely obliterated; and that the triad of the Gentiles was so completely of human invention that the doctrine of the Trinity had either not been originally known, or was so soon forgotten, that the Pagan Triads were not, in any respect, perversions of the true doctrine. I cannot but reject the idea that idolatry was formed at Shinar into that complete and perfect system laid down in his book. Nor do I think that sufficient allowance is made for the innovations of the Egyptians; or for the influence of pride, affected wisdom, policy, priestcraft, and invention among various nations. Mr. Faber's system is too perfect, to be entirely accurate.

Though it cannot be said whether the same, or what degree of credit, ought to attach to many of the papers in the Asiatic Researches; the present opportunity cannot be lost, of expressing the very great obligations of the literary world to the editor of that work, and its several contributors. Many of the papers contain invaluable information. It would occupy too much room to enumerate one half of the accessions made from this source to our former stock of knowledge. Mr. Faber's theory has derived its firmest support from the labors of Sir William Jones, Captain Wilford, and other eminent scholars who have enriched that journal. Even if the more cautious and hesitating inquirer should object to the system which Mr. Faber has proposed, the materials collected in the "*Asiatic Researches*," from which he has so freely drawn, will ever form a magazine of authenticated facts, and curious knowledge; alike useful to the scholar, the critic, and the divine. I cannot attempt to abridge the numerous articles to which I would more particularly refer; the gentlemen who compose the society established by Sir William Jones still continue their labors. All their researches confirm, by innumerable minor discoveries, the truth of the Mosaic books. None of its members will be suspected of concealing an opinion, or shrinking from openly proposing any objection to preconceived ideas. Their founder boldly declared that he was ready to withhold his assent from

the Christian creed, unless he should be convinced of its truth by undoubted evidence; and his successors at Bengal have ever been actuated by the same fearless spirit. The testimony, therefore, of men, so learned, so zealous, so disinterested in their pursuit of truth, cannot be suspected or rejected. Additional proof of the truth of the Hebrew Scriptures, was not, perhaps, required; yet, the Christian will always value the well directed labors, which appeal to the philosophical, the speculative, or the sceptic; and which prove to them on their own grounds, that no religion under heaven, but the Christian religion, is worthy the attention or the homage of a reasonable man. One thing is yet wanting; that this society would ascertain the date, the genuineness, and *authenticity*, of the chief records of the Brahmins and Hindoos: to enable the Christian to prove, from internal evidence, the identity of the Scripture story with the original traditions, on the perversion of which their subsequent superstitions of the Pagan Idolatry have been grounded.

SECTION II.

Plan of the Inquiry; and Proofs of a Deluge.

Such are the principal works, from an attentive perusal of the greater part of which those inferences have been deduced which I have arranged in the present article. My chief object in commencing, for my own satisfaction, a brief inquiry into the origin, progress, prevalence, and ultimate decline of Idolatry, has been to reject theory, and to ascertain facts. Every reasonable hypothesis, says Bishop Warburton, (and the remark is adopted by Mr. Faber, as a motto to his large work,) should be founded on a fact. This is a just remark; but it does not seem sufficient. Every reasonable hypothesis should be founded on a connected series of many facts. So many learned and laborious writers have bewildered themselves for want of a proper observation of this rule, that I shall state explicitly the facts on which my own conclusions are grounded; and then mention the conclusions themselves. I trust the inferences to which I have arrived will not be thought forced, extravagant, or hypothetical. My only postulate is this:—Whatever opinion, custom, rite, ceremony or institution, was so universal as to be common to all nations, the origin of which opinion, &c. cannot be traced to any one period, we may conclude to have formed a part of the primitive patriarchal religion, either in its pure, or incipiently corrupted state, while mankind were still few in

number, and united in one body. If this postulate be granted, it can, I think, be shown, that Idolatry was to Patriarchism; what the Roman Catholic corruptions of religion are to Christianity. It was a perversion of known, acknowledged, and divinely originated truth. It can be clearly shown, that, at the time mentioned in Scripture, a deluge took place over the whole world. The annals of all nations seem to prove the certainty of this fact; and of this, as the foundation of the whole fabric, abundant evidence can be produced. After the deluge, mankind celebrated that terrible event by appropriate emblems; and commemorated, by the observance of various rites, the chief of its distressing and sublime circumstances. After the deluge, mankind long continued together; nor, for a long time did they lose their knowledge of the true God. Religion, at that period, was, we should suppose, in substance the same as it now is: that is, the five chief articles, upon which the Christian and the Levitical dispensations are established, seem to be all traceable to the earliest ages of unauthenticated traditional history: I mean, the doctrines of the Trinity, the Incarnation, and the Atonement; the belief in the immortality of the soul, the necessity of purity of life and heart. These five articles are the foundations of the whole structure of revealed religion, in all its forms; nor can we fix upon a period when they were not inculcated among mankind. The two latter might, possibly, it has been said, have been invented and enforced by legislators, as essential to our happiness in private life; the three first, however, bear internal evidence of an origin more than human.

As the numbers of mankind increased, they would be compelled to move from their primeval settlements; then Religion would begin to be corrupted; or, if the corruption had begun, it would have most materially increased.

But the profession of the true religion could not only consist in rightly entertaining various articles of belief; there must have been an external service, appointed places of worship, a sort of ritual, or regard to distinctions in sacrifices, observances of sabbaths, or festivals, and other outward ordinances. These things form part of all religions; and we argue the great antiquity of the regard paid to these distinctions, from the same source as we would show the antiquity of the points of doctrine; namely, that we cannot fix upon a time when some religious institutions, and external worship, were not common to mankind.

If, therefore, we can ascertain the creed, and the ritual, of the earliest post-diluvians, we shall most probably be able to trace all the corruptions of Heathenism from their true origin. It will not

be necessary to embrace either Faber's or Bryant's hypothesis. If, from the utter impossibility of deriving the Pagan doctrines and ritual, to other than one source, as well as from the equal impossibility of assigning to them a later date than that of the earliest post-diluvian ages, we can show what was the original religion of the Patriarchs; and if this whole inquiry, in all its results, be confirmed by Scripture, we are precluded from all necessity of framing an hypothesis; we are in possession of a firm and solid foundation of facts, on which an explanation may be founded, of all the corruptions which followed the universal profession of pure and primitive Patriarchism.

We proceed, therefore, from this point, to trace the manner in which the adoration of the sun, moon and stars, Hero worship, the infamous murders, "the dark Idolatries of alienated Judah," and the surrounding nations, began and increased. We trace their progress from Chaldaea, Egypt, and India, to Greece, Rome, Britain, and elsewhere; and we think we are warranted to come to this bold conclusion,—that there was not a single superstition, however corrupt, not a rite nor ceremony, however flagitious, not an opinion nor doctrine, however absurd or profligate, which cannot be traced through antiquity to the remote periods of Patriarchism and true religion. Idolatry, therefore, may be defined, the adding to, or taking from, or the perversion of, the doctrines and worship commanded and revealed by the Deity, for the benefit of the human race. It will be impossible to enter into minute detail; we must be contented only to draw the outline, and delineate the more marked features of this monstrous corruption of primeval truth.

Let not the more scrupulous reader be surprised at the boldness, and, at first sight, the apparent absurdity of this proposition,—that all the abominations and cruelties of Heathenism, proceeded from any possible perversion of true religion. Let him but look back on the contentions of Christians. If the inculcation of holiness, and purity, and charity; if the most sublime discoveries, the most solemn warnings, the most perfect morality, the most consistent, clear, and varied evidence, be proofs; then Christianity is true: and what mode of Government can we imagine the Eternal could have more effectually appointed for the happiness of Man, than a religion so excellent, and so convincing.

Yet, at one period or other of its history, its purest precepts have been perverted; and every description of villainy has been defended from the holy page: the inquisitor has conducted his victims to the stake; Bonner danced round the dying Martyrs

of our English Church. The midnight hymns of the protestants of the valleys of Piedmont were succeeded by groans, and shrieks, because the New Testament had said "Compel them to come in." The Anabaptist of Munster justified his appropriating to himself the wives of his infatuated companions; he defended his murder, his treason, and scandalous indecencies, by texts of Scripture. Not a demagogue could insult the unfortunate Charles, but his text, and chapter and verse, was ready: our magistrates have, even of late days, been bearded by a worthless Radical, whose whole diatribe was pronounced with his bible in his hand! We could quote innumerable instances in which the most sacred passages have been thus perverted. If men in these latter ages have thus been given up to delusion, we must neither impute their folly to the religion they misunderstand, nor be surprised, that, in the earlier ages, when reading, or letters, were, as some suppose not at all, and certainly very little, known, the primitive religion should be corrupted to the service of Idolatry, licentiousness, and every description of cruelty and vice.

The fact, that an universal deluge once covered the earth, is the foundation of all history. The records of all nations commence with some narrative of a deluge. In beginning this inquiry therefore, with some proofs of the undoubted truth of a general deluge, I shall endeavour to condense, as much as possible, the large collection of materials which confirm that event, beginning with the traditions once prevalent in our own island, as they are collected by Mr. Davies.

"The profligacy of mankind had provoked the great Supreme to send a pestilential wind upon the earth. A pure poison descended: every blast was death. At this time, the Patriarch, distinguished for his integrity, was shut up, together with his seven select companions, in the sacred inclosure with the strong door: here the just ones were safe from injury. Presently a tempest of fire arose. It split the earth asunder to the great deep. The waves of the sea lifted themselves up on high: the rain poured down from Heaven: and the water covered the earth. But that water was intended as a lustration, to purify the polluted globe, to render it meet for the renewal of life, and to wash away the contagion of its former inhabitants into the chasms of the abyss. The flood, which swept away from the surface of the earth the expiring remains of the patriarch's contemporaries, raised his vessel (or inclosure) on high from the ground; bore it safely upon the summit of the waves, and

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proved to him, and to his associates, the water of life and renovation."

Such is the druidical account of the deluge; and the bards perpetually allude to it in their sacred poems. Many of their expressions are alike curious and singular, but we have no room for their insertion. The genuineness of these fragments is admirably defended by Mr. Faber, vol. ii. page 134—5.

Eusebius has preserved a passage from Berosus, which, though often quoted, contains too much interesting information to be omitted.—"In the time of Xisuthrus, or Seisithrus, happened the great deluge. The God Cronus appeared to him in a vision, and gave him notice, that on the fifteenth day of the month Desius, there would be a flood by which all mankind would be destroyed. He then ordered him to build a vessel: to take with him into it his friends and relations, and commit himself fearlessly to the deep. The command was implicitly obeyed. Xisuthrus having carried on board every thing necessary to support life, took in likewise all kinds of animals, that either fly through the air, or rove on the surface of the earth. The vessel which he built was five stadia in length and two in breadth. Into this he put every thing which he had got ready, and conveyed into it, last of all, his wife, his children, and his friends. After the flood had covered the earth, and when it at length began to abate, Xisuthrus sent out some birds from the vessel; which, finding neither food, nor place to rest their feet, returned to him again. After an interval of some days, he sent them forth a second time, and they now came back, with their feet tinged with mud. A third time, he made trial with them, and they returned to him no more; he thence concluded that the waters had subsided. He now, therefore, opened the vessel, and found, upon looking out, that it was driven to the side of a mountain. Upon this he immediately quitted it," &c.

Such is the Chaldean, or Babylonian narrative; the Greek account, preserved by Lucian, is no less explicit.

"The former race of men, being of a violent and ferocious temper, were guilty of every sort of lawlessness; wherefore a great calamity befel them. The earth suddenly poured forth a vast body of water; heavy torrents of rain descended; the rivers overflowed their banks; the sea rose above its ordinary level, until the whole world was inundated, and all that were in it perished. In the midst of the general destruction, Deucalion alone was left to another generation, on account of his extraordinary wisdom and piety. Now his preservation was thus

effected. He caused his sons, and their wives, to enter into a large ark, which he had provided, and he afterwards went into it himself. While he was embarking, swine, and horses, and lions, and serpents, and all other animals that live upon the face of the earth, came to him in pairs," &c.

This account may be considered as Syrian, as well as Grecian. Traditions of a deluge, indeed, were more general, perhaps, in Syria, than in any other country. And at Apamea, in the immediate neighbourhood of Hierapolis, in Syria, during the reign of Philip the elder, a medal was struck, bearing the figure of a kind of square chest floating on the water. Out of the chest, a man and a woman are advancing upon dry land, while two other persons remain within. Above it flutters a dove, carrying an olive branch: another bird, probably designed for a raven, is perched upon its roof. In one of the pannels of the chest, appears the word Noe in Greek Characters.—In Mr. Bryant's celebrated vindication of this medal I think he has shown that it is genuine.

The flood of Deucalion is too well known to require remark. Perhaps it is not so generally understood, that the story of Deucalion seems to have been brought from Egypt by the Greek Colonists, and that it was one of those narratives common to the superstitions, both of the Indians, and ancient Egyptians. The Hindoos are well acquainted with the name of Deucalion. In the dialect of the country the word would be pronounced Deo-Calyun; the history of whom is the very counterpart of the Grecian Deucalion. If the fable did not originate in Egypt, the Hellenes must have derived it from the Indo-Scythæ; for Lucian expressly calls Deucalion a Scythian.

The extravagant claims of the Hindoos to remote antiquity, and very early superiority over the rest of mankind, are now appreciated in their proper light; yet there is no doubt that the distinction of castes, which has uniformly prevailed among them, has contributed to preserve their religion, laws, and customs, entirely free from innovation. They do not appear to have undergone the least change, since the days of Alexander the Great; and long prior to the invasion of the Greeks they had maintained the characteristic features which continue to distinguish them. They still worship the Gods which were formerly adored in Egypt, Greece, and Italy; and, we shall see, there is almost demonstrative evidence to prove that the Idolatry of all these countries was chiefly derived from one source. We are inclined, therefore, to attach great weight to the evidence deducible from the pristine traditions, and the sacred books of

the Hindoos. We know that the pundit of Capt. Wilford interpolated a manuscript with a fictitious tale; apparently referring to Shem, Ham, and Japhet; and other forgeries may have been attempted and accomplished. Yet, there is abundant reason to believe that the contents of their Vedas, and the chief Puranas, which together form the Scriptures of India, though they may have been partly corrupted, are undoubtedly more ancient than the earlier annals of any other nation, excepting the Jews. We may appeal, therefore, (though the controversy cannot be now entered upon) to the Indian records, on all subjects connected with the primitive ages, with confidence. The testimony they bear to the universal prevalence of the deluge is interesting and valuable; it is too long to be inserted here: the history of the event is related at length, and it would be impossible to make brief extracts. Whatever forgeries of detached passages may have been made in the Vedas, or the Puranas; so copious are the references and allusions contained in them to the deluge, that the whole of the sacred books must have been corrupted, if the accounts of the flood be among the number of their spurious legends.

The Egyptian Mythology is clearly the same as that of the Brahmens, and the Druids. "The Gods," said the Priest who conversed with Plato, "wishing to purify the earth by water, overwhelmed it with a flood," &c. The Chinese Legends are no less decisive. "I may assure you, after full inquiry and consideration, (says Sir William Jones, in an address to the Society over which he so worthily presided,) that the Chinese, like the Hindoos, believe this earth to have been wholly covered with water; which, in works of undisputed authenticity, they describe as flowing abundantly; then subsiding, and separating the higher from the lower age of mankind."

From the eastern, let us turn to the western continent, and we shall there find the same belief in a universal deluge equally prevalent.

At the time of the conquest of America, the inhabitants of Mechoaca, Tlasecala, and Achagna, still preserved a tradition, that the world was once overwhelmed by water, in consequence of the prevailing wickedness of the age. The Mechoacans believed, that a priest was preserved along with his wife and children, in a great box of wood; into which he had also collected a variety of animals, and excellent seeds of every description. After the waters had retreated, he sent out a bird named Aura, which did not return. He next sent out several others, which likewise did not return. Last of all he sent out a

bird much smaller than the former ones, but which the natives esteemed the most. This soon appeared again, with the branch of a tree in its mouth. The same tradition is given, with a slight variation, by Herrera. According to this writer, the Mechoacans supposed that a single family was formerly preserved in an ark from the waters of an universal deluge, and that a number of animals, sufficient to stock the world, was saved with them. During the time they were shut up in the ark, several ravens were sent out, one of which brought back the leaf of a tree.

The Peruvians believed that, in consequence of a violent rain, a universal destruction of the human species took place, a few persons only excepted, who escaped into caves situated on the tops of the mountains. To these elevated retirements they had previously conveyed a sufficient stock of provisions, and a number of living animals. The chief details of the tradition are similar to the scriptural history.

The Brazilians likewise had their account of a general flood. The inhabitants of Nicaragua, Terra Firma, and particularly of Cuba, unite in their belief of the same fact. Even the people of Otaheite, secluded as they long were from the rest of the world, preserve no indistinct remembrance of the deluge, of the Patriarch Noah, and his three sons. They have a tradition, as we learn from the Missionary voyage, that once in their anger the Gods broke the whole world into pieces. Other authorities could be enumerated, but it will be thought that enough has been already quoted to prove the point in question.

I shall not insist on that proof of the universality of the deluge, which has been drawn from the organic remains of animals and vegetables; or from the vast quantities of marine productions, every where discoverable on the tops of mountains, and at every distance from the sea. The animals of the poles are found in the equatorial regions, and those of the warmer climates in the polar circles. Whole tribes are extinct, according to Mr. Parkinson's account in his laborious treatise on the remains of a former world; and many other arguments have been urged: we shall be content however with the detail given us in the scripture, the most decisive of all authorities, and conclude in the words of Moses; "all flesh died, that moved upon the earth."—All in whose nostrils was the breath of life—and every living substance was destroyed—the tops of the mountains were covered—the raven and the dove were sent out—and at the end of the year, Noah went forth, and his sons, and his wife, and his sons' wives with him. And Noah builded

an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

I have been thus anxious to collect proofs that there was once a universal deluge; because if this fact be established, we possess a known era when there could be no idolatry: we stand on a lofty pedestal, on which we may securely survey the boundless ocean before us, of fact, hypothesis, tradition, and conjecture.

The imagination of a poet, the skill of a painter, would be required to describe in adequate colors the feelings of the survivors of a former world on leaving the ark which had saved them from the common ruin. "We find from the narrative of Moses," says Mr. Bryant, "that the Patriarch, and his family, were enclosed in a covered float, wherein was only one window, of a cubit in dimensions. This was of small proportion in respect to the bulk of the machine, which was above five hundred feet in length. It was moreover closed up, and fastened: so that the persons therein were consigned to darkness; having no light, but what must have been administered to them from lamps and torches. They therefore could not have been eye-witnesses to the general calamity of mankind. They did not see the mighty eruption of waters, nor the turbulence of the seas, when the fountains of the great deep were broken up. Yet the crash of mountains, and the noise of the cataracts, could not but have sounded in their ears: and possibly the cries of people may have reached them, when families and nations were overwhelming in the floods. The motion too of the ark must have been very violent at this tempestuous season: all which, added to the gloom and uncertainty in which they were involved, could not but give them many fearful sensations, however they may have relied on Providence, and been upheld by the hand of heaven."

This picture is not overcharged. From the gloom, and darkness, the melancholy security, the fearful solemnity of such a situation, they were now happily released, and standing on the loftiest part of the lofty Ararat, they surveyed the green vallies of the new-born earth. Never could the feelings of that moment be effaced from their memory. The remembrance of whole nations and empires that were now for ever gone; the recollection of the friends they had lost; the fearful desolation and ruin they had escaped; must have been contrasted with the silence, and the calmness of that fair morning, when the door of the ark was opened, the sun shone, and the earth was gay, as

if the splendor of the one had not been interrupted, nor the verdure and the beauty of the other destroyed. The animals, released from their confinement, must have added to the interest of that scene. The pictures which Milton has given us of his terrestrial Paradise might then have been again drawn from life.

At once came forth whatever creeps the ground,
Insect or worm: those waved their limber fans
For wings, and smallest lineament exact;
In all the liveries deck'd, of summer's pride,
With spots of gold, and purple, azure, green.

The lion roared at their feet his renewed praise to God: the eagle ascended in the firmament, and soared to the Sun, till it fainted with ecstasy at its recovered life. The smaller birds solaced them with their songs, and "spread their painted wings." Creation again teemed with existence; and man, among the universal joy, withheld not his homage from the Creator; "he built an altar to the Lord."

DE DAVIDIS RUHNKENII CELEBRI QUODAM REPERTO LITTERARIO.

(Extracted from the *Litterarische Analekten*, No. IV.)

QUAM rem primum a. 1799 legebamus a *Dan. Wytttenbachio* traditam, deinde a. 1809 a *B. Weiskio* multis verbis repetitam, sed acute addubitatum, iamque ante apud Britannos tum a. 1806 in libro menstruo, exterorum paucis cognito, tum a. 1807 a *Th. Kiddio*, qui illic sub *Philarchæi* persona latuerat, denuo ad disceptandum propositam: eam rem nunc demum paullo accuratius illustrandi copiam nobis faciunt *E. H. Barkeri* et *I. F. Boissonadii* familiares epistolæ, superiore anno scriptæ. Paullo, inquam, accuratius: nam plus promittere lectoris veremur. Ad iustam enim veritatis lucem deesse videtur aliquid, quod ut quamprimum suppleatur, omnisque hæc critica quæstio ad exitum perveniat, vehementer optandum est; idque a nemine verius quam ab iisdem illis viris expectari potest. Quippe illis vel Museum Britannicum, vel Parisiensis vel Leidensis bibliothecæ omne genus instrumentorum præbent, non impressorum tantum, verum etiam manu scriptorum, quæ huc adhibenda esse vel una *Bastii* annotatio ad Longinum p. 651 arguit: mihi contra sors iniqua non modo tantas negavit copias, sed vix communia studiorum subsidia reliquit, quibus per omnem vitam *αὐτουργός τις τῆς φιλολογίας* fieri cogerer. Igitur,

ut alia utilia instituta mihi sæpe necessariæ materiæ defectus disturbavit, ita, ne illam questionem pertractandam sumam, hoc imprimis obstat, numquam mihi integrum exemplar Græcorum rhetorum Aldinum in manus incidisse. Nam priore volumine olim ex Lipsiensi quadam bibliotheca satis diu sum usus; ad eam autem rem, quam quærimus, non minus altero volumine opus est, quo Scholia in Hermogenem locupletissima¹ continentur. Sed veniamus ad propositum, quod ipsum nos longiores esse iubet, etsi nihil prope aliud nisi illorum virorum verba afferemus.

Primus, ut initio dictum est, *Wytenbachius* in Ruhnkenii præceptoris vita p. 127 edit. Leid. rem tradidit his verbis, in quibus hanc veniam petimus, ut duo tria, quæ elegantissimo calamo exciderunt, inter ipsam transcribendi operam mutemus: "Rhetorum omnium, certe plurimorum, necdum seorsum editorum, adhuc una est editio Aldina, eaque perrara, ut paucis in publicis, paucissimis privatis, exstet bibliothecis, et Hemsterhusius eius exemplum, quovis pretio emere cupiens ac dedita opera quærens, per sexaginta annos nullo in bibliopolio, nullo cuiusquam in auctionis catalogoprehenderit. Ruhnkenius duo, quibus hæc editio continetur, volumina, rara felicitate, diverso utrumque et loco et tempore, sibi comparaverat, et librum, ut suum, eo maiore cum otio ac diligentia tractabat. Legens Apsinæ, qui unus est ex illis Rhetoribus, animadvertit, subito se in aliam orationem incidere, similem eam Longiui multo sibi usu cognitæ: huius, ut progreditur, ita deinceps nova vestigiaprehendit, locum etiam sub Longini nomine memoratum ab inedito Commentatore Aristidis Ioanne Siceliota: nihil porro dubii relinquebatur, quin hæc esset pars *de Inventione*, e deperdito² Longini opere *de Arte rhetorica*. Ut vidit, ita ad Hemsterhusium suum volavit, non tam eius iudicium exploraturus, quam rem exploratam nunciaturus. Hic item, ut audiit et locum inspexit, ita rationes Ruhnkenii probavit, eumque monuit ut huius inventionis laudem sibi vindicaret, mentione ac notitia eius in Diario Eruditorum Gallico prodenda. Fecit Ruhnkenius. Libellum porro cum scriptis codicibus contulit, emendavit, et ad editionem fere paratum reliquit moriens. Et ne hoc fugiat harum litterarum studiosos, hic est ille *Rhetor* et *Longinus*, quem simpliciter his nominibus significavit aliis deinde in scriptis, maxime in altera Timæi editione."

¹ Cf. Fabr. B. Gr. IV, 31. p. 492. vet. edit. et cum desiderio mirare laudatorum scriptorum copiam.

² Sic dedimus pro *perdito*, cuius vocis domicilium finitimum quidem est, sed tamen diversum. Nam *perdita* v. c. *navis* superesse possunt reliquiæ quædam, quamvis corruptæ; *deperdita* nihil aut prope nihil reliquum est. Pluribus in verbis *de* significationem auget ita, ut rem confectam designet. Unde recte Ictus in ff. ap. Gesn. h. v. *Deperditum* explicat, quod in rerum natura esse desiit.

Memorabili hoc reperto quam uti cuperat *Weiskius*, nobilem *Longini* librata de Sublimi una cum Fragmentis editurus, *Wytttenbachium* rogavit ut significaret, quo in Diario illud indicium seu programma evulgatum lateret, simul a quo Apsinis loco et quem ad locum *Ruhnkenius* *Longini* verba pertinere statuisset. Respondit *Wytttenbachius*, Diarium illud pro certo indicare se non posse, suspicari tamen, esse aut *Bibliothecam Scientiarum* aut *Diarium Eruditorum* (*Journal des Savans*,) annum autem vel 1766 vel paullo priorem: quippe *Hemsterhusium*, quocum iam torpente inventum communicarit *Ruhnkenius*, illo anno extremam diem obisse. Apsinis denique locum, quem R. germanum *Longini* fetum agnorit, exstare in Aldina edit. Rhet. a p. 709 *περὶ ἐλέτων* ad p. 720 *ὅτι ἐπ' ἡμῶν* Vindiciarum omnino nihil et notarum fere nihil se reperire in chartis *Ruhnkenianis*, nec nisi dispersas schedulas, velut Sibyllina folia, unde non nisi divinando et longo tempore quis sensum eruat. Sua si essent, vix ea conquirere et pernoscere se posse, quamvis R. magna probe calleat: nunc esse bibliothecæ publicæ, qualia sine curatorum venia edere non liceat; sed, ut alia inedita, editoribus destinata esse doctis, in ipsa urbe Leidæ editionem instituentibus, etc. In his angustiis quid trepidarit aut egerit *Weiskius*, apud ipsum iucundius legetur in Præf. ad Longinum p. XIX—XXIV. Ad extremum is, quasi re desperata, et magnarum umbrarum nihil reverens, ipsum inventum in humani erroris suspicionem adduxit. Nam, pro suo sensu, nihil habere longissimum locum illum simile τοῦ περὶ ὕψους; breviorē tamen locum, ut ex *Ruhnkenii sensu vel coniectura*, Fragmentis subiecit inde a p. 713 usque ad p. 715, a verbis *ὅτι ἐλάχιον δὲ μέγας* ad illa *τῇ τῆς ὑποκρίσεως ἀπερὶ πέρσεως*, quibus vulgo *Fragm. VIII.* finitur. Tum enim, quum typographo paranda esset hæc appendix, Leidense responsum nondum acceperat, neque ante illud nec posthac invenire ullo modo potuit Diarium, in quo reperti ratio reddita et detectæ fraudis fines definiti essent.

Iam triennio ante quam hæc a *Weiskio* referrentur, *Criticus seu Censor Britannicus* (*The British Critic*) Vol. XXVII. a. 1806 p. 574 ss. eruditam epistolam attulit, hac argumentorum summam: Apsinis scriptum illud de Arte rhetorica, in Tomo I. Aldinorum Rhetorum 1508 a p. 682 ad p. 726 sub istius rhetoris nomine editum, aliquamdiu totum ab ipso quoque *Ruhnkenio* haud diversi auctoris habitum esse; id intelligi ex eius Diss. de Antiphonte a. 1765, ubi p. 719 Aldi citatur p. 807 edit. *Reiskianæ*,¹ ex Historia

¹ Qui eam Diss. in Gr. Orr. Vol. VII. recepit; quamvis gnarus piam fraudis academicæ, præscripto ostensionali nomine *P. van Spaan*, quem auctorem item *Hurlesius* prodidit in Fabr. B. G. T. II. p. 751, addens autē *Ruhnkenii præsidio ventilatam*. Ipse titulus libellum publico examini subiecit: sed verbum ventilandi ex Germanorum usu loquendi significantius est de multis disputationibus eius generis.

oratorum Grr. a. 1768, ubi p. LXXIII. citatur Apsinis Ars rhet. p. 707, et p. LXXXI., ubi p. 708, tum ex Annotatt. in Rutilium L. p. 64, ubi p. 687: iccirco non multo ante annum 1776, quo capitalem Diss. de Longino scriberet,¹ illam ipsi coniecturam natam esse; ibi demum Τέχνην ῥητορικὴν quandam inter Longini deperdita numerari, additis paucis verbis, quæ rationis alibi reddendæ spem facerent; ex eaque Arte, velut Longini, mox in c. XI. de Subl. petitam ab eo esse aliquot verborum emendationem, a Cornubiensi Critico² neglectam: denique in Timæi altera editione a. 1789 quinque locis (omnia hæc loca etiam Weiskius attulit) eandem Τέχνην sub Longini nomine palam simpliciterque laudari. Præter hæc notat Philarchæus, a Wyttenbachio parum recte Aristidis commentatorem vocari Ioannem Siceliotam: in Aristidem quidem inedita Scholia custodiri in bibl. Leidensi, unde plura excerpta dedisse Valckenarium, Abreschium, Io. Luzacum;³ sed nihil horum Scholiorum ab ullo eorum isti Ioanni adscriptum reperiri. Atque hoc Kiddius verissime. Apertus est memoriæ lapsus, vel potius calami, siquidem eruditiss. Wyttenbachius ignorare minime potuit, Io. Siceliotæ Scholia in Hermogenem, non in Aristidem exstare, illaque ab adolescente Ruhnkenio Parisiis ex C. Falconeti codice descripta esse, sæpe posthac ab ipso citata.⁴ Ceterum Kiddius quoque querelam affert de frustra quæsito Diario, in quo rei mentio facta esset; factam autem videri aut vergente a. 1768, aut ineunte 1769: in qua ratione et reliquis præclarum virum et opinio et tota res fefellit, uti mox videbimus.

Similia autem his et aliis, quæ consulto omittimus, paullo post suo nomine disseruit Kiddius. At illud ante, quod nobis de alio quodam erudito Britanno narravit Barkerus. Huius amicus ille adhuc a. 1815 per litteras querebatur, etiam sibi multum et diu rimanti nusquam inventum esse R. programma, de eoque inveniendi iam litteratissimum Porsonum desperavisse.

Kiddius ergo inter plura in Præf. ad Opuscc. Ruhnkeniana edit. Lond. 1807. p. xxvii. hæc scribit: "Cuinam Diario Eruditorum R. indicium suum impertiverit, me, licet anxia diligentia quæritantem, prorsus effugit; in illis autem Aldinis paginis rudera quædam et fragmenta latere ex Longini opere de Arte rhetorica, et rhetoris huius germanos fetus esse," (ita plane tamquam de suo iudicio pergit) "produnt dicendi formæ, disputandi ratio, habitus denique et color orationis per omnia Longino simillimus; atque testimonio suo confirmat amiceque conspirat Scholiastes unicus in

¹ "With which *Toup*, and of course *Harles*, has very politely complimented *Peter John Schardam*."

² *I. Toupio*.

³ De Epistatis et Proedris Att. p. 105.

⁴ Ut de Antiphonte p. 804 R. in Notis ad Timæum p. 102, ad Xenoph. Memorabb. etc.

Hermogenem typis descriptus, quem haud ita pridem in Censore Britannico indicavi, et iterum æqui lectoris iudicio sistam :

Apsines secundum Rhet. Gr. Ald. I. 715.

Longinus secundum Schol. in Hermogenem inter Aldi Rhet. Gr. II. 380.

ὅσα δὲ σχήματα τῶν ἐννοιῶν ὠνόμασται· ὅλον, προδιόρθωσις, ἀποσιώπησις, παράλειψις. εἰρωνεία ἡθοποιία· ἅπαντα ταῦτα οὐ μοι δοκεῖ δικαίως σχήματα καλεῖσθαι, ἀλλ' ἐννοιαὶ καὶ ἐνδυμήματα, καὶ λογισμοῦ τοῦ πιθανοῦ χάριν καὶ πίστεων εἶδη τὰ μὲν γὰρ προσιμίων ἔχει δύναμιν προδιόρθωσις τε καὶ ἐπιδιόρθωσις, ἡ δὲ παράλειψις τὸ ἀξιόπιστον ἐνδείκνυται· καὶ μέρος ἂν εἴη τῆς παθητικῆς τε καὶ ἡδικῆς ἀποδείξεως τῇ τῆς ὑποκρίσεως ἀρετῇ πρόποντα."

καὶ δὴ Λογγίνος ὁ φιλόλογος ἐν τῇ ῥητορικῇ τέχνῃ μονῆς τῆς λέξεως εἶναι λέγει τὰ σχήματα αὐταῖς λέξεσι φάσκων οὗτος, ὅσα σχήματα τῶν ἐννοιῶν ὠνόμασται· ὅλον προδιόρθωσις, ἐπιδιόρθωσις, ἀποσιώπησις, παράλειψις, εἰρωνεία, εἰδοποιία, ἅπαντα ταῦτα οὐ μοι δοκοῦσι δικαίως σχήματα καλεῖσθαι, ἀλλ' ἐννοιαὶ καὶ ἐνδυμήματα καὶ λογισμοῦ τοῦ πιθανοῦ χάριν, καὶ πίστεως· εἶδη τὰ μὲν γὰρ προσιμίων ἔχει δύναμιν ἐπιδιόρθωσις τε καὶ προδιόρθωσις ἡ δὲ παραλείψις τὸ ἀξιόπιστον ἐνδείκνυται· καὶ μέρος ἂν εἴη τῆς παθητικῆς τε καὶ ἡδικῆς ἀποδείξεως τῇ τῆς ὑποκρίσεως ἀρετῇ πρόποντα."

Ecce tandem nuperrime a *Boissonadio* repertum est *Ruhnkenianum* programma, et repertum ibi, ubi primum quaeri debuerat, in priore illorum librorum, quos *Wytttenbachius* satis tenaci memoria *Weiskio* significabat, in *Bibliothèque des Sciences et des beaux Arts—à la Haye, Vol. XXIV. P. I. a. 1765 p. 273.* Sed ipsa verba hic accurate adscripta volent multi, quibus forte illud volumen non erit in promptu. Præmittitur primum a Bibliothecæ editoribus breve elogium *Ruhnkenii*, cuius statim etiam *Hesychius* altero tomo absolutus multa cum laude recensetur; deinceps hæc sequuntur, a R. scripta :

Il y a quelques mois que lisant Apsinès, Rhéteur Grec, qui se trouve dans la Collection qu'Alde Manuce a donnée de plusieurs autres ouvrages de cette espèce, je fus surpris de voir le style changer tout d'un coup au milieu du livre. J'y reconnus non seulement la marche de Longin, mais plusieurs expressions qui lui sont particulières. Continuant ma lecture je tombai sur un assez long passage, que je me souvins d'avoir lu dans le scholiaste d'Hermogène, et dans le commentaire non encore publié que Jean Sicéliote a fait sur ce même Hermogène. Ce passage y est cité non sous le nom d'Apsinès, mais sous celui de Longin, et tiré du livre qui a pour titre, Λογγίνου Τέχνη ῥητορικῇ. Voilà donc un ouvrage de Longin que nous venons de recouvrer, et que tout le monde croyoit

perdu. Il existe en entier à l'exception du premier chapitre de l'invention, où il parolt manquer quelque chose. L'ouvrage est digne de Longin, et n'est point inférieur à son admirable traité sur le Sublime. Ignore par quel hazard ce livre a été inséré au milieu d'un ouvrage d'Apsinès. Il y a apparence qu'ils se sont trouvés réunis dans un même volume, et que le relieur, qui devoit le placer avant ou après le livre d'Apsinès, l'a placé au milieu. Cette erreur a passé dans les autres Manuscrits et dans l'édition d'Alde. Malheureusement cet ouvrage a été fort corrompu par les copistes. Il y a même par-ci par-là des lacunes indiquées par Alde ; mais je me flatte que les MSS. d'Italie et de France, que je fais consulter, y suppléeront. J'en ai déjà rempli quelques-unes au moyen des variantes que j'ai tirées de la bibliothèque de Wolfenbützel. Je me propose de publier cet ouvrage au plutôt, collationné avec plusieurs MSS., corrigé, et avec mes remarques et une traduction Latine.

Obiter hinc discimus, quid sibi velit formula au plutôt, ὡς-ῥαυτος illa fere Latina vocī propediem, qua Albertius ad Hesych. T. II. p. 1262 sub annum 1760 promittebat Ruhnkenii curis proditum Scholiastem Platonicum, qui tandem 1800 post mortem illius nudus ex Luchtmansio prelo evolavit. Evolavit is tamen, dum P. Fonteinii Amstelodamensis editio Theophrasti characterum, sub eundem annum 1760 ab Weeseling ad Herodotum similiter promissa, adhuc eruditis scriniis premitur.

Nunc leniter, puto, subrideret egregius cunctator, si gratam sui memoriam apud bonos doctosque relictam eo videret valuisse, ut tot per annos a tot viris quasi ex quisquiliis quæreretur lapillus, quem ipse expolire et in lucem proferre tam diu neglexisset. Id vero satagere decebat litteratores, qui patrum avorumque ætate multo minutiora et viliora nimis studiis venari soliti, hodie hoc totum genus superbe fastidiunt, ex quo non quotidie magnum aliquid proloqui licet. Nondum autem his patefactis rem ipsam plane confectam esse, ab initio monuimus. Nam, ut vera sit R. coniectura, iam novis curis dispiciendum erit, utrum in illis paginis mera Longini verba agnoscenda sint, an ab alio seu eiusdem ætatis seu posterioris rhetore excerpta suoque usui accommodata. Pro consilio indicii sui R. fortasse sibi haud plus dicendum putarat ; sed denuo inquirendum erat aliis, ut Belino de Ballu, qui Parisiis 1813 Historiam Græcæ eloquentiæ admodum prolixam edidit, in qua tamen tum alia desideres, tum ipsam Longini nostri notitiam. Restat igitur in posterum diiudicanda res aut iis quos supra nominavi, aut cel. Creuzero, qui in his quidem a me disputatis nihil exulceratum videbit. Illi enim hanc paginam scribens audio e nostro Wilkenio ad manum esse Aldinorum rhetorum plenum exemplar, quod nunc unicum esse videtur in Germania, servatum Heidelbergæ inter libros Grævianos, eidemque viro etiam ad codices variarum bibliothecarum facilius aditus esse solet.

Postremo non defore opinor qui expectent dum diversam ac

leviorem ingrediar controversiam de ipsius libelli *περὶ ὑψους* auctore, de quo vulgarem fidem nuper sic labefactavit *Hier. Amatius* Romanus, ut plures iam aut Anonymum aut quemlibet certe potius quam Longinum usurpent citando. Mihi vero non ita *παρέργως* eius quæstionis pondus excipere libet, nec tamen nihil adiciere, quo nova hæc suspicio saltem ad modestiam doctæ inquisitionis redigatur. Ac facile quidem foret doctissimi viri opinionem de Augustei ævi scriptore refutare, si verum esset de voce *ἀλληγορία*, non ante Plutarchi ætatem usurpata, Ruhnkenii iudicium in *Timæi Lex.* p. 144 (200) prolatum, a pluribusque deinde repetitum firmatumque, ut a *Fischero* in *Præf. ad Demetr. περὶ ἔρμ.* p. VIII.: sed illa in re erravit Criticus alias consideratissimus, Ciceronis immemor sui, apud quem idem vocabulum bis legitur, quod semel ab illo scriptore, Longino, positum est. Quocirca tibi alia indicia erunt quærenda, ut eius libri ætatem probabiliter definias, imprimisque inter laudatos auctores illustrandus *Ammonius*, cuius cap. XIII. mentio fit, quem incertum adhuc interpretes reliquerunt, quis sit inter plures, qui eodem nomine clari fuerunt post veterem Aristarochi successorem Alexandrinum; etsi primum legendo quisque de æquali *Sæcca* cogitandum putabit. Denique omnino fateri non pudet me non nimis magnifice sentire de eo libro, quem docti plerique, splendidis aliquot locis et illustribus sententiis capti, ne dicam occæcati, certatim laudibus extulerunt, atque adeo in ipsa eius dictione totaque arte scribendi et philosophandi plura Longiniani ævi vestigia videre, nulla Augustei.¹

D. 8. Mart. 1819.

W.

¹ Non pœnitebit cum his nostris contulisse ea, quæ de eadem rescripsit C. D. Beckius in *Actis Soc. phil. Lips. a. 1811. p. 336. ss.*

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

LETTER XI.

DOLLY PENTREATH, &c.

IN my last letter I gave you some extracts from a language, which no longer exists but in a few scattered and unconnected documents. It has ceased to be a living tongue; but though it is acknowledged that it is now no where spoken, it seems to be a matter of doubt with some, whether it is not yet retained by some particular individuals. I consider it, however, to be as much dead as the Hebrew, and that it has never been in common use, since Mr. Lhuyd's visit into Cornwall, about the beginning of the eighteenth century. It may perhaps have survived a little longer, in the person of the famed Dolly Pentreath, and her companions, if indeed the corrupt and degenerate jargon of an expiring tongue can be called by that name. But as the claims of this good woman have been so confidently asserted, and were connected with the credulity of a celebrated man of the last age, they deserve to have a separate examination.

I have often experienced some astonishment that the present Cornish gentlemen know so little about the language of their ancestors, and that it scarcely ever excites their curiosity. It is in vain to seek information on this point in Cornwall, among polite and general scholars. They have paid no attention to the subject, and if pressed for an opinion, it is, that very little is known about it, but that it is supposed to have been a barbarous dialect resembling the Welsh. It has also become fashionable to repeat the inquiries of the Hon. D. Barrington, and how Cornish has expired with Dolly Pentreath. It is with reluctance that I mention these particulars, as they imply something like a charge of ignorance. I do it rather, to extenuate any failure on my part, by reminding the reader not only of the scarcity of materials, but of the impossibility of receiving any assistance from literary friends. I must, therefore, claim some indulgence for any mistakes in my observations on a nomenclature, which is now almost as little understood in Corn-

wall, as if it were derived from the Arabic. And if it had not been for the exertions and writings of Lhuyd, Scawen, Borlase, and Pryce, every memorial of Cornish would have perished, and every future investigation on the subject would have been imperfect and unsatisfactory.

Mr. Lhuyd, an excellent Welsh scholar and antiquarian, observed, that, in March, 1701, "the Cornish language was only retained in five or six villages towards the Land's End." From this period, when it was confined within such narrow limits, and mostly restricted to tanners, market-women, and fishermen, it may be supposed not only to have rapidly declined, but not to have lived many years longer. This appears to be the true sense of Dr. Borlase's remark: "that this language is now altogether ceased, so as not to be spoken any where in conversation." (Nat. Hist. p. 316.) It is unfair to charge him with inattention for asserting this, because one individual, Dolly Pentreath, could still speak it in 1758, when he published his Natural History. The Doctor must have known, that, out of a population of some hundreds, in those villages, to whom Cornish was still vernacular in 1701, a few individuals would, according to the course of nature, be still remaining after the lapse of half a century. After the language had ceased to be commonly used, he very naturally considered it as extinct; and as for any particular exceptions that might still remain, they would be considered to belong rather to a dead, than to a living tongue. I own that, for this reason, I would have expressed myself as the Doctor did, even if I had known of Dolly, and given her credit for understanding as much Cornish as her admirers have supposed. He was therefore very far from deserving the sarcasms of Mr. Barrington, and Mr. Whitaker, who says, "At that very time, (1758), as Mr. Barrington has observed, to the disgrace of his attention, an old woman was living within four miles of him, and talking the language fluently."¹ Since these two gentlemen have thought proper to distort the obvious meaning of words, that they might attack them, it is barely sufficient to observe, that the former, by his own avowal, knew nothing of the matter,² and that the latter was at all times an unduly severe and arrogant writer.

¹ Whitaker's Supplement to Polwhele's History, p. 41.

² "Dolly Pentreath spoke in an angry tone for two or three minutes, and in a language, which *sounded very like Welsh*.—I asked her companions, whether she had not been abusing me; to which they answered, 'Very heartily; and because I had supposed she could not speak Cornish.'" (Hon. D. Barrington's Letter to J. Lloyd, Esq., 1773.) Why then ask her companions what she had said, if he had not been ignorant of Cornish, or had had any better criterion than that it *sounded like Welsh*? The fact seems to be, that any artful old woman could have palmed off any gibberish on such a good-natured traveller.

Dolly Pentreath, the Cornish Sibyl, was a fish-woman, a native of Mousehole, a village near Penzance, and about three miles from Castle Horneck, the family seat of the Borlases; so that if she had been possessed of any extraordinary acquirements, they could not have escaped the knowledge of the Doctor. This humble personage spent a very long life in her homely occupation, and died in 1788 at the age of 102. At the beginning of the last century, the historian informs us, in the parishes of Paul and St. Just, "the fishermen and market-women in the former, and the tanners in the latter, conversed one with the other, for the most part in Cornish." Truth is always consistent, and the Doctor and the good woman incidentally agree, as the former says, that Cornish was still spoken in Paul parish fifty years before, (1758), when Dolly was already in her *twenty-third year*; while the latter herself told Mr. Barrington, that she could not talk a word of English before she was *past twenty years of age*. The Doctor again tells us, that the language which was generally spoken in those parishes, in 1708, had altogether ceased during the next fifty years, specifying, however, no particular year for its extinction; for that would have been impossible. But in 1768, Dolly most positively assured Mr. Barrington, that there was then no other person who knew any thing of it, or at least who could converse in it. This is a plain coincidence of truth, which cannot be invalidated.

I readily allow the claims of Dolly to some jargon that was not English; but with her habits and situation in life, it is ridiculous to suppose, that she could have been the depository of the true Cornish. This may have been another reason why Borlase might have declined to mention what still remained of the language in his day. Among such low people as Dolly, an expiring language could not fail to have been miserably corrupted, even if it was not entirely unintelligible. It is surprising that a sensible man, like Daines Barrington, would condescend to apply in so objectionable a quarter, and that too at an inn-keeper's recommendation; for it would not be more ludicrous to seek for specimens of ancient Greek among the poor fishermen of the Archipelago. Mr. Barrington went out on a summer excursion to the Land's End, in 1768, and it was then that he met with this modern Sibyl of Cornwall. It would be foreign to my purpose to quote here his letter to his friend Mr. Lloyd, F. A. S., which is certainly very amusing. I am willing to grant that it is indubitable, that she spoke a strange language, and it is natural to suppose that she did it in the most fluent, if not most accurate manner possible, that she might please a respectable stranger, and be the better rewarded. There was, therefore, no reason for some of Mr. Barrington's friends to be incredulous that she still continued the use of her vernacular tongue; though it is probable that at that period she only spoke Cornish occasionally. It is a pity that he did not observe whether her

English had a foreign accent, which would have been an indirect confirmation of her story, that she knew no other language than Cornish till she was past twenty.¹ Her two female companions, who were only ten or twelve years younger, and consequently children in 1708, could not speak Cornish readily, but understood it, which is another coincidence that Borlase is correct in the assertion, that its common use had ceased soon after that period; for young persons who disuse their vernacular language early, often lose the recollection of it entirely. From all these circumstances, therefore, and considering the great age which this good woman attained, I am inclined to believe, that she was the last person to whom Cornish was vernacular, and that at her death it has ceased in the strictest sense of the word to be a living tongue.

It is thus that Mr. Barrington has raised this poor woman to literary distinction, and very unexpectedly rendered her name conspicuous among her countrymen. But to be serious, there never was a greater perversion of antiquarian research and philological assiduity, than that of Mr. Barrington and Dr. Pryce. It was already in their time perfectly preposterous in them to seek for oral information from native speakers. The latter, when off his guard, confesses the absurdity and the unprofitableness of such a proceeding. "As for the vulgar Cornish now spoken," says he, in his Preface, "it is so confined to the extremest corner of the country; and those ancient persons who still pretend to jabber it are even there so few; the speech itself is so corrupted; and the people too for the most part so illiterate; that I cannot but wonder at my patience, and assume some merit to myself for my singular industry, in collecting the words which I have accumulated from oral intelligence; especially as hardly any of the persons whom I have consulted could give a tolerable account of the orthography, much less of the etymology or derivation of those words which they use," &c.

Even the ashes of Dolly Pentreath have not been left unhonored. A Mr. Tomson, of Truro, and by profession an engineer, wrote her epitaph, which, as it is a curiosity, I will insert here in the original Cornish, with an English translation. There is nothing remarkable in the sense, though it reflects much credit on the writer of it for

¹ "She does indeed talk Cornish as readily as others do English, being bred up from a child to know no other language; nor could she (if we may believe her) talk a word of English before she was past twenty years of age; as, her father being a fisherman, she was sent with fish to Penzance at twelve years old, and sold them in the Cornish language, which the inhabitants in general, even the gentry, did then well understand." See the above quoted Letter of Mr. Barrington.

his proficiency in Cornish, and the accuracy with which he has expressed himself.

Coth Doll Pentreath cans ha dean,
Marow, ha Icledyz ed Paul plea.—
Na ed an Egloz, gan pobel bras,
Bes ed Egloz-hay coth Dolly es.

Old Doll Pentreath, one hundred (aged) and two,
Deceased, and buried in Paul parish;—
Not in the church, with great people,
But in the church-yard old Dolly is.

I look on Mr. Tomson to have been an ingenious man, who, having a taste for such studies, had made himself master of the best remaining pieces in Cornish. This is certainly a far more rational account, than to imagine with some, that he was a rarely gifted individual, in whom the Cornish language had survived after the death of the humble inhabitant of Mousehole. Mr. Tomson might even have been able to converse in it; but there would have been nothing extraordinary in it, as thousands can speak Latin and other languages, which they have acquired only from books. As to the epitaph, I do not entirely rest on conjecture; for all the words in it, with the exception of one only, are to be *found in Borlase's Vocabulary*. *Hay*¹ is a well known Saxon word, which signifies *an inclosure*, and has long been incorporated with the Cornish.

The other claimants to Cornish speaking were William Bodener, aged 65, a fisherman of Mousehole, a Cornish letter from whom Mr. Barrington presented to the Society of Antiquaries on the 3d of July, 1776. In 1777, the same gentleman again informed the Society, that he had discovered another individual, one John Nancarrow, aged 45, of Marazion, who could speak the Cornish language. Dr. Pryce also, about 1790, conversed with a very old man at Mousehole, who could talk Cornish, and it is not improbable that it was the same William Bodener. I am, however, still of opinion, that the language was already extinct, though, after such respectable testimonies, it is impossible to deny that these individuals still understood the ancient language of the country. As to their skill in it, it might have been acquired from some of their friends, among whom it had been vernacular, and who still survived after they were themselves grown to manhood, as from 1730 to 1750.

¹ *Lan* is the true Cornish word for it, and means either an *inclosure* or a church. Thus *τίμνος* is either a place consecrated to religious purposes, or merely a farm, (*some inclosed portion of land*)

Καὶ μὲν οἱ ἄλαιοι ΤΕΜΕΝΟΣ ΤΑΜΟΝ ἔξοχον ἄλλων,
Καλὸν φυταλίης καὶ ἀρούρης, ὅρμαινεται. Ἰλ. Ζ. 194.

These were the faint glimmerings that still hovered round, after the light itself had departed for ever. It is even possible that there may be still individuals who can speak and write Cornish ; nor would it be at all difficult to acquire both to a certain degree ; but it is a mere deception to imagine, that this can now be accomplished through any other channel than that of grammatical instruction.

I have often had occasion, in the course of these letters, to mention the Rev. Dr. Borlase. He lived about the middle of the last century, and was a native and resident in Cornwall, as well as a writer of considerable merit. His *Natural History and Antiquities of Cornwall* are elaborate and valuable performances. It is remarkable, that all the recent writers on those topics have largely borrowed from him, not even excepting those who have availed themselves of every opportunity to load him with censure. It is, however, with his *Cornish Vocabulary*, which concludes his *Antiquities*, that I am at present concerned. His chief merit consists in having collected materials, and indicated the sources where all the probable remains might be recovered. Thus far in his praise ; and it is painful to pass censure, however it may be deserved. I have already expressed an opinion about him, as that he was not sufficiently a linguist or a grammarian to investigate such a perplexed and expiring dialect. Hence it is seldom that his *Vocabulary* refers to foreign languages ; and I really believe that the disguise of the greater number of words escaped him. This ignorance, however, is of material advantage to my derivations, as he cannot be accused of having changed the orthography, or otherwise modified them to suit the purposes of any particular theory. His negligence, however, is still more remarkable than his inability. Wearied with a long work, and incited by the prospect of bringing it to a conclusion, he seems to have drawn up his *Vocabulary* in haste, and without any regard to selection and arrangement. It is also likely that, having no taste for philological studies, he thought but lightly of them, and merely added the *Vocabulary* as a matter of form. He apologises, indeed, for not giving a more complete *Vocabulary* ; but it is with authors, as with great men, who find it easier to apologise for declining any particular task, than to execute what would require the united efforts of patience and industry.

In the present scarcity of materials, the *Vocabulary* is still, however, a valuable performance ; and Borlase is rather to be blamed, not for what he has done, but for not having done more when he had it in his power. He might, from his situation, have made a complete collection of Cornish words and idioms ; and he might also have preserved for his countrymen many manuscripts, probably no longer in existence. He mentions, in the preface to his *Vocabulary*, several manuscripts and other helps in Cornish which had been communicated to him ; and it is to be lamented,

that he did not look into such a mass of matter more accurately, and that he did not select more from it for publication. The offer of his own collection to any one who would undertake to restore the Cornish language, is but a poor evasion. What has become of the several pieces he mentioned, I know not—some may have perished, and some might still be recovered; but the press alone can preserve such documents from the danger of destruction.

It argues, also, how very little trouble the Doctor took, by his not going to Mousehole, which is only four miles from his own residence, to ascertain and report what might still remain there of a language which, by his own account, was commonly spoken in that village fifty years before. Had he done this, he would not have been stigmatised with inattention, as he was afterwards on the accidental discovery of Dolly Pentreath by Mr. Barrington.

Having so often referred to Mr. Lhuyd, I may be allowed to say a few words concerning him. He was a learned and ingenious gentleman, eminently skilled in all the British dialects. He was Keeper of the Ashmolean Museum at Oxford. In 1701 he visited Cornwall for the avowed purpose of investigating, and preserving as much as possible of the expiring language. He was kindly received by the literary gentlemen of the county. He afterwards published a Cornish Grammar and Vocabulary in 1707, and died in 1709. It was the first thing ever published in that language, which, it may be truly said, had it not been for his journey into Cornwall, and the collections he made there, would have totally perished. Borlase, and all the other Cornish historians, speak, as well they might, with enthusiasm of that very meritorious individual.

D.

NOTICE OF

The ENTHUSIASM of METHODISTS and PAPISTS considered: by Bishop LAVINGTON. A new Edition, with Notes, Introduction, and Appendix, by the Rev. R. POLWHELE, Vicar of Manaccan, and St. Anthony. One large Vol. Octavo, Pr. 21s. Whittaker, 1820.

THOUGH it has now become very unfashionable to quote from the antiquated author of "the Leviathan," we cannot but

confess that the perusal of this book reminded us of Mr. Hobbes' definition of laughter; which he represents as arising from a consciousness of our own superiority, proceeding from a comparison of ourselves with those whom we think either more absurd, infirm, or ridiculous. Ridicule may be defined a continued fit of laughter. The writer who holds up to ridicule either an individual, a party, or an opinion, possesses the same conviction of his own superiority, and of the infirmities or folly of others, as the frequent and involuntary laughter: and the comparison will not fail, if we consider their respective defects. For, as no man in private life is ever convinced of an error by the sneer of an antagonist, though he may be made either silent or angry, so it is in public controversy; no sect, or party, or schism, either in politics or religion, has ever been confuted by sarcasm and ridicule; their hatred to their opponents becomes more inveterate; the controversy itself degenerates into buffoonery, and the cause of truth uniformly suffers.

Such were our reflections when the republication of Bishop Lavington's work was announced to the public. Religion is a subject so solemn and so important, and the great question between the Church and its opponents is so interesting, that though we are struck with the accuracy of the parallel between the Methodists and Papists; though we are convinced that the sobriety of the Church of England is equally distant from the fanatical reveries, the revivalism, and nonsense of Methodism, or the superstitious mummeries, and unscriptural fancies of Catholicism; and though we well know, to use the celebrated satire of Swift, Jack was often, and still will be mistaken for Peter, we cannot but be of opinion that a Christian divine should never condescend to this mode of confuting his adversary. He descends from the vantage ground of fair and impartial debate. Religious controversy requires a grave, manly, sober style; and though the folly or the ignorance of an antagonist may sometimes provoke a taunt, or a sarcasm, it should never be that a whole volume should be written full of mere invective without argument, or ridicule without discussion. Severe, indignant, impetuous language, is frequently necessary or unavoidable, when the polemic is compelled to reprove and rebuke his opponent; and the effect of such animadversion when it proceeds from the heart, is never lost. But when the plan is ridicule, and the execution of a work is ridicule, all effect, all the intended conviction of such a work, perishes with the first hearty laugh; so long as we can forget that religion is the subject of discussion, we approve of the author who amuses us; when once the reflection, however,

recurs to us, that all laughter on the subject of religion is ill-timed and misplaced, our mirth is at an end; we condemn the conduct of the author, whose opinion we approve, and wish that absurdity could be removed, or error rectified, by more suitable and unobjectionable methods.

These remarks are not intended to apply to Mr. Polwhele's labors. Bishop Lavington's work, though in our opinion subject to the objections now mentioned, is full of curious matter; it has long been sold at a high price, and a new edition was demanded by the public. The experience of the world has shown, that all Churches, or religious associations, are only permanently united by a system of discipline, which shall regulate not merely the services and devotions of that Church, but which shall govern the feelings of the mind, and induce sobriety of conduct, while it induces purity of faith, and regularity of life; such is the object of the mild and sober discipline of the Church of England, which appoints their respective places to the Clergy and the Laity, and gives to each ample scope for their zeal, their devotion, and every religious virtue, while it represses by its known laws, all those principles upon which the leaders of the Methodists, and of other sects, have uniformly acted. Thus the Laity are forbidden to assume the ecclesiastical functions: the Clergy are commanded to confine themselves to their parish, their cure, or their diocese; not to consider the world as their diocese, and to wander everywhere, clashing with, or opposing their neighbours. The grace of God is ever supposed; and taught to be attendant on the diligent use of the means of grace. Personal religion, not inward feelings, is considered as the sole criterion of improvement in the divine life; and all its people are required to study uniformity in worship and opinion; to be sober, and quiet, as well as pious, consistent, and sincere.

The religion which is thus briefly delineated, did not please the Methodists of the last century, as it had not before satisfied the enthusiasts of the Church of Rome, or the ever-clamorous, ever-church-mending nonconformists. Faith in the religion of the New Testament, which produced humble reliance on the goodness of God, and correspondent regularity of life, was not sufficient; to this must be added inward feelings, frames, experiences, doubts, hopes, fears, pangs of a new birth, and a long train of sensations. The Clergy were ridiculed and abused, as preachers of mere morality; or as learned hypocrites, ignorant of the God they pretended to serve. The Laity assumed the office of teachers, preachers, and expounders. The means of grace were considered as idle, or useless, or empty ceremonies;

while God was represented as sending down the gifts of grace, and the influences of his Spirit, on whom he pleased, and when he pleased, and as he pleased, whether those gifted individuals complied with the appointed means of grace or not. Hence the doctrine of sudden conversions, revivalisms, &c. The long train of error spread among the common people, till the minds of thousands were alienated from the Establishment; and a new era of religious zeal began, which, though in many instances it may have done much apparent good, by stimulating the Clergy to exertion, and reforming the manners of those of the lower classes who had been previously neglected, has ended in dividing the people, in fostering a spirit of hatred to the Clergy, of hostility to our existing institutions, and of such general enmity to the system of government which upholds them, that the worst results are to be apprehended in any future moment of national convulsion, or depression of the powers of the state.

About the time when this baleful star of Methodism began to rise above the religious horizon, many of the well read and thinking portion of the community, perceived the resemblance between the absurdities and enthusiasm of the Methodists and Papists. Among these the chief were Bishops Warburton and Lavington. The opinion of the former is quoted in the introduction to the present edition. "I will tell you what I think would be the best way of exposing these idle fanatics,—printing passages out of George Fox's Journal, and Ignatius Loyola, and Whitfield's Journal, in parallel columns," &c. Vide page iv, note. Bishop Lavington proceeded in great measure on this plan, and selected from the books, histories, and journals of these apparently opposite partizans, a most curious collection of coincidences in opinions, conduct, and reveries. Had this been done in a more grave and serious manner, much more benefit would have resulted to the community, from the Bishop's labors. We object only to the error, which he has committed in condescending to ridicule, even when the subject seemed most to invite it. The Bishop's work is a continued taunt. His facts are undoubted. His point is proved. The identity between the follies of the two parties is established; and his book will ever be valuable from the sterling information it contains; but whatever be its merit, the objection we have now made is with many insurmountable. The most solemn subjects are so associated with ridiculous ideas, that it is difficult to bring back the mind to its proper seriousness when religion is the object of its contemplation, after the perusal of this book. It should be read in its present form by none whose minds are not strengthened by

reading, reflection, and matured judgment; and we agree with Mr. Polwhele, (Introduction, page cclxxvii.) "That in laughing at religious absurdities, we must take heed to ourselves; we sometimes approach too near the confines of religion."

The present work, of which we almost forgot we were merely writing a brief notice, consists of the original work of Bishop Lavington; and a copious introduction in three parts, by Mr. Polwhele, full of very interesting matter. There is likewise an appendix, containing some well written poems and verses, on subjects of the same nature as those in the work itself; of which we shall only observe, they are liable to the same objection above mentioned. The principal poem in particular, intitled "Sir Aaron," or "The Flights of Fanaticism;" in which Mr. Polwhele professes to illustrate, in the character and conduct of Sir Aaron, the cause, the operation, and the effects of Methodism, is full of expressions which are always objectionable, when religion in any way whatever is the subject of the reader's consideration. The book concludes with a small collection of papers on the Bible Society, and other subjects, which were first printed in the Cornwall Gazette.

It is after an attentive perusal of this work that we recommend it to the attention of all who are accustomed to review the signs of the times, and to anticipate the future from a calm and unprejudiced survey of the past; and we trust that the defects which may be now briefly pointed out, will be altered in a subsequent edition.

Though the introduction, as its author has very candidly acknowledged, be written in a very desultory manner, its contents are equally interesting and important. It is divided into three sections, which may be respectively, though not quite accurately, intitled;—the history of the past—the account of the present state of Methodism, with the system of hostility organised against the Establishment—and, the remedies of the impending evil.

The comparison between the temper of the dissenters of former times, and that of the chief parties opposed to the Church at present, is accurately drawn. The sections which touch upon the abuse of the Bishops, the intrusion of the Methodists on the parochial Clergy, and the anticipation of their eventual success, by effecting the overthrow of the Establishment, are particularly interesting. The style however, in which they are written, is loose and vague; and Mr. Polwhele has apologised for this, by informing his readers that the respective sections were originally written as letters. This reason can account only for

the manner in which they are written, but it is by no means a proper apology for their publication in their present form. If an author submits his labors to the public, he is bound to give the best polish to his language, and to make his whole work as perfect as he possibly can; more especially if he has had that experience in composition, and been received with so much deserved indulgence as Mr. Polwhele. We object too, to the frequent introduction of Mr. P.'s personal history, in so many passages. This book is intended for general utility, its contents ought, therefore, to be confined to the discussion of the general subject: Mr. Polwhele ought not to have introduced (Introduct. Part I. p. clxix, clxx.) quotations from his own Poems. In the pages just referred to, and those immediately subsequent to them, the reader is diverted from the subject of the book by commendations of various illustrious divines, extracted from the English Orator; we have likewise extracts from an ode on Bishop Wilson, and a sonnet, with passages from various published sermons. To all these are added much of Mr. Polwhele's personal history: and the error of thus distracting the reader's attention from the work, to the author, is repeated in many sections throughout the Introduction. All this is in bad taste, and should be carefully revised in a second edition.

The next division of the Introduction contains a general and highly-interesting survey of the present state of religion, and the little regard now paid to religious discipline. Lectureships; Sunday schools; the effects of benevolent and well intended associations, with the decided enemies of the Church, and its professed friends; the manner in which the parish priest is superseded, even among his own flock, by the interference of school visitors, Sunday teachers, bible distributors, and other well-meaning laborers, who profess to benefit and instruct the poor, while they have undermined by their exertions, the interests and influence of the Clergy, are discussed at some length: and the whole of this part deserves, and will, we have no doubt, receive the attentive perusal of the thoughtful and religious public; though the same intrusion of personal history too frequently destroys the universal interest of the general subject.

The third part contains a suggestion of various remedies for the ecclesiastical evils complained of in the two first divisions of the Introduction: and it deserves the serious consideration of the heads of the Church. In this part are many useful remarks on the toleration act; rural deans, county meetings, vestries, evening lectures, and frequent preachings, with other subjects of the same nature. Many of Mr. Polwhele's remarks will not meet with

universal approbation: indeed, he is sometimes inconsistent with himself. Thus, in page ccxci, he expresses an opinion, "the Bishops should surely take care, not to censure in the most remote degree, the conduct of any of the Clergy around them; not to hint at vices, or faults, or foibles, or irregularities; lest the sectarists, pressing upon us from behind, and eager to catch all they can against us, charge our misdemeanors upon the Establishment; lest," &c. &c. &c. What an opinion is this! If the Clergy of any particular diocese, at this period of universal hostility, were to become deficient in attention to their duty, surely it is not only the duty of their diocesan to reprove, rebuke, and exhort, with all patience, diligence, and meekness, but it would be likewise for the undoubted interest of the Church, that he should thus come forward, and execute his imperious, though painful duty. This too, though Mr. Polwhele does not seem conscious of the inconsistency, is the opinion of our author: for in page ccxcvi, we meet with a note, in which he condemns the conduct of a rector, in very severe terms. "At a masquerade at Exeter, in 1818, a very rich rector, of one of the western counties, drew more attention to his talents, as a scaramouch, than he had ever attracted by his pulpit eloquence." Mr. Polwhele is not restrained from publishing this note by any fear that the sectarists should, on account of it, more sedulously abuse the Church: he expresses his honest indignation, and he is right in so doing: would he shrink from the same honorable expression of his sentiments if he were himself a bishop? Why then ought not others to do their duty also?

It is not necessary to detail the several coincidences between the absurdities of the Methodists and Papists, adduced by Bishop Lavington. Neither can we consider the poems, nor the uninteresting personal controversy inserted in the Appendix. The chief thing we expected in this edition has not been attempted: we trust it will be accomplished when the work is reprinted; it is a complete index of the contents of the Bishop's work; with heads to the various sections. The coincidences adduced are curious, and numerous; but the attention is soon wearied, in proceeding through a multitude of unconnected, uniformly printed details. The great mass of readers are so accustomed to have their eye pleased, and their fatigue relieved, at the same time that their attention is excited, that these headlines, and tables of contents, are beginning to be absolutely essential to the favorable reception of the most interesting and important works.

Though more room than we generally give in this miscellany

to notices of books has been already allotted to this work, we cannot but add, that much good will probably result from the statements of facts contained in this volume. All the institutions of this country, whether civil or religious, must be supported by the conviction of the people, of their utility and necessity. An established church may be fully competent to the ends of its institution; its priesthood may boast of its divine origin; the magistrate may sanction its doctrines, and afford it protection, to promote better the morality and happiness of a country; it may be recommended by every claim which can excite veneration, esteem, or love: but it is not sufficient that the discerning, the wise, the great, the good, alone should know and acknowledge these things:—a church is the parent of the multitude, the majority of a people. If it be assailed by perpetual, furious opposition; if by the various acts of its opponents the multitude be withdrawn from their attachment; it will be impossible to maintain its elevation. The ceaseless efforts of an active minority, in the reign of Charles, drew away the multitude, and the Church of England, as an establishment, was overthrown. The present age is beginning to assume the characteristics of the age of Charles. We discern the same opinions, restlessness, agitation, contempt of the Clergy, intrusion on the parochial duty, and other signs of a turbulent and encroaching people; which then gradually kindled the flame of religious hatred and civil war. Every work, therefore, which is written on the plan of this work, which appeals to the people; which points out the undoubted coincidences of the former and the present age, and which inevitably leads us to the conclusion that the same causes will again produce the same effects; every such work is useful, and deserves encouragement. It is the fashion too much for the friends of the Church to rest secure: to despise even the labors of such men as Daubeny, Dean Kenny, Mr. Polwhele, and others of that school: they are called high churchmen; their works are needless alarm bells; and themselves with their friends and followers, are bigotted, prejudiced, or timid. Let those who are of this opinion remember that the wolf has once entered the fold of the English Church, and he crouches at the door again. Is it right to despise the shepherds who are on the watch to sound the alarm? Perpetual vigilance is our only security; and we trust, therefore, that all works which are thus intended, and Mr. Polwhele's among the number, may be widely dispersed through the nation, and produce their due effect on the public mind.

PLATONIC DEMONSTRATION OF THE IMMORTALITY OF THE SOUL.

PART II. [*Concluded from No. XLII. p. 230.*]

RESUMING, however, the consideration of the propositions, let us endeavor to render them as perspicuous as possible. "*The soul is self-moved.*" By motion here, we must understand the life of the soul. The soul therefore is self-vital, containing in itself the principle and fountain of life. For if nature had intended that bodies should be self-moved, she would have inserted in them the principle and fountain of motion. But now, since it is necessary that they should rank as alter-motive natures, she generated bodies receiving the principle of motion from other things. The soul likewise, is seen deliberately choosing many things, and performing many, according to its own proper deliberate choice. But this would not be the case if it were not self-moved. At the same time also, if you look to the nature of the thing, you will find, on account of its clearness, a great abundance of arguments in proof of this. Plato, however, exciting our recollection from clear evidence, and from the last of things, says, *that when we see a body incapable of being moved by itself, we immediately say that it is inanimate; but when we perceive a body which can move itself, we immediately say that it is animated*, in consequence of spontaneously inferring that self-motion is the form and definition of the soul. But from that which is in our power, you may especially demonstrate the self-motive nature of the soul. For if well-being is more excellent and perfect than being, but the soul perfects itself, it is manifest, that as it imparts to itself that which is more excellent, viz. well-being, and excites and perfects itself, it will much more impart to itself that which is less excellent, viz. being or existence. The being of the soul, however, is nothing else than life. But life is motion. It is evident therefore, that the soul will impart to itself motion. Hence it is self-moved. But that which imparts life to other things will much more impart life to itself. For that which vivifies other things will in a much greater degree impart vivification to itself; so that the soul by imparting life to itself, will vivify and elevate itself. But life is motion. The soul therefore, will im-

part motion to itself. And hence it is self-moved. For divine natures, and those that first impart any thing, begin their energies from themselves; just as the sun that illuminates all things, is light itself, and the fountain of light. Soul therefore, which imparts life and self-motion to other things—for animals, according to Aristotle, are self-moved—is much more self-moved, and life, and the fountain of psychical life.

But that which is self-moved, is demonstrated to be always moved, by showing that the self-moved is alone always-moved, and is alone immortal, from assuming the former propositions by themselves, and so far as they are essentially what they are. Plato therefore demonstrates from the alter-motive, that the self-moved is always-moved. For it is evident that the alter-motive has not its motion from itself; and on this account it is called alter-motive. Hence, receiving this¹ temporally from something else, it also loses it in time. But that which imparts motion to itself essentially, as being always present with itself, and the giver and receiver being one and the same, will be always moved. Plato, however, manifests that he assumes motion in life. "*For having,*" says he, "*a cessation of motion, it has also a cessation of life.*"

But that the alter-motive has a cessation of motion, i. e. is not always-moved, is evident from hence. For as there are these two things, the mover and that which is moved, it is necessary, either that the mover should accede to that which is moved, and thus should move it, just as we do when we move a stone; or that the thing moved should accede to the mover, and thus should be moved, just as the soul betaking itself to intellect, is moved by it, and surveys the forms which it contains; or it is necessary that both should accede to each other; in the same manner as the master and the disciple; for the disciple gives himself to be excited by the master, and the master hastens to excite the disciple, and in short is converted to him. These things therefore, thus subsisting, that which is alter-motive is not able of itself to accede to the mover; for its very existence consists in being moved by something else. Hence in order that what is moved by another may be always moved, it is necessary that the motive cause should be converted to it. In wholes, however, and eternal natures, it is not lawful for things which are more excellent to be converted to natures subordinate to themselves. For more excellent natures would subsist for the

¹ For ταυτα here, it is necessary to read ταυτη.

sake of others, and subordinate natures would be things for the sake of which others subsist, which is most absurd. That which is alter-motive therefore will not be always moved in this way, i. e. through the conversion of eternal natures to it. But if it is to be moved at a certain time, it is necessary that it should be led by something else to the motive cause, not merely locally, but also according to aptitude. If therefore, another thing conjoins it to the motive cause, from a certain time, it will again in a certain time be separated from this cause. For universally, all things which are generated by causes that are mutable, are generated and corrupted in time; but things which are generated by immutable causes, are generated perpetually in a manner invariably the same.

Some one, however, may say, how is the sublunary region always moved, since it is alter-motive? May it not be said, that it is never always the same, nor remains the same according to number, except in form; so that if it is not the same according to its subject, how will it be always-moved? For being corrupted according to its parts it always remains in the same form. But if neither generation is able to accede of itself to the heavens, nor the heavens are converted to generation, in consequence of it not being proper that more excellent should be converted to less excellent natures, whence does generation receive its aptitude? May it not be replied, that the motion of the heavens being efficacious, acts on sublunary natures, celestial natures not being converted to them, just as the sun illuminates, not by being converted to the illuminated substances, but by sympathy? But how is the heaven not alter-motive, but self-moved, since it is a body? And if it is alter-motive, how will it be always-moved? May it not be said, that the heaven is neither alter-motive, nor simply body, but an immaterial body? We also say, that the self-moved is twofold, the one being simple and impartible, which is properly self-moved, but the other having now proceeded into interval, is not simply impartible. For so far as it is distended with bulk, so far it is changed from that which is properly self-moved; but so far as it participates of a connascent life in its essence, so that it is not possible, even in definition, to separate that body from the life of it, so far it has also self-motion in its proper essence. For self-motion is the peculiarity of soul and life. As therefore, it is impossible for a material body to be uncolored and unfigured, thus also it is still more impossible for a celestial body to be lifeless and inanimate. And thus you may see the coalition of it with soul. The summits, likewise, of secondary natures, are

always conjoined to the extremities of first natures, in order that there may be a certain continuity, and that no vacuum may intervene; since again, another nature would be requisite, which may fill up that which is between. Since, therefore, an ethereal body is the first of bodies, but soul is the last of intelligibles; these ought to be conjoined to each other, and possess a mutual similitude; so that a celestial body is soul amplified into bulk; and life extended into triple dimension. Hence the life which is in it is connascent, and nature in it is mingled with life. There are also in it many other forms of animals.

But it may be said, let the soul, so far as it is soul, be self-moved, and always-moved, yet nothing hinders it from being corrupted. To this we reply, that either the energy of it, i. e. its self-motion, must first cease, but the existence of it be afterwards corrupted; or the existence of it first, but the self-motion of it afterwards; or both these must cease at once. For besides these, there are no other cases. If the essence ~~therefore~~, of it is corrupted, it is not possible to devise ~~how the energy of~~ it can be saved. But neither vice versa, is it possible in the hypothesis before us, that the energy being corrupted, the essence of the soul can be saved; for to assert this, would be to forget the hypothesis which says, that the soul, as far as it is soul, will be self-moved. So that it is not possible for self-motion to be corrupted, but the soul to remain. For as the hypothesis says; as far as it is soul, it will be self-moved. If therefore, every thing which is corrupted, first loses its energy, but the soul, according to the hypothesis, so far as it is soul, does not lose its energy, being self-moved, it is also incorruptible.

Let, however, the third case be supposed, that the soul may be corrupted at one and the same time with its energies. We ask, therefore, whether it will be corrupted by itself, or by some external cause? But it will not, indeed, be corrupted by itself, because it preserves itself by moving itself. And it will not be corrupted by external causes, because it would thus be alter-motive, instead of self-motive. Hence it will not be corrupted together with its energies. Besides, by what external cause could it be corrupted? Shall we say, by natures more excellent than itself? But these are rather the saviours, than the destroyers of it. Can it, therefore, be corrupted by natures inferior to it? Over these, however, it possesses a despotic power, and is the fountain of their motions. For as there are ten motions, the motion of the soul alone is generative of all the others. But the soul being self-moved, you may also more concisely infer that it is always-moved, as

follows, as we have already observed respecting self-motion. That which perfects itself, likewise produces itself. For that which perfects imparts good to itself. But that which simply produces any thing, imparts existence to it. Well-being, however, is more excellent than being. Since, therefore, the soul perfects itself, it will also produce itself. But the essence of it is life, which it also imparts to other things. Hence it will impart life and existence to itself. That, however, which is always present with that which imparts existence, always is. But the soul is always present with itself. Hence the soul always is, so that it is always self-moved, and always-moved. For in reality, an injury would be done to any thing in the universe which should be deprived of that which it imparted to itself. For it would not be injured in being deprived of that which it received from another; but it is injured, if that is taken away from it which it imparts to itself.

The last proposition, however, is not attended with any ambiguity, viz. that what is always-moved is immortal. For if, according to hypothesis, it were mortal and corruptible, it would no longer be always moved. So that all the propositions are not only true, but they are so essentially so as to be equal in power and convertible. What then, some one may say, is soul alone immortal, but is intellect not immortal? Or is there no absurdity in saying that intellect is not immortal? For it is above the immortal. But if you are willing to say that it is immortal, you must assume another form of self-motion, and another form of immortality; and in a similar manner in the successive lives, an immortality must be assumed adapted to each. For there is a great extent of things which exist in eternity; of those which exist in the whole of time; and of those whose duration is only in a part of time. For some beings live for one day, others for a year, others for ten years, and others for a hundred, or a thousand years. But how is it possible that the partial nature¹ likewise should not be immortal, since it is self-moved? In answer to this, in the first place, it must be observed, that the divine Iamblichus, and the philosopher Porphyry, do not admit that the partial nature is self-moved, but assert, that being the instrument of the soul, it is moved indeed by it, but moves the things which are saved by it. And this they say, is the ninth motion. It is evident, however, that though this partial nature should have a certain

¹ i. e. The life distributed about the body, the peculiarities of which are, generation, nutrition, and increase.

self-mobility, yet it has this after the manner of an image, and as an instrument.

But if it be requisite to say something in opposition to certain philosophers, nature is not in all respects superior to bodies, but there is something in it which is inferior to them. For so far as it is a certain incorporeal essence, and so far as it fashions and adorns bodies, it is superior to them; but so far as it is in them as in subjects, and has its existence in them, it is inferior to them. Just as the resemblance in a mirror, in security, beauty, and accuracy of form, surpasses the mirror; but in hypostasis is inferior to it. For the mirror, indeed, is more essential, but the representation has its subsistence as an image from the mirror, is whatever it is for the sake of it, and on this account will have a more obscure being. After this manner therefore, the partial nature subsists with reference to the body. For the nature which is divine has self-motion secondarily, as we have before observed, and connascent with a divine body. From this syllogism, therefore, it is demonstrated, that the soul is not corrupted by itself. In the soul, likewise, one part of it does not alone move, and another part is alone moved, but whatever part of it may be assumed, moves and is moved according to the same.

Some one, however, may still desire to learn more clearly what the motion is which subsists in the soul. It is evident, therefore, that it is not any one of the corporeal motions, not even the ninth [which pertains to the partial nature]. For these are not self-motive. But neither do all the peculiar motions of the soul manifest the motion which is now investigated, such as will, opinion, anger, and desire: for the soul is not always moved according to these; but we now inquire what that motion is, which is always inherent in it. *This motion, therefore, is the life which is connascent with the soul, which it imparts to itself; and according to which it is moved.* And these motions indeed, I mean will, opinion, and the like, are the lives and the motions of the soul, yet they are not always inherent in it, but only sometimes, becoming, as it were, renewed.¹ But from the soul perfecting itself, you may especially assume that it is self-moved, and by this you may separate the rational soul from the irrational, and from nature. For it belongs to the rational soul to perfect and excite itself, and to be converted to itself, no one of which pertains to the others. Hence, this ex-

¹ Instead of οἷος ἐξ ἀναδιπλασιῶσιν in this place, I read οἷος ἐξ ἀναγεννήσεως.

position is adapted to the divine and human soul, i. e. to every rational soul, and not to the irrational soul and nature. "*To such other things also as are moved, this is the fountain and principle of motion. But principle is unbegotten, &c.*"

The second syllogism, which shows that the soul is immortal, is as follows: The soul is self-moved. That which is self-moved is the principle of motion. The principle of motion is unbegotten. The unbegotten is incorruptible. The incorruptible is immortal. The soul, therefore, is immortal. The propositions here are five. The first of the syllogisms, therefore, shows that the soul is sufficient to itself. But this second syllogism demonstrates its extension to other things, just as all divine natures are sufficient to themselves, and the sources of good to others. For the extended here signifies, that which imparts to others what it possesses itself. For it is characteristic of a beneficent and unenvying nature, and of super-plenitude of power. The intention, therefore, of the reasoning, is to manifest in the soul the extension of it to other things. And the proposition, indeed, which says, "*that which is self-moved is the principle of motion,*" is sufficiently demonstrated by Plato in the Laws, when he says, that if all things should stand still, self-motive natures would be the first things that would be moved. The order of things, likewise, is as follows. That which is immoveable is the first. That which is self-moved is the second. And that which is alter-motive is the third. But *the principle*, says Plato, *is unbegotten*; i. e. the principle of motion. For this was the thing proposed. Making, however, the proposition to be more universal, he extends it to every principle; because every principle, so far as it is a principle, is unbegotten.

But here, many of the more ancient interpreters are disturbed about the meaning of Plato, when he says, "*that the principle is unbegotten.*" For if he asserts this of the principle of all things, viz. of the first God, the assertion is true; but it is not now proposed to speak of this principle. And if he simply speaks of every principle, how is this assertion true? For Peleus is the principle of Achilles, yet Peleus is not unbegotten. We must consider, therefore, what the principle is, of which he is speaking. We say, therefore, that principle, properly so called, is that which primarily produces the whole form. Thus, for instance, the equal itself, is that which produces all-various equals; and man itself, is that which everywhere produces men. Thus, therefore, since the soul is the principle of motion, it will be able to produce all the forms or species of motion, so

that so far as motion, it will not be generated. Hence, if as essence, or as intellectual, it is generated from being and intellect, yet, so far as it is motion, it is not generated. For this is the principle of the motion of all things. For material forms also, are unbegotten; such, for instance, as the form of man, the form of horse, of the equal, and of motion, and consequently much more must the cause of form be unbegotten. Hence, since the form of motion is unbegotten, much more will the cause itself of motion; but this is that which is self-moved. Plato likewise, properly calls it the *fountain* of motion. For it is the peculiarity of a fountain to impart, as it were, what belongs to itself spontaneously, to things which are different from itself. But it is the peculiarity of a principle to preside, as it were, and despotically rule over things which subsist through it. For a cause is a principle, as being co-ordinated with the things of which it is the principle; but it is a fountain, as exempt, and subsisting in intellect, both which are inherent in the soul. Plato, therefore, would have been liberated from any further discussion, by concisely saying the principle of motion is unbegotten: for generation is motion; but the principle of motion will not be moved by any thing else, lest we should proceed to infinity. But he thought fit to give a more ample extent to the theory.

The unbegotten nature, therefore, of principle, must be understood as follows: the principle is not any one of the things of which it is the principle. Thus, for instance, the sun is the principle of light; it is not, therefore, illuminated by any thing else. Intellect also, being the principle of intellect, and being itself intellectual, does not derive from any thing else intellectual perception. And being, which is the cause of existence to other things, does not possess its subsistence as being from any other source. Hence the soul, which is the cause of other things being animated, and possessing life, has not itself a life extrinsically derived; so that if it is the first motion, it will be the cause of other things being moved, and will not be moved by any thing else. Hence, every principle is unbegotten. What then, if some one should say, do not all things derive their existence from the first cause? To this it may be replied, in the first place, that in assuming the principle of a certain thing, we ought not to consider any one of the principles above it. And in the next place, it may be said, that principle is, after another manner, a thing of such a kind as its productions. For the equal itself generates other secondary equals; and the motion of the soul generates other forms or species of motion. But

the first cause is not after another manner such as the things which proceed from it: for it is above principle, and above cause. Intellect, therefore, is primarily from itself *intellectual*: but it is *being* from something else [i. e. from being itself]. But that which is just primarily derives its subsistence from justice itself. And justice itself does not become just through any thing else. For so far as it is justice, and so far as it directs other things, it originates from itself. Nothing, however, prevents it so far as it is something else, such, for instance, as being or intellect, or a certain God, from deriving its subsistence from the principle of all things. But Plato summarily demonstrates as follows: that, if principle were generated, it would be generated from that which is not principle, through the hypothesis that it is principle. Nothing generated is the first. But every thing generated is generated from something else. No principle, therefore, is generated; for if every thing which is generated is generated from a certain principle, principle also, if it were generated, would be generated from a certain principle; so that principle would be in want of principle to its generation, and this would be the case to infinity. Again, every thing generated is generated from that which is not such as itself is. Thus an animal is generated from that which is not an animal, [i. e. from seed,] and a house from that which is not a house; so that principle also, if it were generated, would be generated from that which is not principle. Hence, at one and the same time, as being generated, it would be generated from a principle, and as a principle it would be generated from that which is not a principle, which is impossible. Every thing, therefore, which is primarily a certain thing, i. e. every principle, is unbegotten. These things, therefore, are sufficient to the demonstration of the incorruptibility of principles.

But Plato also adds another demonstration, through a deduction to an impossibility. "*For the principle,*" says he, "*being destroyed, it could neither itself be generated from another thing, nor another thing be generated from it.*" For because every thing generated is generated from a principle, nothing else could be generated from it: for the principle (from the hypothesis) is destroyed. But neither could it be generated again, because that which is generated must again be generated from a certain principle. The principle, however, is destroyed. For as when a root is cut off, no germination can take place; thus also, Plato says, "*that the principle of generation being destroyed, all heaven and generation falling together must stop,*

and would never again have any thing from whence they would be generated."

The next proposition, which says that the unbegotten is incorruptible, Aristotle also strenuously demonstrates; which may concisely be demonstrated as follows: If that which is unbegotten were corrupted, either all things would come to an end, being corrupted, or they would again be restored [i. e. be again generated]; and from corruptible natures we should arrive at the unbegotten. And thus that which is generated will be unbegotten. For if that which is unbegotten were corruptible, but the corruptible is generated, the unbegotten is generated, which is impossible. Plato, however, in his demonstration, comprehends both these in one. For if the principle were generated or corrupted, it is necessary that all things should fall together with it, and thus neither heaven nor generation would exist, nor even that which is unbegotten.

Thus far, therefore, Plato collects through two syllogisms, that the self-moved is immortal, without making any mention of the soul, except when he pre-announces the conclusion at the beginning; so that he has demonstrated concerning that which is self-moved, that it is immortal. Now, however, he assumes the first and smallest proposition, that the soul is self-moved, when he says, "*Since then it appears that the nature which is moved by itself is immortal, he who asserts that this is the essence and definition of soul, will have no occasion to blush, &c.*" But he syllogises as follows: Every [rational] soul, is alone the principle of motion to bodies. That which imparts the principle of motion to bodies, is self-moved. The soul therefore is self-moved. He reminds us, however, of this from the last of things, and from what is apparent. For if the animated differs from the inanimated body, in being moved by itself and inwardly, (for that which we see moved by itself, we denominate animated) it is evident that the soul, since it moves itself, and desires to move the animal, will thus much more cause it to be moved. But we must not be disturbed, lest we should be forced to admit, that those souls of animals are immortal, which we are accustomed to call animations alone and *entelecheias* [or forms], such as the souls of worms and gnats. For either the soul itself is inserted in bodies as the principle of motion, being itself present with them, as in us, or it imparts a certain resemblance of itself.

Now, therefore, it may be said, do we see the inanimate body moved by itself to corruption? Does not fire also tend upward of itself, and a clod of earth downward? For either the body

which proceeds to corruption, is in reality perfectly inanimate, and the soul is not the cause of all motion; or it is animated, and the soul will be the cause of this, which imparts life and existence to other things. To this we reply, that what is called an inanimate body, is so called with reference to a partial soul, because it has not a peculiar soul, but is animated by the soul of the universe. For every body considered as existing in the animated world, is in a certain respect animated;¹ just as the excrements which are in us participate, so far as they are in us, of a certain vital heat, but when they proceed out of the body, are deprived of this animating warmth. *Body, therefore, so far as it is in the world, has a vestige of soul,² which moves it, and causes it to be that which it is.* Through this also, fire tends upward, and a clod of earth downward, as being moved by the soul of the universe. For nature, by which they are moved, is a resemblance of soul. But we denominate them inanimate, in consequence of comparing them with a partial soul. It is not proper, however, to wonder, if the soul becomes the cause of corruption; for we have before observed, that it produces motions, as looking to its own advantage, and the good of the universe. In the human species also, we see that the worthy man destroys his body by famine, when by so doing it is beneficial to him. Thus, therefore, the soul of the universe, when a partial soul leaves the body, analyses the body, and restores it to the elements whence it was derived. For its further existence in a composite state, is no longer advantageous to the universe; just as the nature which is in us, compounds some of the juices, but dissolves others, extending itself to what is useful to the whole of our body.

Of the two before-mentioned syllogisms, therefore, each indeed demonstrates, both that the soul is neither corrupted from itself, nor by any thing external to it; nevertheless, the first in a greater degree demonstrates the former, and the second the latter. Hence Plato assumes the proposition which is common to both the syllogisms, and which says that the soul is self-moved. And he does this, not simply for the sake of dialectic argument; but since self-motion³ itself is the essence of the soul, this is the cause of the soul not being corrupted, and of other things living and being connected by it. Both the argu-

¹ For *αψυχον* here, it is necessary to read *εμψυχον*.

² This vestige of soul in body, is the cause of the gravitation of bodies.

³ For *ακίνησια* here, it is necessary to read *αυτοκίνησια*.

ments, therefore, are demonstrative. For they are assumed from the definition of the soul, and all the definitions are essential, so far as the soul is what it is. Hence also they reciprocate with each other, or are convertible. And here, it is especially requisite to admire the philosopher, for employing in his reasoning that which is most peculiar to, and characteristic of the soul, omitting such particulars as are common to it with other¹ things. *For the soul is an incorporeal, self-moved essence, gnostic of beings.* You see, therefore, that according to all the rest, it communicates with many things, but is especially characterised by self-motion. That also which appears principally to pertain to it, viz. to be gnostic of beings, this no less pertains likewise to sense. For sense is gnostic of things co-ordinate to its nature."

THOMAS TAYLOR.

DISSERTATION

Historique, Littéraire et Bibliographique, sur la Vie et les Ouvrages de MACROBE.

No. III.—*Vid. No. XLI. p. 81.*

CATALOGUE RAISONNÉ DES ÉDITIONS DE MACROBE,
DIVISÉ EN TROIS ÂGES.

Premier âge, de 1468 à 1535.

L'ÉDITION *princeps* de Macrobe, publiée à Rome vers l'an 1468, est due à Jean *Andréas*, évêque d'Aleria, par les soins duquel les ouvrages de plusieurs autres écrivains de l'antiquité virent le jour pour la première fois. Elle fut suivie de la première de Venise, 1472, et de la première de Brescia, 1483. Ces deux éditions ont été qualifiées *princeps* par plusieurs bibliographes. Les éditeurs de Brescia reproduisirent leur Macrobe en 1485 et en 1501 (corrigé). Philippe Pincio reproduisit l'édition de Venise en 1500, et l'année suivante il en parut une autre à Bologne. On peut considérer cette période comme l'enfance des éditions de Macrobe.

¹ Instead of *ἄλλα* in this place, it is requisite to read *ἅλλα*.

A dater de 1513, le texte de Macrobe commença à s'épurer, d'abord dans l'édition publiée cette année là à Venise, par Jean Rivius, ensuite dans celle de Nicolas Angeliers, qui fut l'éditeur de la première des *Giunti* (1515), et qui le premier dirigea ses corrections, en s'éclairant du flambeau de la critique, et enfin dans celles de Jod. Badius Ascensius, à qui l'on doit les éditions de Paris, 1515 et 1519. Une édition parut aussi à Bâle en 1519, conforme à celle de Rivius. Un troisième correcteur, Arnold (Haldrenius) de Wesel, chanoine de Cologne, succéda à Rivius et à Angeliers, et présida à la première édition de Cologne, 1521. Il en donna encore une autre, dans la même ville, en 1526, in-fol., et 1527, in-8°. La première édition des *Aldes*, 1528, dont l'éditeur fut Bernard Donat de Vérone, et la première des *Gryphes*, 1532, terminent la deuxième période du premier âge des éditions de Macrobe. Mais ces divers éditeurs, se bornant à rectifier quelques erreurs de leurs prédécesseurs, s'aiderent peu de la sagacité des conjectures, et ne tirèrent aucun parti des manuscrits.

Avant 1468.¹

Edition *princeps* publiée à Rome par Jean Andréas, évêque d'Aleria, qui nous en révèle l'existence dans sa préface de l'édition *princeps* d'Aulu-Gelle, publiée aussi à Rome en 1469, où il dit qu'il a déjà donné Macrobe et Apulée. Quoique, après un témoignage aussi positif, il ne soit plus permis de douter de l'existence de cette édition, nous avouerons néanmoins qu'elle a été omise par tous les bibliographes, et qu'on ne la trouve même pas dans une lettre des imprimeurs *Conrad Sweinheim* et *Arnold Pannarz*, adressée au pape Sixte IV, pour lui demander des secours, datée du 20 Mars 1472, que Fabricius a insérée à la fin du tome 3 de sa Bibl. Lat., pag. 562, édition d'Ernesti, et dans laquelle Aulu-Gelle et Apulée ne sont point omis. Il faut en conclure, ou qu'à la date de cette lettre, aucun exemplaire de Macrobe ne restoit dans le fonds de l'imprimerie

¹ Edir. plus que douteuse, qui n'est guère citée que par les Allemands, que personne n'a vue, et sur la non-existence de laquelle M. Vanpraët, que j'ai fait consulter à ce sujet, n'élève aucun doute. Au reste, le passage de la préface d'Aulu-Gelle où il en est parlé, peut s'entendre sans difficulté des travaux que J. d'Aleria auroit exécutés pour une édit. projetée de Macrobe, mais qui seroit restée inédite: la seule circonstance qui ne soit pas favorable à cette explication, c'est que l'Aulu-Gelle, l'Apulée, le St. Jérôme, mentionnés en même tems que le Macrobe, existent incontestablement, et avoient déjà paru cette même année. (*Note du Traducteur.*)

dirigée par Jean Andréas, ou qu'il confia la publication de cet auteur aux presses de quelque autre imprimeur Romain, peut-être à celles d'Udalrich Gallus, que dirigeoit J. Ant. Campanus, ami de Jean Andreas.

Parmi les livres du savant J. Aug. Ernesti, vendus à Leipzig en 1782, on trouvoit une ancienne édition de Macrobe, sans date de lieu ni d'année, et avec figures. Il manquoit quelque chose à la fin du septième livre des *Saturnales*.¹

1472. 1^{re} de *Venise*, grand in-fol. *Macrobiani Aurelii Theodosii, viri consularis et illustris in Somnium Scipionis expositio. Ejusdem Macrobiani Saturnaliorum libri VII. Venetiis, per Nicolaum Jenson, MCCCCLXXII.* A la fin des *Saturnales*, on lit: *Macrobiani Aurelii, Theodosii viri consularis et illustris Saturnaliorum libri, impressi Venetiis, operâ et impensâ Nicolai Jenson, Gallici. MCCCCLXXII. Vid. Maittaire, Annales Typograph. t. 1, p. 416. Bibl. de Smith, p. 281. Hamberger, tom. 3, p. 88. Catalogue de P. A. Crevenna, 2 vol. 4, p. 203.* Elle fut aussi au nombre des livres de Joach.-Christophe Neumeizius, conseiller aulique des princes Palatins de Deux-Ponts, Christian IV. et Frédéric. Ces livres furent vendus à Strasbourg en 1745.

Dans la Biblioth. Lat. édit. d'Ernesti, tom. 3, p. 183, l'édition *princeps* est cotée sous la date de 1482.²

1483.⁴ 1^{re} de *Brescia*, in-fol. Ernesti (Biblioth. Lat. loc. cit.) en a possédé un exemplaire. Elle existe dans la bibliothèque du collège de la ci-devant Société de Jésus, d'Augsbourg, selon

¹ Si cette édition eût été celle de J. Andréas, il est hors de doute qu'Ernesti en aurait fait mention dans la partie bibliographique de l'article *Macrobe*, dans son édition de la *Bibl. Lat.*, à moins qu'on ne veuille supposer que cet exemplaire ne lui soit tombé entre les mains que postérieurement à la publication de son ouvrage. (*Note du Traducteur.*)

² Il faut prendre garde qu'il s'agit en cet endroit du premier catalogue de Crevenna, 1776, 6 vol. in-4°, puisqu'à l'époque où cette notice a été publiée (1788), le deuxième catalogue 1789, 5 vol. in-8°, n'existoit pas encore. (*Note du Traducteur.*)

³ C'est sans doute par erreur typographique, puisqu'aucune preuve n'est rapportée à l'appui. J'ajouterai, relativement à l'édition de 1472, que c'est celle que presque tous les bibliographes ont proclamée *edit. princeps*. Comme toutes celles de cette classe, elle est extrêmement rare et chère. L'exemplaire qui, à ma connoissance, a atteint le prix le plus élevé, est celui de la bibliothèque *Maffei Pinelli*, dont l'abbé Morrelli a publié le catalogue, Venise, 1787, 6 vol. gr. in-8°. Les livres de cette bibliothèque ont été vendus à Londres en 1789, et le *Macrobe* de 1472 fut adjugé au prix de 806 fr. La Bibliothèque du roi de France en possède un exemplaire sur vélin. (*Note du Traducteur.*)

⁴ Die vi. Junii. (*Note du Traducteur.*)

le témoignage de Ph. G. Gercken, dans son *Itinerarium Germanorum Scriptorum*, t. 1, p. 257, n° 3, où il ne fait mention néanmoins que des Saturnales.¹

1485. 2^e de Brescia, in-fol. Hamberger en transcrit le titre : *Macrobi in Somnium Scipionis, expositionis lib. II. et Saturnaliorum lib. VII. Brixia, per Boninum de Boninis, de Ragusiâ. 1485, die xv. maii.* Fig. en bois ; on y trouve, dit-il, les passages Grecs, mais sans accents.²

1485. Leipzig, in-fol. *Macrobi de Somnio Scipionis et Saturnalia.* Catalogue d'Ernesti, pag. 174, n° 2582.

1492. 2^e de Venise, in-fol. Il en existe un exemplaire dans la Bibliothèque archi-palatine de Manheim, dont le chef Andr. Lamejo donne la description suivante : *Somnium Scipionis ex Ciceronis libro de Rep. excerptum. fol. 1. Macrobi Aur. Theodosii in Somnium Scipionis expositio, fol. 2.—Ejusdem Conviviorum primi diei Saturnaliorum lib. VII, fol. xxviii-lxxxix.—Impressi Venetiis, anno Dom. MCCCCLXXXII, die xxix. junii.*—Cette édit. est encore mentionnée dans les *Annales Typogr.* de C. G. Wilischius, qu'on trouve à la suite des *Arcana Bibl. Annaberg*, p. 311.³

1500. 3^e de Venise, in-fol. *Macrobi Aurelii Theodosii, viri consularis et illustris, Saturnaliorum libri, impressi Venetiis, a Philippo Pincio Mantuano, anno a nativitate Domini MCCCCC, die xxix. octobris. Augustino Barbadico sereniss. Venetiarum duce. Vid. Catalogue de la Biblioth. d'Uffembach, t. 11, App. 11. (en Latin) Incunabula artis typographicae, p. 72, no CCVI.*

¹ La Bibliothèque du roi de France possède un exemplaire de cette édit., dont la subscription est absolument la même que celle de la suivante, laquelle paroît n'être qu'une réimpression de celle-ci avec la seule différence des dates. Au reste, toutes deux renferment le *Commentaire sur le Songe de Scipion*, comme je l'ai vérifié. (*Note du Traducteur.*)

² Les rédacteurs de ce *Catalogue des éditions de Macrobe* paroissent n'avoir connu d'autre autorité en faveur de l'existence de l'édition de Brescia, 1485, que celle d'Hamberger. Le catalogue de M. Jourdan, Paris, Brunet, 1813, in 8o, en cite un exemplaire qui fut vendu 55 fr., mar. rouge. La Bibliothèque du roi (de France) en possède un exemplaire avec des notes manuscrites, n° 217. Z. On lit, écrit à la main, en tête de la première page, *Fabii Farnesii Bertholdi filii* : comme cette ligne est de la même écriture que les notes, j'ai pensé qu'elle en désignoit l'auteur. Ces notes, au reste, m'ont paru de peu d'importance. (*Note du Traducteur.*)

³ *Macrobi Saturnalium Libri VIII. Mediolani per Uldericum Scinzenzeler. 1498. fol.—Denis Suppl. p. 449. ex Saxio, in Argellati Biblioth. Scriptt. Mediol. p. 604. ubi ex Orlando. p. 435. teste suspecto affertur. An ? (PANZER, Annales Typographici. Norimbergæ, 1793-1803. 11 vol. in-4o, t. 2, p. 87, n° 634. (Note du Traducteur.)*

1501. 3^e de Brescia, in-fol. *Macrobi de Somnio Scipionis, nec non de Saturnalibus libri, summâ diligentia, suo nitori restituti, in quo, plus quàm ter mille errores corriguntur, gracumque quod in olim impressis deerat ferè omnibus locis reponitur. Brixia, per Angelum Britannicum. 1501, die 18 mensis januarii. Vid. Hamberger, l. I. p. 89.*

Id. Bologne, in-fol.

1513. 4^e de Venise, in-fol. *Macrobius, qui antea mancus, mutilus ac lacer circumferebatur, nunc primum integer, nitidus et suo nitori restitutus, in quo Græcæ majestatis dignitas, quoad ejus fieri potuit superstes reponitur. Joannes Rivius recensuit. Impress. Venetiis, per Augustum de Zannis, de Portesio ad instantiam D. Lucæ Antonii de Giunta anno Domini MDXIII. die xv. junii. Vid. Catal. Bibl. Uffenbach, t. 2, App. 2, et Incunabula art. typogr. p. 93, n^o CCLXXVII.*

1515. Florence, in-8^o. *Macrobii interpretatio in Somnium Scipionis a Cicerone confectum. Ejusdem Saturnaliorum libri septem, curâ Nicolai Angelii. Florentiæ, operâ et sumtu Philippi Junta. 1515, mense julio.*—C'est la première édit. critique de Macrobe. On n'y a point fait usage des manuscrits, comme on le voit dans la préface d'Angeliers. Elle précède l'édit. de Rivius qui parut la même année.

Id. Paris, in-fol. *Macrobius a Joh. Rivio restitutus cum indice amplo et veridico. Parisiis, apud Ascensium.*¹

1519. Bâle, in-fol. Edition faite d'après celle de Venise, de Rivius.

Id. Paris, in-fol. *Macrobius integer, curâ Ascensianorum restitutus; accedit Censorinus de die natali, apud Jod. Badium.* Le titre de cette édition est ainsi rapporté dans le Catalogue de la Bibliothèque de Schwarz, professeur à Altorf. tom. 1, pag. 105, n^o 1761 (3). Dans le Catalogue de la Bibliothèque de Bigot, vendue à Paris, en 1706, on trouve (p. 44) sous les n^{os} 1833-

¹ Ce seroit ici le lieu de placer l'édition de Macrobe, qui auroit été publiée chez les Aldes, conjointement avec Censorinus, *de die Natali*, 1517, si toutefois cette édition avoit jamais existé. Elle fut annoncée pour la première fois dans la *Serie dell' edizione Aldine*, ouvrage de Brienne, aidé du P. Laire, son bibliothécaire, imprimé à Pise, 1790, à Padoue, 1791; *con emendazioni e giunte*, Venise, 1793, sur la foi d'un exemplaire du Cardinal de Brienne, de l'édition de M. DXXVIII, dont on avoit gratté le premier X et le dernier I; ce que j'ai vérifié, dit M. Renouard, dont nous tirons ces détails (*Annales de l'imprimerie des Aldes*, Paris, 2 vol. in-8^o, fig. 1803), sur ce même exemplaire. L'édit. de 1528 *Vid. ci-après*) est la seule que les Aldes aient donnée de Macrobe.

(Note du Traducteur.)

34, deux Macrobes, l'un de Paris, 1519, in-fol., l'autre avec notes de Badius, aussi in fol., mais sans indication d'année.

1521. *Cologne*, in-fol. *Macrobian Opera, apud Eucharium Cervicornum*. Vid. Maittaire, Ann. typ. t. 1, p. 616. On le trouve encore cité dans le Catalogue des doubles de la Bibliothèque de Gottingue, sous ce titre : *Macrobian in Somn. Scip. libri II, et septem ejusdem libri Saturnalium, apud sanctam Coloniā*. 1521, in-fol. Cette édition fut donnée par Arnold, de Wesel, qui nous apprend qu'il a rempli les lacunes, rétabli les passages grecs, séparé les chapitres, distingué les articles et corrigé des fautes innombrables sans le secours d'aucun Ms. " Je vous offre ; " dit-il, dans sa préface, " Macrobe pur, clair, facile, bien ordonné, de souillé, obscur, embarrassé, qu'il étoit auparavant. — Ce n'est point comme d'ordinaire à l'aide d'anciens exemplaires, de Mss. chargés de ratures, ou en secouant la poussière des vieux parchemins, que nous avons exécuté cette entreprise ; mais, si elle offre quelque chose de bon, cela est dû à un travail assidu et à de nombreuses veilles. Nous avons remanié tout le texte, tant celui de l'auteur principal que de ceux dont il cite des fragmens. S'il s'est trouvé des passages corrompus, nous les avons rétablis ; nous avons éclairci ceux qui étoient obscurs, retranché ceux qui avoient été interpolés, ajouté ceux que le sens exigeoit. " ¹

1526. *Cologne*, in-fol. Répétition de l'édit. précédente. Catalog. de la Biblioth. de Schwarz. T. 1, p. 107, n° 1794.

1527. *Cologne*, in-8°.

1528. *Venise*, in-8°.² *Macrobian in Somnium Scipionis VI libro de Rep. eruditissima explanatio. Ejusdem Saturnaliorum libri VII. Censorinus de die natali, additis ex vetusto exemplari nonnullis quæ desiderabantur. Venetiis, in ædibus Aldi et Andreae Asulani soceri. 1528. mense Aprili.* — C'est Donat, de Vérone, qui donna ses soins à cette édition ; il vante lui-même son travail ; mais il ne fait mention d'aucun secours dont il se soit aidé ; aussi, à l'exception de plusieurs corrections typographiques, ses améliorations se bornèrent à quelques conjectures.

¹ *Macrobian interpretatio in Somnium Scipionis, ejusdem Saturnaliorum Libri VII. omnia recognita et correctæ a Nicol. ANGELIO. Venetiis, Jo. Tacuinus de Tridino. 1521. in-fol. (Catalog. des Livres imprimés de la Bibliothèque du roi (de France) N° 219. Z.) (Note du Traducteur.)*

² C'est ici l'unique édit. Aldine. Voici la description qu'en donne M. Renouard. (*Annales de l'imprimerie des Aldes*) : vol. de 322 feuilles précédées de 16 feuilles préliminaires, dont 2 blancs, et suivies d'un feuillet séparé sur lequel est l'ancre. (*Note du Traducteur.*)

1532. *Lyon*. 1^{re} de Sébastien Gryphe, in-8°.

Cette édition suit, presque en tout, celle de Cologne.

2^e AGE. *Texte de Camerarius, de 1535 à 1597.*

Joach. Camerarius, homme très-versé dans la connoissance de l'antiquité, donna à Bâle, en 1535, chez Jean Hervagius, son Macrobe, qui est plutôt nouveau que corrigé. Depuis cette époque, Sébastien Gryphe et son fils Antoine mirent beaucoup de zèle à reproduire les ouvrages de Macrobe, puisqu'à dater de 1542 jusqu'en 1585, il sortit jusqu'à sept fois de leurs presses, sans compter la première édition, qui avoit paru avant celle de Camerarius. Mais cette dernière année (1585), Henri Etienne publia le Macrobe de Louis Carrion, lequel avoit compulsé les Mss. de Pithou, et en avoit recueilli des corrections qui s'écartoient souvent du texte de Camerarius. Le même Etienne mit aussi au jour, en 1583, un petit traité : *De Differentiis et Societatibus græci latinique verbi*, tiré des écrits de Macrobe, par un certain Jean, qu'on croit être Jean Erigène, dit l'Ecossais. Jean Opsopæus (de Bretten, dans le Bas-Palatinat,) le reproduisit avec des notes de lui, Paris, Duval, 1588 ; et, depuis, tous les éditeurs de Macrobe l'ont joint à ses œuvres. Les travaux de Carrion perfectionnèrent un peu ceux de Camerarius, qui a attaché son nom à ce second âge ; mais bientôt J. Isaac Pontanus, que nous plaçons à la tête du troisième, sut s'approprier les uns et les autres.

1535. *Bâle*, in-fol. (édit. de Camerarius). *Macrobi Opera omnia, singulari diligentia, a Joach. Camerario emendata. Basil. ex off. Joh. Hervagii.* Edition incontestablement supérieure à toutes celles qui avoient paru jusqu'alors, et tellement corrigée et augmentée d'après les plus importants Mss., que Camerarius ne craignit pas de terminer par ces deux vers l'épigramme qu'il plaça en tête de son livre :

*Qui tamen et nostri numerum vult scire laboris,
Annumeret versus totius ille libri.*¹

1542. *Lyon*, in-8°. 2^e de Seb. Gryphe. Voir Fabricius et le Catal. de la biblioth. de Bigot. Paris, 1706. P. III, p. 245.—1548. *Lyon*, in-8°. 3^e de Seb. Gryphe. V. Fabricius, p. 184.

1550. *Lyon*, in-8°. 4^e de Sébast. Gryphe. *Macrobi Ambrosii, Aurelii, Theodosii, viri consularis et illustris, in Som-*

¹ La Bibliothèque du roi de France possède un exemplaire de cette édit. qui a appartenu à H. Dupuy, et qui est enrichi de sa signature (*Erycius Puteanus*) et de ses notes. On les retrouve en substance parmi celles des *Variorum*. (*Note du Traducteur.*)

nium Scipionis lib. II. Saturnaliorum libri VII, ex variis ac vetustissimis codicibus recogniti et aucti. Vid. Catal. Biblioth. Bunavianæ, t. I. vol. 1, p. 395. Hamberger, t. III. p. 90. Catalogue de Crevenna, vol 4, p. 204. Le savant Ernesti, qui avoit eu l'intention de donner une édition de Macrobe, et qui, dans ce dessein, avoit réuni un grand nombre d'anciennes éditions, a possédé un exemplaire de celle-ci dont les marges étoient enrichies de variantes à la main d'après un Ms. du monastère de Saint Gall.

1555. Lyon, in-8°. 5^e de Gryphe, cité par Fabricius.—1556. Lyon, in-8°. 6^e de Gryphe. Édition soignée, même titre que celle de 1550. Texte habituellement conforme à celui de l'édit. de Cologne, 1521. Les auteurs du présent Catalogue en ont possédé un exemplaire.

1560. Lyon, in-8°. 7^e de Gryphe. V. Catal. de la Biblioth. de Ludewig. P. IV, n° 12542.¹

Id. in-12. V. Catal. de la Biblioth. de Bigot, p. 245.

1583. Paris, in-8°. A. Macrobii, de Differentiis et Societatibus græci latinique verbi, omnia ex emendatione Henr. Stephani. Vid. Catal. de la Biblioth. de De Thou. P. II. p. 224, édit. de Hambourg.

1585. Lyon, 8°, de Gryphe, in-12. Id. Paris, in-8°. Macrobii in Somnium Scipionis libri II. Ejusdem conviviorum Saturnalium libri VII. Dans cette édition, H. Etienne donne quelques fragmens de l'ouvrage de Macrobe de Differentiis et Societatibus, etc. Il y fait usage des Mss. de Pithou, qui avoient été réunis par L. Carrion, lequel doit avoir aussi présidé à la révision du texte; car H. Etienne dans sa préface, après avoir rabaisé le mérite de Camerarius, avoue néanmoins qu'il eût désiré que Carrion s'écartât plus rarement de son texte. Dans la préface de cette même édition, H. Etienne donne l'espoir qu'il fera connoître l'ouvrage de Macrobe, De Differentiis et Societatibus, etc. tiré des Mss. de Pithou, ou du moins l'extrait qu'en a fait sous ce titre un nommé Jean, que Pithou, Jacques Usserius, dans ses Epistolæ Hibernicæ, et Ducange, croient être Érigène, dit Scot. Remarque, cependant,

¹ Macrobii in Somnium Scipionis Lib. II. Saturnaliorum Lib. VII. ex vetustiss. Codicibus recogniti et aucti. Lugduni apud Theob. Paganum, 1560. in 8°. (Catalog. des Livres imprimés de la Biblioth. du roi (de France) No 934. Z.) Le corps du texte ressemble parfaitement aux édit. des Gryphes, le titre seul en diffère; et au lieu du griffon, il offre un arbre, dont un homme essaie de cueillir un rameau; son feuillage est entouré d'une banderolle, sur laquelle on lit: Virtutes sibi invicem hærent. (Note du Traducteur.)

que l'ouvrage avoit déjà paru seul en 1583, comme on peut voir ci-dessus.

1588. Paris, in-8°. *De Diff. et Societ. gr. et lat. verbi, cum notis Jo. Opsopæi, apud Du Val.*¹

3^e AGE. *Edit. cum notis Variorum, 1597 à 1788.*

Cet âge commence à la première édition de J. Isaac Pontanus, publiée à Leyde, chez Plantin; laquelle fut suivie d'une seconde plus ample *ibid.* 1628, qui, outre les savantes notes de Pontanus, contient encore les courtes remarques de Jean Meursius. Cette édition fut reproduite à Oxford (je crois vers 1665), de manière cependant que les notes furent placées au bas des pages du texte. Telles furent les bases de l'édition plus ample et plus perfectionnée que Jaques Gronovius donna à Leyde en 1670, d'après les Mss. et les matériaux de son père. Cette édition fut reproduite à Londres en 1694, et à Padoue en 1736, par les soins de Jérôme Volpi. Cette dernière renferme aussi les notes d'Opsopæus. Enfin, elle a été encore reproduite à Leipzig, 1774. Celle-ci est moins correcte que les précédentes, et ne se recommande que par les notes du nouvel éditeur.

1597. Leyde, in-8°. *Macrobian Opera. Jo. Is. Pontanus recensuit, et Saturnaliū libris mss. ope auxit ac castigationes sive notas adjecit. acc. Jo. Meursii nota. Leyde, ex off. Plantin.* Cette édit. renferme le traité *De Differ. et Societ. gr. et lat.*, etc. V. le Catal. des livres rares de J. Henr. Harscherius. Bâle, 1769, et Hamberger, t. III, p. 90. Dans la Biblioth. lat. de Fabricius, édition d'Ernesti, p. 184, la première édition de Pontanus est fixée à l'an 1595. V. Catal. de la Biblioth. de Thou, P. II, p. 200, édit. de Hamb. et Catal. de la Biblioth. de Schwarz, P. I, p. 107, n° 2211.

1605. Hanover, in-4°. *Macrobian, de Diff. et Societ. græci latinique verbi libellus.* Imprimé dans les *Grammatici veteres* d'Elie Putsch, p. 2727-2775.

1607. Genève, in-12. *Macrobian Ambr. Aurel. Theodosii in Somnium Scipionis libri II, Saturnaliorum libri VII.* Chez Jean Stoer.² V. Catal. Biblioth. Ludewig, P. IV, n° 12559.

¹ Voici le titre exact de ce volume: *Ambrosii Macrobian Theodosii, de Differentiis et Societatibus, græci latinique verbi, libellus nunc primum in lucem editus (a Joan. Orsopæo) Parisiis Dionysius, Duvallius. 1588. in-8°.* — je ne sais comment concilier *nunc primum editus*, avec l'existence, cependant incontestable, de l'édit. de 1583. (*Note du Traducteur.*)

² La Bibliothèque Mazarine, à Paris, possède un exemplaire d'une édit. de Macrobe (N° 27980 de son Catalogue Manuscrit) format in-16,

Catal. de la Biblioth. de Schwarz, P. I, p. 132, n° 2359, et Biblioth. de Has. Brême, cl. IV, crit. p. 638, n° 29.

1628. *Leyde*, in-8°. *Macrobian Opera. Jo. Isacius Pontanus secundò recensuit, adjectis ad libros singulos notis quibus accedunt Jo. Meursii breviores notæ.* Chez J. Maire.

1665. In-8°. J. F. Nolten, dans son traité *De linguæ latinæ atatibus earumque script.*, à la fin de son *Lexicon antibarbarum* (édition de 1744), fait mention d'une excellente édition de Macrobe *cum notis variorum*, qui auroit été publiée par George Horne. Nous ignorons si ce ne seroit pas la suivante citée par Fabricius.

Vers 1665. *Oxford*, in-8°. C'est l'édition de Pontanus; seulement les notes, qui auparavant étoient rejetées à la fin de l'ouvrage, sont placées ici au bas des pages du texte, comme le remarque Fabricius, Biblioth. lat., édition de Hambourg, 1721, vol. 1, p. 663. C'est cette édition qu'a reproduite Jacques Gronovius, mais en la perfectionnant avec le secours des matériaux que lui avoit laissés son père Jean-Frédéric Gronovius.

1670. *Leyde*, in-8°. *Aur. Theodosii Macrobian Opera: accedunt notæ integræ Is. Pontani; Joh. Meursii, Jaq. Gronovii, Lugd. Bat., ex off. Arnoldi Dorde et Corn. Driehysen.* Pour le *Commentaire sur le Songe de Scipion*, Jaq. Gronovius s'est servi de deux Mss. de la bibliothèque de l'Académie de Leyde, et pour les *Saturnales*, d'un Ms. sur papier, tiré aussi de la même bibliothèque; avec leur secours, il a corrigé et éclairci, d'une manière heureuse, quelques passages des deux ouvrages, mais sur-tout du premier. Il rapporte de longs passages d'une *Geometria anonymi veteris*, qu'il avoit trouvée dans les Mss. de son père, et de deux sommaires d'un Ms. Anglais dans lesquels *Macrobius Theodosius* est cité en témoignage, et dont les auteurs déclarent avoir lu le *Commentaire sur le Songe de Scipion*.

1694. *Londres*, in-8°. *Aur. Theod. Macrobian Opera: accedunt integræ Is. Pontani, Joh. Meursii, et Jac. Gronovii notæ et animadversiones, edit. novissima, cum indice rerum et vocum locupletissimo.*¹ *Londini, typis M. C. et B. M.* C'est une reproduction de l'édit. de Leyde, 1670.

de 745 pag. plus les *index*, portant la date de 1597, *apud Jacobum Stuer*, sans nom de lieu. (*Note du Traducteur.*)

¹ Trompés sans doute par l'expression *locupletissimo*, plusieurs bibliographes (dit M. Fournier, *Nouveau Dictionnaire de Bibliographie*, 2^e édit. Paris, 1809, in-8°) ont prétendu que l'édition de 1694 étoit augmentée, et renfermoit un *index* plus ample. D'après un examen approfondi des deux éditions, nous avons reconnu (c'est M. Fournier qui parle), que celle

1736. *Padoue*, in-8°. *Aur. Macrobiani Ambrosii quæ extant omnia, diligentissimè emendata et cum optimis edit. collata.* L'éditeur, Jérôme Volpi, a pris pour base de son édition celle de Jac. Gronovius, 1670, consignée avec l'édition des Aldes, et celle d'Etienne. Il traite dans sa préface de l'utilité des ouvrages de Macrobe, et des meilleures éditions de cet auteur.

1774. *Leipzig*, in-8°. *Aur. Theodosii Macrobiani V. C. et illustris Opera, cum notis integris Isacii Pontani, Jo. Meursii, Jac. Gronovii, quibus adjunxit et suas, Jo. Car. Zeunius. Lipsiæ impensis G. Theophili Georgi.* Reproduction de l'édition de Gronovius, mais très-fautive. Les remarques de Zeune la rendent néanmoins recommandable.¹

ADDITION DU TRADUCTEUR.

1788. *Deux-Ponts*, in-8°, 2 vol. *Aur. Theodosii Macrobiani V. C. et illustris, Opera; ad optimas editiones collata; præmittitur notitia litteraria, accedunt indices: studiis Societatis Bipontinæ. Editio accurata, Biponti, ex typographia Societatis, 1788.* Cette édition, dont nous avons tiré la savante notice bibliographique dont nous venons de donner la traduction, se recommande sur-tout par une grande pureté de texte et une extrême correction typographique; la *notice littéraire*, dont il est question dans le titre, est tirée de la Bibliothèque latine de Fabricius, édition d'Ernesti. Comme la plupart des éditions de Deux-Ponts, celle-ci est sans notes; privation qui devient plus pénible à l'égard d'un auteur tel que Macrobe, qui offre des difficultés de tous les genres. Le premier volume est orné de la gravure d'une médaille d'Honorius, et le deuxième, de celle d'une médaille de Théodose le jeune, pour indiquer, sans doute, l'époque où l'auteur a vécu. Cette édition est due aux soins de MM. Croll et Exter.

MANUSCRITS DE MACROBE.

Voici la liste complète des Mss. de Macrobe, qui existent dans la bibliothèque du roi de France, extraite du Catalogue de la dite bibliothèque.²

de 1694 n'étoit qu'une copie très-incorrecte de la précédente sans aucune augmentation, tant dans les notes que dans l'*index*. (*Note du Traducteur.*)

¹ C'est sur cette édition que j'ai fait ma traduction. Les *animadversiones* de Zeune, qui ne se trouvent dans aucune autre, tandis que celle-ci renferme d'ailleurs toutes celles des éditions qui l'ont précédée, doivent lui faire obtenir la préférence auprès des savans. (*Note du Traducteur.*)

² *Catalogus codicum Mss. bibliothecæ regiæ Parisiensis (stud. et labore Aniceti Mellot) Parisiis à typ. reg. 1739-44, 4 vol. in-fol., t. 4, pars 3.*

N° 5797. Codex membranaceus, olim Puteanus : ibi continentur 2° Macrobiani *Saturnaliorum* liber Is Codex 13° sæculo videtur exaratus.

N° 6365. Cod. membr. olim Colbertinus : ibi continentur 2° Macrobiani, Ambrosii, Aurelii, Theodosii, viri Consularis, *Commentarii* in Somnium Scipionis duobus libris. Secundi, pars maxima desideratur. Is Cod. sæcul. 14° exarat. vid.

N° 6366. Cod. membr. 2° Macrobiani in *Somnium Scipionis* duobus libris. Is Cod. 14° sæcul. vid. exarat.

N° 6367. Cod. membr. 1° Somn. Scip. authore Cicerone, 2° Macrobiani in *Somn. Scip.* lib. duo. 3° Ejusdem *Saturnaliorum* libri. Is Cod. 14° sæcul. videt. exarat.

N° 6369. Cod. membr. 1° Somn. Scip. auth. Cicerone. 2° Macrobiani in Somn. Scip. *Commentarii* lib. duo. Is Cod. 14° sæcul. videt. exarat.

N° 6370. Cod. membr. 1° Macrobiani Ambr. T. viri Cons. in *Somn. Scip.* lib. duo. 2° Ejusdem *Saturnaliorum* lib. *primi fragmentum*. Is Cod. 9° sæcul. videt. exarat.

N° 6371. Cod. membr. primum Petri Pithæi, postea Colbertinus : ibi 1° Macrobiani, Ambr. Th. in Somn. Scip. *Commentarii* lib. duo ; ad calcem subjicitur Somn. Scip. 2° Ejusdem *Saturnaliorum* lib. VII. Is Cod. vid. exarat. sæcul. 11°.

N° 6372. Cod. membr. olim Colbertinus : ibi, Macrobiani Ambr. Th. in Somn. Scip. *Commentariorum* lib. duo ; passim inter lineas *glossæ*, et ad marginem *Scholiæ*. Is Cod. sæcul. 14° videt. exarat.

N° 6415. Cod. membr. olim Colbert. Ibi 4° Somn. Scip. auth. M. T. Cicerone, accedit Macrobiani *Commentarius*. Is Cod. 14° sæcul. videt. exarat.

N° 6570. Cod. membr. olim Mazarinæus : ibi . . . 3° M. T. Ciceronis, Somn. Scip. accedit Macrobiani *Commentarius*. Is Cod. 14° sæcul. videt. exarat.

N° 6619. Cod. membr. olim Mazarinæus : ibi, M. T. Ciceronis, Somn. Scip. accedunt Macrobiani *Commentariorum* lib. duo. Is Cod. 12° sæcul. videt. exarat.

N° 6620. Cod. membr. olim Philiberti de la Mare : ibi, 1° Aur. Macrobiani *Commentarius* ex Cicerone in Somn. Scip. : initio plurima et sub finem nonnulla desiderantur. Is Cod. 11° sæcul. videtur exarat.

N° 6621. Cod. membr. primum Jacobi August. Thuani, postea Colbertinus : ibi, 1° Aur. Macrobiani *Commentariorum* in Somn. Scip. lib. duo : finis desideratur : præmittitur Somn. Scip. auth. T. Cicerone. Is Cod. 13° sæcul. vid. exarat.

N° 6622. Cod. membr. olim Colbert. : ibi, Macrobiani Ambr.

Th. *Expositio* in Somn. Scip. : nonnunquam inter lineas *glossæ* ; conjecta præterea sunt ad marginem anonymi *Scholiæ* : præmittitur Somn. Scip. auth. Tullio. Is Cod. 13^o sæcul. exarat. videt.

N^o 6623. Cod. membr. olim Colbert. : ibi, 1^o Macrobiani Ambr. Th. in Somn. Scip. *Commentariorum* lib. duo. Hujusce Cod. pars prior 13^o sæcul., posterior 14^o vid. exarat.

N^o 6764. Cod. membr. olim Colbert. : ibi, Somn. Scip. auth. Cicerone ; accedit Ambr. Macrobiani *Commentarius*. Is Cod. sæcul. 13^o videtur exarat.

N^o 7186. Cod. membr. primam Petri Pithœi, postea Colbertinus ; ibi 2^o *Excerpta* ex libro Ambr. Th. Macrobiani, de *Differentiis et Societatibus Græci Latineque verbi*. Is Cod. sæcul. 11^o videt. exarat.

N^o 7299. Cod. membr. olim Colbert. : ibi 2^o Aur. Ambr. Macrobiani *Commentariorum* in Somn. Scip. lib. duo : sub finem nonnulla desiderantur. Is Cod. sæcul. 11^o vid. exarat.

N^o 7362. Cod. membr. olim Colbert. : ibi 9^o *fragmentum* Macrobiani de *mensura terræ*. Is Cod. 13^o sæcul. vid. exarat.

N^o 7400. B. Cod. membr. : quo 1^o Ambr. Macrobiani *Fragmentum de mensurâ et magnitudine Terræ, et Circuli per quem Solis iter est*. 2^o Idem de *mensura et magnitudine Solis*. 4^o Macrobiani *Fragmentum de situ Oceani*. . . . 6^o Macrobiani et Capellæ *Fragmenta de mensurâ Terræ*. Is Cod. sæcul. 10^o videtur exarat.

N^o 7710. Cod. partim membranaceus, partim chartaceus, olim Colbert. : ibi 2^o Macrobiani *Saturnaliorum Fragmenta*. 13^o sæcul. exarat.

N^o 8314. Cod. membr. olim Colbert. : ibi 5^o Macrobiani *Commentarius* in Somn. Scip., ad sæcul. 13^{um} referendus : pars maxima desideratur.

N^o 8542. Cod. membr. primum Jac. Aug. Thuani, postea Colbert. : ibi Macrobiani *Fragmentum*, e libris *Saturnaliorum*. Hujusce Cod. pars 13^o, pars 14^o, nonnulla 15^o sæcul. vident. exarat.

N^o 8663. Cod. membr. olim Philiberti de la Mare : ibi 2^o Macrobiani *Comment.* in Somn. Scip. sequitur Somn. Scip. Is Cod. 11^o sæcul. videtur exarat.

N^o 8676. Cod. membr. : quo continentur Aur. Macrobiani Theodosii *Saturnaliorum* lib. VII. Is Cod. 14^o sæcul. vid. exarat.

N^o 8677. Cod. membr. : quo continentur, 1^o Aur. Macrobiani Theodosii *Saturnaliorum* lib. VII. 2^o Ejusdem in Somn. Scip.

lib. duo : præmittitur Somn. Scip. Is Cod. 15^e sæcul. videt. exarat.

N^o 8678. Cod. membr. olim Colbert. : ibi, Aur. Macrobiani Saturnaliorum libri VII. Is Cod. 15^e sæcul. videt. exarat.

Paul Colomiès, dans le catalogue des Mss. d'Isaac Vossius, cite parmi les Mss. Latins, sous le n^o 30, un fragment d'un ouvrage de Macrobe, qui seroit intitulé, *De differentiâ stellarum, et de magnitudine solis* ; sous le n^o 48, un autre fragment intitulé, *Sphæra Macrobiani* ; et enfin sous le n^o 91, un troisième fragment ayant pour titre, *Macrobius, de palliis, quæ sunt lapidum nomina*. La nature des sujets de ces divers fragmens, à l'exception du dernier, semble indiquer que ce ne sont que des lambeaux du *Commentaire sur le Songe de Scipion*. Ernesti nous apprend¹ qu'il a existé à Nuremberg, entre les mains de Godefroi Thomasius un Ms. intitulé, *Macrobius, de secretis mulierum*.

Un Ms. des *Saturnales*, sur vélin, exécuté en Italie, dans le quinzième siècle, écrit en caractères ronds, à longues lignes, et enrichi de belles capitales rehaussées d'or, fut acheté cent quatre-vingts livres, à la vente du Duc de la Vallière, en 1784.

Le catalogue des Mss. de la bibliothèque de Lyon, par M. Ant. Fr. Delandine,² nous fournit le renseignement suivant : n^o 99, *Somnium Scipionis*, grand in-8^o de cent pages, Ms., sur vélin, à longues lignes, avec une écriture très-gothique, chargée d'abréviations ; il a été donné à la bibliothèque de Lyon, par le savant jésuite Cl. Fr. Ménétrier. Il paroît antérieur au seizième siècle.

On a déjà vu dans le *Catalogue des éditions de Macrobe*, qu'Ernesti avoit eu l'intention de donner une édition de cet auteur, et qu'il avoit rassemblé des matériaux pour cela. Le catalogue de la bibliothèque de Vienne³ nous apprend que Nicolas Heinsius et Pierre Lambecius lui-même avoient conçu un pareil dessein, et commencé des travaux en conséquence. Ce même catalogue fait mention de plusieurs Mss. de Macrobe, très-anciens, des bibliothèques de Naples et de De Thou. Ernesti nous apprend encore⁴ qu'il a possédé un exemplaire de Macrobe de l'édition de Cologne, 1521, dont toutes les marges étoient chargées de corrections et de variantes d'un anonyme,

¹ FABRIC., *Biblioth. Latina*, t. 3, p. 186.

² Lyon, 3 vol. in-8^o. 1812.

³ *Petri LAMBECHII commentariorum de augustissimâ bibliothecâ Cesariâ Vindobonensi libri VIII. Vindobonæ, 1665-1679, 8 vol. in-fol. fig.—tom. 6, p. 266.*

⁴ *Biblioth. Lat. t. 3, pag. 185.*

écrites d'une manière très-nette, et appuyées sur le témoignage de Mss. très-anciens.

J'ai pensé que ces courtes indications de quelques Mss. de Macrobe ajouteroient de l'intérêt à mon travail. Le compléter entièrement, dans cette partie, seroit une entreprise longue et pénible, et qui d'ailleurs exigeroit des recherches dont l'étendue n'auroit pas de proportion avec leur résultat.

ALPHONSE MAHUL.

THE

IPHIGENIA OF TIMANTHES :

A PRIZE POEM,

Recited at the Theatre, Oxford, the twenty-third of June, 1819.

WHILE the rapt world with ceaseless wonder views
The rescued works of sculpture's Attic Muse,
Those forms by fabling bards on Ida seen,
The heavenly Archer and the Paphian Queen;
Why breathe no more the glowing tints, that erst
By every grace on nature's bosom nurst,
To the charm'd eye with soft enchantment threw
Empassion'd life o'er all Timanthes drew,
And bade in color's magic radiance rise,
Aulis, thy scene of virgin sacrifice?
There, in one group, distinguish'd, yet combin'd,
Grief, pity, terror,—all that shakes the mind,
The mighty master pour'd; and o'er the piece
In weeping silence hung enraptur'd Greece.

Yet oft will fancy every touch renew,
Bright as the rainbow, and as fleeting too:
For mark, at Dian's fane, where powerless, pale,
Not glittering now in Hymen's roseate veil,

66 *Oxford Prize Poem for 1819.*

Not with light step, that shows the careless breast,
Nor youth's gay cheek in smiles unclouded drest;
But all her fate's worst, darkest hues reveal'd,
Without one hope to cheer, one friend to shield,
In speechless gaze Iphigenia stands,
And clasps at death's dread shrine her pleading hands;
Yet on that cheek, bedew'd with beauty's tear,
Still heroine firmness strives with female fear,
And her last glance of life a ray shall throw
Of pitying pardon on a father's woe.

See, all around, the sad contagion spread—
Survey the pensive form, the drooping head—
Now e'en Ulysses feels, with mingling force,
Compassion barb the stings of vain remorse.
Though check'd by patriot pride, and bigot zeal,
Unbidden drops o'er softening Calchas steal;
In Ajax, sterner sorrow heaves the breast,
And swells the lip with anger ill repress.
But most that sunken cheek, and tear-dimm'd eye,
Sad Menelaus, speak thy kindred tie—
Speak the fond wish without the power to save,
Unless a parent spare the life he gave.
'Tis vain—no aid offended heaven allows,
The fillet binds the human victim's brows—
Edg'd is the murderous steel, and crown'd the shrine;
Death only waits the monarch's fateful sign!

Cythian, enough! thy art has rack'd the breast,
Drain'd every grief, each passion's change express—
In mercy stay thy harrowing touch—nor trace
Weak nature's strife in Agamemnon's face—
Yon close-drawn robe's convulsive folds declare—
—Away—a father's heart is bursting there!

HENRY JOHN URQUHART,
New College.

BIBLIOGRAPHY.

List of the principal Books of the Duke of Marlborough's Collection at White Knights, sold by Mr. Evans, Pall Mall, in June, 1819. With prices and purchasers.

PART. III.—[Continued from No. XLII. p. 319.]

SIXTEENTH DAY'S SALE.

Octavo et Infra.

- Olivier de la Marche, *Le Chevalier Delibere*, a manuscript upon vellum, with fifteen large illuminations, red morocco. Bruxell. 1547. 1*l.* 4*s.* 6*d.* *Triphook.*
- Orphica cum notis H. Stephani, Eschenbachii, Gesneri, Tyrwhitti, recensuit Hermannus, large vellum paper, on which only twelve copies were printed, blue morocco, with joints, Lipsiæ. 1805. 6*l.* *Perry.*
- Ovidii Opera, 3 vols. green morocco, Aldus, 1515-1516. 3*l.* 10*s.* *Payne.*
- , 3 vols. old morocco binding, Antv. 1561. 3*l.* 3*s.* *Heber.*
- , ex recens. Heinsii, 3 vols. blue morocco, morocco inside, Elz. 1629. 1*l.* 11*s.* 6*d.* *Triphook.*
- , 3 vols. blue morocco, Amst. 1713. 1*l.* *Evans.*
- Ovide, *Les Metamorphoses en vers François*, par Habert, 3 vols. cuts, green morocco, Par. 1587. 1*l.* *Triphook.*
- Ovid's Elegies, by C. Marloe. Epigrams, by I. Davis, scarce, at Middleburgh. 4*l.* *Perry.*
- Palmerin d'Angleterre, *Histoire du Preux Vaillant et très Victorieux Chevalier*, 2 vols. red morocco, Paris, 1574. 1*l.* 14*s.* *Rodd.*
- Paradin, *Devises Heroiques*, many plates, blue morocco, Lyon. I. de Tournes, 1551. 2*l.* 3*s.* *Molteno.*
- Parangon de Nouvelles, Honnestes et Delectables, wood cuts, Lyon, 1532. *Les Parolles Joyeuses des Nobles Anciens* par Petrarque, in 1 vol. red morocco, Lyon, 1532. 5*l.* 12*s.* 6*d.* *Heber.*
- Parrot's *Laquei Ridiculosi*, or *Springs for Woodcocks*, very scarce, G. Steevens's copy, blue morocco, London, 1613. 7*l.* 7*s.* *Rodd.*
- Parthenia Sacra, or the Mysterious Garden of the Sacred Parthenes, many plates, red morocco, scarce, John Cousturier, 1633. 2*l.* 14*s.* *Clarke.*
- Pasquille, *Les Visions de*, avec le Dialogue de Probus, red morocco, 1547. 1*l.* 15*s.* *Heber.*
- Patten's Expedition into Scotland, of Prince Edward, Duke of Somerset, Uncle unto Edward VI. extremely rare, fine copy, red

- morocco, with Portrait of Edward VI. London, R. Grafton, 1548. 17l. 17s. *Triphook.*
- Pecke's Parnassi Puerperium, or some Well-Wishers to Ingenuity, in Epigrams from Martial, More, &c. blue morocco, 1659. 1l. 5s. *Lepard.*
- Pentateuch, The, translated by Tindal, black letter, wood cuts, some leaves supplied from another edition, blue morocco. Printed at Marlborow, in the Land of Hesse, 1530. 1l. 16s. *Triphook.*
- Perefixe, Histoire de Henri le Grand, uncut, portrait inserted, blue morocco, with joints, Elzevier. 1679. 5l. *Lepard.*
- Perriere, La Morosophie en Cent Emblèmes par Guillaume de la, blue morocco, with wood-cut borders, Lyon, 1553. 2l. 2s. *Heber.*
- Pescatore, la Morte di Ruggiero continuata a la Materia de l'Ariosto, wood cuts, fine copy, morocco, with joints, Vinegia, 1549. 5l. 12s. 6d. *Triphook.*
- Petrarcha, Triomphi e Sonetti, a very beautiful Italian Manuscript of the beginning of the sixteenth century, upon vellum. It is written in a very delicate and legible hand, and the titles to the different chapters are illuminated in letters of gold, splendidly bound in morocco. 14l. *Payne.*
- Petrarque, Les Triumphees traduites en Vers, par le Baron d'Opede, wood cuts, yellow morocco, Paris, Janot, sans date. 4l. 14s. 6d. *Rice.*
- Petrarque, Toutes les Euvres Vulgaires de, en Vers Francoys par Vasquin Philieul, morocco, Avignon, 1555. 2l. *Rice.*

Quarto.

- Needle, a Schole House for the, plates, russia, 1624. 3l. 15s. *Triphook.*
- Nef (Le Grant) des folz du monde, wood cuts, black letter, yellow morocco, title manuscript, Lyon, 1529. 1l. 15s. *Triphook.*
- Nef (La) des Princes et des batailles de Noblesse, wood cuts, black letter, scarce, Lyon, 1502. 1l. 13s. *Arch.*
- Neperi Logarithmorum Canonis Descriptio, russia, Edin. 1614. 1l. 5s. *Arch.*
- Nevell (Mr.) The Generous Usurer in Thames Street, who alloweth his Maid usually a Black Pudding to Dinner, 1641. 1l. 1s. *Clarke.*
- New Custome, a new Enterlude, no less wittie than pleasant, black letter, very rare, 1573. 15l. 15s. *Heber.*
- Nichols's Progresses and Public Processions of Queen Elizabeth, 2 vol. plates, russia, 1788. 17l. 17s. *Booth.*
- Niebuhr Voyage en Arabie avec le Recueil de Questions par Michaelis, 4 vol. plates, Amst. 1766, &c. 4l. 8s. *Payne.*
- Niger's (Franciscus) Tragedie, entituled Freewyl, translated by Henry Cheeke, black letter, rare, about 1589. 12l. 5s. *Heber.*
- Norden's Speculum Britanniae, maps, blue morocco, 2l. 6s. *Booth.*

- Nosce Teipsum, by John Davys, 1602. Davies's Mirum in Modum, a Glimpse of God's Glorie and the Soule's Shape, 1602, two scarce poems. 3*l.* 10*s.* *Perry.*
- Novelle Otto, large paper, red morocco, with joints, rare, Londra, 1790. 5*l.* 10*s.* *Burrell.*
- Nychodemus Gospell, wood cuts, red morocco, fine copy, very rare, Wynkyn de Worde, 1511. 22*l.* 11*s.* 6*d.* *Hibbert.*
- Ochine's Tragoedie, or Dialoge of the unjuste usurped primacie of the Bishop of Rome, translated by Ponet, black letter, Gwalter Lynne, 1549. 2*l.* 16*s.* *Booth.*
- Office (The) of the Holy Week according to the Missal and Roman Breviary, enrich with many figures, blue morocco, Paris, 1670, 1*l.* 11*s.* *Payne.*
- Oger le Danuiois Duc de Dannemarche qui fut l'un des douze Pers de France, wood cuts, blue morocco, Troyes, 1610, 2*l.* 1*s.* *Heber.*
- Oh Read over D. John Bridges, for it is a worthy Worke, an Epitome of his fyrste Booke against the Puritanes, black letter, red morocco. 1*l.* 10*s.* *Triphook.*
- Old Newes newly revied, or the Discovery of all Occurrences happened since the Beginning of the Parliament, 1641. 1*l.* 5*s.* *Perry.*
- Oratio Dominica C. L. Linguis Versa, edente J. J. Marcel, blue morocco, with joints, Paris, 1805. 3*l.* 10*s.* *Arch.*
- Oræi Eicones Mysticæ, plates, blue morocco, with joints, Francof. 1620. 1*l.* 11*s.* *Clarke.*
- Orio, Le Iscrittioni poste sotto le vere Imagini de gli Huomini Famosi, red morocco, Fiorenza, Torrentino, 1552. 1*l.* 3*s.* *Payne.*
- Otia Sacra, (Poems) plates by Marshall, 1648, 4*l.* 16*s.* *Rice.*
- Ovalle Historica Relacion del Reyno de Chile, morocco, Roma, 1646. 3*l.* 4*s.* *Heber.*
- Ovidii Metamorphoses, Figuræ elegantissime a Cr. Passæo laminis æneis incisæ, russia, with joints, Colon. 1607. 3*l.* 5*s.* *Boyce.*
- Ovidii Metamorphoses Figuris expressa, Augsb. 1681. 2*l.* 1*s.* *Triphook.*
- Panzer Annales Typographici ab Artis Inventæ Origine ad Annum 1536, 11 vols. Norimb. 1793-97. 7*l.* *Arch.*
- Paradyse of Daintie Devises, 1600. The Workes of a young Wyt, trust up with a Fardell of prettie Fancies, by N. Breton, title MS. 1577. Southern's Poems, addressed to the Earl of Oxford, wanting the title. Watson's Centurie of Love, made perfect in Mr. Steevens's hand-writing, 4 vols. in 1, interleaved with curious notes and illustrations, by G. Steevens, Mr. Ritson, Mr. Parke, Sir W. Musgrave, and Lord Orford. 32*l.* 0*s.* 6*d.* *Triphook.*
- Paris, Tableau Historique et Pittoresque de, 2 vols. vellum paper, numerous plates, green morocco, with joints, Paris, 1806. 8*l.* 12*s.* 6*d.* *Triphook.*

Folio.

Orose, les Histoires du Paul, traduites en François, 2 vols. wood cuts, fine copy, ruled, Paris, Verard, sans date. 7l. 17s. 6d. *Arch.*

Overlaet, One Hundred and Twenty-five admirable Drawings in Pen and Ink, by Overlaet, of Antwerp. They consist either of Copies or Imitations from various Masters, and are drawn with very great spirit and accuracy, bound in russia, 1755, 1761. 39l. 18s. *Payne.*

Ovidii Metamorphoseon Libri Quindecim, very fine copy, in red morocco, 'of this extremely rare and beautiful impression of the Metamorphoses of Ovid.' See Biblioth. Spencer, vol. 2, page 204, sine ulla nota, sed circa 1472. 17l. 10s. *Triphook.*

Ovidio Methamorphoses Vulgare, wood cuts, splendidly bound in green morocco, Venetia per Zoane Rosso, 1497. 5l. 15s. 6d. *Hibbert.*

Ovide. La Bible des Poetes Metamorphosée, wood cuts, Paris, Philippe le Noir, 1523. 1l. 6s. *Triphook.*

Pallas, Flora Rossica jussu Catherineæ Secundæ, 2 vols. in 1, coloured plates, russia, with joints, Petropoli, 1784. 6l. 6s. *Sir S. Clarke.*

Palisot-Beauvois, Flore d'Oware et de Benin en Afrique, vol. 1, coloured plates, russia, with joints, &c. Par. 1805. 5l. 5s. *Triphook.*

Parr. The Life of the Old, Old, very Old Parr. A Manuscript, by Ireland, illustrated with Portraits of Parr, and of the Kings and Queens in whose Reign he lived. There are Portraits of Richard the Third by Cross, of Queen Elizabeth by Marshall, and of Howard Earl of Surry, by Hollar, &c. bound in russia. 3l. 13s. 6d. *Knell.*

Parthenia, or the Maydenhead of the first Musicke that ever was printed for the Virginals, composed by Bird, Bull, and Gibbons, ingraven by William Hole, very rare, 1611. 2l. 8s. *Perry.*

Passaiges d'Oultre Mer faictz par les François contre les Turcqz et Mores oultre Marins, black letter, Michel le Noir, 1518. 2l. 12s. 6d. *Triphook.*

Patina, Pitture Scelte e Dichiarate, very fine impressions, with the Family of More, hog-skin, with joints, Colonia, 1691. 5l. 15s. 6d. *Molteno.*

SEVENTEENTH DAY'S SALE.

Octavo et Infra.

Philippe's Treatise on the Defence of the Honour of the Right High &c. Marie Queene of Scotland, with a Declaration of her right to the Crowne of England, very rare, Venetian morocco, Leodii. 1571. 9l. 15s. *Boswell.*

Morocco. Orlandino, composto per Limerno Pitocco da Mantoa, Teofilo Folengi. Original Edition, very rare, from Col. Stanley's Collection, blue morocco, Vinegia, Gregorio de Gregori, 1526.

7l. 7s. *Lepard.*

Plinii Historia Naturalis, 3 vols. Elzevir, 1535,—Plinii Epistolæ, Elzev. 1640, 4 vols. splendidly bound in green morocco. 2l. 15s.

Triphook,

Poggio, Facetie di, Historiate, red morocco, Vinegia, Bindoni, 1547. 1l. 16s. *Clarke.*

Pomponius Mela de Situ Orbis, Lugd. Bat. 1743. 2l. 10s. *Cochran.*

Ponet's (Bisshop of Winchester) Apologie answeringe by Scriptures and aunceant Doctors a blasphemose Book by Gardiner and other Papists, black letter, very rare, blue morocco, no date or place. 2l. 10s. *Cochran.*

Prayer. The Booke of Common Praier and Administracion of the Sacramentes, black letter, rare, in blue morocco, in *Ædibus R. Graftoni*, 1553. 5l. 15s. 6d. *Rodd.*

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ON THE THEOLOGY OF THE GREEKS.

BY THOMAS TAYLOR.

PART I.

IN an age which professes to be so enlightened as the present, it may seem wonderful that there should be a profound ignorance of the theology and mythology of the Greeks; though an intimate acquaintance with them is of the highest importance to the philosopher and divine, and right conceptions about them, in general, are indispensably necessary to every one who wishes to make a solid proficiency in classic lore. But the wonder ceases when we consider that the genuine key to the religion of Greece is the philosophy of Pythagoras and Plato, which, since the destruction of the schools of the philosophers by the Emperor Justinian, has been only partially studied, and imperfectly understood.¹ For this theology was first mystically and symbolically promulgated by Orpheus, was afterwards disseminated enigmatically, through images, by Pythagoras, and was in the last place, scientifically unfolded by Plato and his genuine disciples. The peculiarity of it also is this, that it is no less scientific than sublime; and that by a geometrical series of reasoning, originating from the most self-evident truths, it develops all the deified progressions from the ineffable principle of things, and accurately exhibits to our view all the links of that golden chain, of which deity is one extreme, and body the other.

In order therefore, summarily to unfold this theology, and likewise the mythology which depends on it, I have collected, for insertion in the valuable pages of the *Classical Journal*, from my numerous publications, such elucidations on these subjects, as have been the result of the study, for nearly forty years, of the religion and philosophy of Greece.

¹ For a demonstration of this, see my translations of Proclus on the Theology, and also on the *Timæus*, of Plato.

In the first place, that which is most admirable in this theology is, that it produces in the mind properly prepared for its reception the most venerable, and exalted conceptions of the great cause of all. For it celebrates this immense principle as something superior even to being itself; as exempt from the whole of things, of which it is nevertheless ineffably the source, and does not therefore think fit to enumerate it with any triad,¹ or order of beings. Indeed, it even apologises for attempting to give an appropriate name to this principle, which is in reality ineffable, and ascribes the attempt to the imbecility of human nature, which striving intently to behold it, gives the appellation of the most simple of its conceptions to that which is beyond all knowledge and all conception. Hence it denominates it *the one* and *the good*; by the former of these names indicating its transcendent simplicity, and by the latter its subsistence as the object of desire to all beings. For all things desire good. At the same time, however, it asserts that these appellations are in reality nothing more than the parturitions of the soul, which, standing as it were in the vestibules of the adytum of deity, announce nothing pertaining to the ineffable, but only indicate her spontaneous tendencies towards it, and belong rather to the immediate offspring of the first God, than to the first itself.

Hence, as the result of this most venerable conception of the supreme, when it ventures not only to denominate the ineffable, but also to assert something of its relation to other things, it considers this as pre-eminently its peculiarity, that it is the principle of principles; it being necessary that the charac-

¹ According to this theology, as I have elsewhere shown, in every order of things a triad is the immediate progeny of a monad. Hence the intelligible triad proceeds immediately from the ineffable principle of things. Phanes, or intelligible intellect, who is the last of the intelligible order, is the monad, leader and producing cause of a triad, which is denominated νοητός και νοητός, i. e. *intelligible and at the same time intellectual*. In like manner the extremity of this order produces immediately from itself the intellectual triad, Saturn, Rhea, and Jupiter. Again, Jupiter, who is also the demiurgus, is the monad of the supermundane triad. Apollo, who subsists at the extremity of the supermundane order, produces a triad of *liberated Gods*. (θεοὶ ἀπαλυστοί.) And the extremity of the liberated order becomes the monad of a triad of mundane Gods.* This theory too, which is the progeny of the most consummate science, is in perfect conformity with the theory of the Chaldeans. And hence it is said in one of their oracles, "*In every world a triad shines forth of which a monad is the ruling principle.*" (παντί γὰρ ἐν κόσμῳ λαμπρὴν τριάδα ἢς μονὰς ἀρχεῖ.)

* See my translation of Proclus On the Theology of Plato.

teristic property of principle, after the same manner as other things, should not begin from multitude, but should be collected into one monad as a summit, and which is the principle of all principles. Conformably to this Proclus, in the second book of his treatise on the theology of Plato says, with matchless magnificence of diction: "Let us as it were celebrate the first God, not as establishing the earth and the heavens, nor as giving subsistence to souls, and the generation of all animals; for he produced these indeed, but among the last of things; but prior to these, let us celebrate him as unfolding into light the whole intelligible and intellectual genus of Gods, together with all the supermundane and mundane divinities—as the God of all Gods, the unity of all unities, and beyond the first adyta,¹—as more ineffable than all silence, and more unknown than all essence.—as holy among the holies, and concealed in the intelligible Gods."²

The scientific reasoning from which this dogma is deduced is the following: As the principle of all things is *the one*, it is necessary that the progression of beings should be continued, and that no vacuum should intervene either in incorporeal or corporeal natures. It is also necessary that every thing which has a natural progression should proceed through similitude. In consequence of this, it is likewise necessary that every producing principle should generate a number of the same order with itself, viz. *nature*, a natural number; *soul*, one that is psychical (i. e. belonging to soul); and *intellect*, an intellectual number. For if whatever possesses a power of generating, generates similars prior to dissimilars, every cause must deliver its own form and characteristic peculiarity to its progeny; and before it generates that which gives subsistence to progressions far distant and separate from its nature, it must constitute things proximate to itself according to essence, and conjoined with it through similitude. It is therefore necessary from these premises, since there is one unity the principle of the universe, that this unity should produce from itself, prior to every thing else, a multitude of natures characterized by unity, and a number the

¹ i. e. The highest order of intelligibles.

² Και οιοι υμνησωμεν αυτον ουχ οτι γητ, και ουρατον υποστησιν λεγοντες, ουδ' αν οτι ψυχας, και ζωνας απαντων γινισκεις. και ταυτα μιν γαρ, αλλ' ον' αρχατοις. προ δε τούτων, ως παν μιν το νοητον τωτ θειω γινος, παν δε το νοητον εξεφηγε, παντας δε τους υπερ τον κοσμον, και τους εν τω κοσμω θεους απαντας, και ως θεος οστι θειω απαντων, και ως ενας ισαδωτ, και ως τωτ αδιυατων (τεγε αδιυατων) σπαιικω των πρωτων, και ως πασης σιγης αρχητοτερος, και ως πασης υπαρξεως αγνωστοτερος, αγιος η αγιος, τοις νοηταις αναποκηρυμμενος θεος. Lib. II. p. 139.

most of all things allied to its cause ; and these natures are no other than the Gods.

According to this theology therefore, from the immense principle of principles, in which all things causally subsist, absorbed in superessential light, and involved in unfathomable depths, a beauteous progeny of principles proceed, all largely partaking of the ineffable, all stamped with the occult characters of deity, all possessing an overflowing fulness of good. From these dazzling summits, these ineffable blossoms, these divine propagations, being, life, intellect, soul, nature, and body, depend ; *monads* suspended from *unities*, deified natures proceeding from deities. Each of these monads too, is the leader of a series which extends from itself to the last of things, and which while it proceeds from, at the same time abides in, and returns to its leader. And all these principles and all their progeny are finally centered and rooted by their summits in the first great all-comprehending one. Thus all beings proceed from, and are comprehended in the first being ; all intellects emanate from one first intellect ; all souls from one first soul ; all natures blossom from one first nature ; and all bodies proceed from the vital and luminous body of the world. And lastly, all these great monads are comprehended in the first one ; from which both they and all their depending series are unfolded into light. Hence this first one is truly the unity of unities, the monad of monads, the principle of principles, the God of Gods, one and all things, and yet one prior to all.

No objections of any weight, no arguments but such as are sophistical, can be urged against this most sublime theory, which is so congenial to the unperturbed conceptions of the human mind, that it can only be treated with ridicule and contempt in degraded, barren, and barbarous ages. Ignorance and impious fraud however, have hitherto conspired to defame those inestimable works,¹ in which this and many other grand and important dogmas can alone be found ; and the theology of the Greeks has been attacked with all the insane fury of ecclesiastical zeal, and all the imbecil flashes of mistaken wit, by men whose conceptions on the subject, like those of a man between sleeping and waking, have been *turbid and wild, phantastic and confused, preposterous and vain*.

Indeed, that after the great incomprehensible cause of all, a

¹ Viz. The philosophical works of Proclus, together with those of Plotinus, Porphyry, Iamblichus, Syrianus, Ammonius, Damascius, Olympiodorus, and Simplicius.

divine multitude subsists, co-operating with this cause in the production and government of the universe, has always been and is still admitted by all nations, and all religions, however much they may differ in their opinions respecting the nature of the subordinate deities, and the veneration which is to be paid to them by man; and however barbarous the conceptions of some nations on this subject may be when compared with those of others. Hence, says the elegant Maximus Tyrius, "You will see one according law and assertion in all the earth, that there is one God, the king and father of all things, and many Gods, sons of God, ruling together with him. This the Greek says, and the Barbarian says, the inhabitant of the Continent, and he who dwells near the sea, the wise and the unwise. And if you proceed as far as to the utmost shores of the ocean, there also there are Gods, rising very near to some, and setting very near to others."¹

The deification however of dead men, and the worshipping men as Gods formed no part of this theology when it is considered according to its genuine purity. Numerous instances of the truth of this might be adduced, but I shall mention for this purpose, as unexceptionable witnesses, the writings of Plato, the Golden Pythagoric verses,² and the treatise of Plutarch

¹ Ἐτα ἰδοὺς ἀν ἐν πᾶσι γῇ ὁμοφῶσι νομον καὶ λόγον, ὅτι θεὸς ἐς πάντων βασιλεὺς καὶ πατήρ, καὶ θεοὶ πολλοὶ, θεοῦ παῖδες, συναρχόντες θῆψ. Ταῦτα καὶ ὁ Ἕλλην λέγει, καὶ ὁ βαρβάρως λέγει, καὶ ὁ ἠπειρωτῆς καὶ ὁ θαλαττίας, καὶ ὁ σοφὸς καὶ ὁ ἀσοφός. Καὶ ἐπὶ τοῦ ὠνιαίου ἔλθῃς τὰς ἡπείας καὶ θεοὶ, τοῖς μὲν ἀπὸ σχόντες ἀγχοῦ μαλα, τοῖς δὲ καταδύμνοι. Dissert. 1. Edit. Princ.

² "Diogenes Laertius says of Pythagoras, *That he charged his disciples not to give equal degrees of honour to the Gods and Heroes.* Herodotus (in Euterpe) says of the Greeks, *That they worshipped Hercules two ways, one as an immortal deity, and so they sacrificed to him: and another as a Hero, and so they celebrated his memory.* Isocrates (Encom. Helen.) distinguishes between the honors of Heroes and Gods, when he speaks of Menelaus and Helena. But the distinction is no where more fully expressed than in the Greek inscription upon the statue of Regilla, wife to Herodes Atticus, as Salmasius thinks, which was set up in his temple at Triopium, and taken from the statue itself by Sirmondus; where it is said, *That she had neither the honour of a mortal, nor yet that which was proper to the Gods: οὐδὲ μὲν θνητοῖς, ἀλλ' οὐδὲ θεῶν ὅμοια.* It seems by the inscription of Herodes, and by the testament of Epicteta, extant in Greek in the *Collection of Inscriptions*, that it was in the power of particular families to keep festival days in honour of some of their own family, and to give *heroical honours* to them. In that noble inscription at Venice, we find three days appointed every year to be kept, and a *confraternity* established for that purpose with the laws of it. The first day to be observed in honour of the *Muses*, and sacrifices to be offered to them as *deities*. The second and third days in honour of the *heroes* of the family; between which honour and that of deities, they shewed

On Isis and Osiris. All the works of Plato indeed, evince the truth of this position, but this is particularly manifest from his *Laws*. The Golden verses order, that the immortal Gods be honoured first as they are disposed by law; afterwards the illustrious Heroes, under which appellation, the author of the verses comprehends also angels and dæmons properly so called; and in the last place the terrestrial dæmons, i. e. such good men as transcend in virtue the rest of mankind. But to honour the Gods as they are disposed by law, is, as Hierocles observes, to reverence them as they are arranged by their fabricator and father; and this is to honour them as beings superior to man. Hence, to honour men, however excellent they may be, as Gods, is not to honour the Gods according to the rank in which they are placed by their Creator, for it is confounding the divine with the human nature, and is thus acting directly contrary to the Pythagoric precept. Plutarch too, in his above-mentioned treatise most forcibly and clearly shows the impiety of worshipping men as Gods, as is evident from the following extract:

"Those therefore, who think that things of this kind [i. e. fabulous stories of the Gods as if they were men] are but so many commemorations of the actions and disasters of kings and tyrants, who through transcendency in virtue or power, inscribed the title of divinity on their renown, and afterwards fell into great calamities and misfortunes, these employ the most easy method indeed of eluding the story, and not badly transfer things of evil report, from the Gods to men; and they are assisted in so doing by the narrations themselves. For the Egyptians relate, that Hermes was as to his body, with one arm longer than the other; that Typhon was in his complexion red; but Orus white, and Osiris black, as if they had been by nature men. Farther

the difference by the distance of time between them, and the preference given to the other. But wherein soever the difference lay, that there was a distinction acknowledged among them appears by this passage of Valerius in his excellent oration extant in Dionysius Halicarnass. Antiq. Rom. lib. xi. p. 696. *I call, says he, the Gods to witness, whose temples and altars our family has worshipped with common sacrifices; and next after them, I call the Genii of our ancestors, to whom we give διωτικας τιμας, the second honours next to the Gods, as Celsus calls those τας προσηκουσας τιμας, the due honours that belong to the lower dæmons.* From which we take notice, that the Heathens did not confound all degrees of divine worship, giving to the lowest object the same which they supposed to be due to the celestial deities, or the supreme God. So that if the distinction of divine worship will excuse from idolatry, the Heathens were not to blame for it." See Stillingfleet's answer to a book intitled Catholics no Idolaters, p. 510, 513, &c.

still, they also call Osiris a commander, and Canopus a pilot, from whom they say the star of that name was denominated. The ship likewise, which the Greeks call Argo, being the image of the ark of Osiris, and which therefore in honour of it is become a constellation, they make to ride not far from Orion and the Dog; of which they consider the one as sacred to Orus, but the other to Isis.

“ I fear, however, that this [according to the proverb] would be to move things immoveable, and to declare war, not only, as Simonides says, against a great length of time, but also against many nations and families of mankind who are under the influence of divine inspiration through piety to these Gods; and would not in any respect fall short of transferring from heaven to earth, such great and venerable names, and of thereby shaking and dissolving that worship and belief, which has been implanted in almost all men from their very birth; would be opening great doors to the tribe of atheists, who convert divine into human concerns; and would likewise afford a large license to the impostures of Euemerus of Messina, who devised certain memoirs of an incredible and fictitious mythology,¹ and *thereby spread every kind of atheism through the globe, by inscribing all the received Gods, without any discrimination, by the names of generals, naval-captains, and kings, who lived in remote periods of time.* He further adds, that they are recorded in golden characters, in a certain country called Panchoa, at which neither any Barbarian or Grecian ever arrived, except Euemerus alone, who, as it seems, sailed to the Panchoans and Triphyllians, that neither have, nor ever had a being. And though the great actions of Semiramis are celebrated by the Assyrians, and those of Sesostris in Egypt; and though the Phrygians even to the present time, call all splendid and admirable actions Manic, because a certain person named Manis, who was one of their ancient kings, whom some call Masdes, was a brave and powerful man; and farther still, though Cyrus among the Persians, and Alexander among the Macedonians, proceeded in their victories, almost as far as to the boundaries of the earth, yet they only retain the name of good kings, and are remembered as such [and not as Gods].

“ But if certain persons, inflated by ostentation, as Plato says,

¹ Both Arnobius, therefore, and Minucius Felix were very unfortunate in quoting this impostor to prove that the Gods of the ancients had formerly been men. Vid. Arnob. lib. iv. *Adversus Gentes*, et Minucii Felicis Octavo, p. 350. 8vo. Parisiis, 1605.

having their soul at one and the same time inflamed with youth and ignorance, have insolently assumed the appellation of Gods, and had temples erected in their honour, yet this opinion of them flourished but for a short time, and afterwards they were charged with vanity and arrogance, in conjunction with impiety and lawless conduct; and thus,

Like smoke they flew away with swift-pac'd fate.

And being dragged from the temples and altars like fugitive slaves, they have now nothing left them but their monuments and tombs. Hence Antigonus the elder, said to one Hermodotus, who had celebrated him in his poems as the offspring of the sun and a God, "he who empties my close-stool-pan knows no such thing of me." Very properly also, did Lysippus the sculptor blame Apelles the painter, for drawing the picture of Alexander with a thunder-bolt in his hand, whereas he had represented him with a spear, the glory of which, as being true and proper, no time would take away."

In another part of the same work also, he admirably reproaches the impiety of making the Gods to be things inanimate, which was very common with Latin writers of the Augustan age, and of the ages that accompanied the decline and fall of the Roman empire. But what he says on the subject is as follows:

"In the second place, which is of still greater consequence, men should be careful, and very much afraid, lest before they are aware, they tear in pieces and dissolve divine natures, into blasts of wind, streams of water, seminations, earings of land, accidents of the earth, and mutations of the seasons, as those do who make Bacchus to be wine, and Vulcani flame. Cleanthes also somewhere says, that Perséphone or Proserpine is the spirit or air that *passes through* (*περανομενον*) the fruits of the earth, and is then *slain*, (*φανερομενον*.) And a certain poet says of reapers;

Then when the youth the limbs of Ceres cut.

For these men do not in any respect differ from those who conceive the sails, the cables, and the anchor of a ship, to be the pilot, the yarn and the web to be the weaver, and the bowl, or the mead, or the pisan, to be the physician. But they also produce dire and atheistical opinions, by giving the names of Gods to natures and things deprived of sense and soul, and that are necessarily destroyed by men, who are in want of and use them. For it is not possible to conceive that these things are Gods; since, neither can any thing be a God to men, which is deprived of soul, or is subject to human power. From these things however, we are led to conceive those beings to be Gods,

who both use them and impart them to us, and supply them perpetually and without ceasing. Nor do we conceive that the Gods, who bestow these, are different in different countries, nor that some of them are peculiar to the Barbarians, but others to the Grecians, nor that some are southern, and others northern: but as the sun and moon, the heavens, the land, and the sea, are common to all men, yet are differently denominated by different nations; so the one reason that adorns these things, and the one providence that administers them, and the ministrant powers that preside over all nations, have different appellations and honors assigned them according to law by different countries. Of those also that have been consecrated to their service, some employ obscure, but others clearer symbols, not without danger thus conducting our intellectual conceptions to the apprehension of divine natures. For some, deviating from the true meaning of these symbols, have entirely slipped into superstition; and others again flying from superstition as a quagmire, have unwarned fallen upon atheism as on a precipice. Hence, in order to avoid these dangers, it is especially necessary that resuming the reasoning of Philosophy as our guide to mystic knowledge, we should conceive piously of every thing that is said or done in religion; lest that, as Theodorus said, while he extended his arguments with his right hand, some of his auditors received them with their left, so we should fall into dangerous errors, by receiving what the laws have well instituted about sacrifices and festivals in a manner different from their original intention."

The Emperor Julian, as well as Plutarch, appears to have been perfectly aware of this confusion in the religion of the Heathens arising from the deification of men, and in the fragments of his treatise against the Christians, preserved by Cyril, he speaks of it as follows: "If any one wishes to consider the truth respecting you [Christians], he will find that your impiety is composed of the Judaic audacity, and the *indolence and confusion of the Heathens*. For deriving from both, not that which is most beautiful, but the worst, you have fabricated a web of evils. With the Hebrews indeed, there are accurate and venerable laws pertaining to religion, and innumerable precepts which require a most holy life and deliberate choice. But when the Jewish legislator forbids the serving all the Gods, and enjoins the worship of one alone, whose portion is Jacob, and Israel the line of his inheritance, and not only says this, but also omits to add, I think, you shall not revile the Gods, the detestable wickedness and audacity of those in after-times, wishing to take away all religious reverence from the multitude, thought

that not to worship should be followed by blaspheming the Gods. This you have alone thence derived; but there is no similitude in any thing else between you and them. Hence, from the innovation of the Hebrews, you have seized blasphemy towards the venerable Gods; *but from our religion you have cast aside reverence to every nature more excellent than man, and the love of paternal institutes.*"

"So great an apprehension indeed, says Dr. Stillingfleet,¹ had the Heathens of the necessity of *appropriate acts of divine worship*, that some of them have chosen to die, rather than to give them to what they did not believe to be God. We have a remarkable story to this purpose in Arrian and Curtius² concerning Callisthenes. Alexander arriving at that degree of vanity, as to desire to have divine worship given him, and the matter being started out of design among the courtiers, either by Anaxarchus, as Arrian, or Cleo the Sicilian, as Curtius says; and the way of doing it proposed, viz. by incense and prostration; Callisthenes vehemently opposed it, *as that which would confound the difference of human and divine worship, which had been preserved inviolable among them.* The worship of the Gods had been kept up in temples, with altars, and images; and sacrifices, and hymns, and prostrations, and such like; *but it is by no means fitting, says he, for us to confound these things, either by lifting up men to the honors of the Gods, or depressing the Gods to the honors of men.* For neither would Alexander suffer any man to usurp his royal dignity by the votes of men; how much more justly may the Gods disdain for any man to take their honors to himself. And it appears by Plutarch,³ that the Greeks thought it a mean and base thing for any of them, when sent on any embassy to the kings of Persia, to prostrate themselves before them, because this was only allowed among them in divine adoration. Therefore, says he, when Pelopidas and Ismenias were sent to Artaxerxes, Pelopidas did nothing unworthy, but Ismenias let fall his ring to the ground, and stooping for that was thought to make his adoration; which was altogether as good a shift as the Jesuits advising the crucifix to be held in the Mandarin's hands while they made their adorations in the Heathen temples in China.

Conon⁴ also *refused to make his adoration, as a disgrace to*

¹ Answer to Catholics no Idolaters; Lond., 1676. p. 211.

² Arrian. de Exped. Alex. l. 4. et Curt. lib. 8.

³ Vit. Artaxerx. Ælian. Var. hist. lib. 1. c. 31.

⁴ Justin. lib. 6.

his city; and Isocrates¹ accuses the Persians for doing it, because herein they showed, that they despised the Gods rather than men, by prostituting their honors to their princes. Herodotus mentions Sperchies and Bulis, who could not with the greatest violence be brought to give adoration to Xerxes, because it was against the laws of their country to give divine honor to men.² And Valerius Maximus³ says, the Athenians put Timagoras to death for doing it; so strong an apprehension had possessed them, that the manner of worship which they used to their Gods, should be preserved sacred and inviolable." The philosopher Sallust also in his treatise On the Gods and the World says, "It is not unreasonable to suppose that impiety is a species of punishment, and that those who have had a knowledge of the Gods, and yet despised them, will in another life be deprived of this knowledge. And it is requisite to make the punishment of those who have honored their kings as Gods to consist in being expelled from the Gods."⁴

When the ineffable transcendency of the first God, which was considered as the grand principle in the Heathen theology, by its most ancient promulgators Orpheus, Pythagoras, and Plato, was forgotten, this oblivion was doubtless the principal cause of dead men being deified by the Pagans. Had they properly directed their attention to this transcendency they would have perceived it to be so immense as to surpass eternity, infinity, self-subsistence, and even essence itself, and that these in reality belong to those venerable natures which are as it were first unfolded into light from the unfathomable depths of that truly mystic unknown, about which all knowledge is refunded into ignorance. For as Simplicius justly observes, "It is requisite that he who ascends to the principle of things should investigate whether it is possible there can be any thing better than the supposed principle; and if something more excellent is found, the same enquiry should again be made respecting that, till we arrive at the highest conceptions, than which we have no longer any more venerable. Nor should we stop in our ascent till we find this to be the case. For there is no occasion to fear that our progression will be through an unsubstantial void, by conceiving something about the first principles which is greater and

¹ Panegyric.

² Lib. 7.

³ Lib. 6. Cap. 3.

⁴ Και καλασιν δὲ εἶδος ἰκται ἀθηναι οὐκ ἀπικας. Τους γὰρ γνόντας θεους, καὶ καταφρονησαντας, εὐλογοῖν ἢ ἱστῆναι βίην καὶ τῆς γνώσεως στερηθῆναι, καὶ τοὺς αὐτῶν βασιλεῖς ὡς θεοὺς τιμῶσαντας, εἰδὲ τὴν εἰκην αὐτοῖς ποιῆσαι τῶν θινῶν ἱκτασιν. Cap. 18.

more transcendent than their nature. For it is not possible for our conceptions to take such a mighty leap as to equal, and much less to pass beyond the dignity of the first principles of things." He adds, "This therefore is one and the best extension [of the soul] to [the highest] God, and is as much as possible irreprehensible; viz. to know firmly, that by ascribing to him the most venerable excellencies we can conceive, and the most holy and primary names and things, we ascribe nothing to him which is suitable to his dignity. It is sufficient, however, to procure our pardon [for the attempt], that we can attribute to him nothing superior."¹ If it is not possible therefore to form any ideas equal to the dignity of the immediate progeny of the ineffable, i. e. of the first principles of things, how much less can our conceptions reach that thrice unknown darkness, in the reverential language of the Egyptians,² which is even beyond these? Had the Heathens therefore considered as they ought this transcendency of the supreme God, they would never have presumed to equalize the human with the divine nature, and consequently would never have worshipped men as Gods. Their theology, however, is not to be accused as the cause of this impiety, but their forgetfulness of the sublimest of its dogmas, and the confusion with which this oblivion was necessarily attended.

In the last place, I wish to adduce a few respectable testimonies to prove that statues were not considered nor worshipped by any of the intelligent Heathens as Gods, but as the resemblances of the Gods, as auxiliaries to the recollection of a divine nature, and the means of procuring its assistance and favor. For this purpose, I shall first present the reader with what the philosopher Sallust says concerning sacrifices and the honors which were paid to the divinities, in his golden treatise On the Gods and the World. "The honors," says he, "which we pay to

¹ Και χρη τον επι τας αρχας αναβαινοντα ζητειν, ει δυνατον ειναι τι κριττον της υποτιθεισης αρχης και ευριθη, παλιν επ' εκεινου ζητειν, ιως αν εις τας ακροτατας εννοιας ελθωμεν, αν ουκ επι σημνοτεραις εχουμεν και μη στῃσαι την αναβατην. Ουδε γαρ ευλαβηταισιν μη κειμεβατωμεν, μειζοτα τινα και υπερβαινοντα τας πρωτας αρχας περι αυτων εννοουντες. Ου γαρ δυνατον τηλικουτου πηδημα πηδησαι τας ημετερας εννοιας, ως παρισωθῃται τη αξια των πρωτων αρχων, ου λεγω και υπερπτηναι μια γαρ αυτη προς θεου ανατασις αριστη, και ως δυνατοι απταιστος. Και ων εννοουμεν αγαθωι τα σιμνοτατα, και αγωνιατα, και πρωτουργη, και ονοματα, και πραγματα αυτω ανατιθιντας ειδεται βιβαιως, οτι μηδεν ανατιθεικαμεν αξιοι αρκει δε ημιν εις συγγνωμην, τε μηδεν εχουν επιμνησιν υπερτερον. Simplic. in Epict. Enchir. p. 207 Lond. 1670. 8vo.

² Of the first principle, says Damascius (in M. S. περι αρχων) the Egyptians said nothing, but celebrated it as a darkness beyond all intellectual conception, a thrice unknown darkness, πρωτην αρχην αυμνηκασιν, σκοτος υπερ πασων νοησιν, σκοτος αγγνωστον, τρις τουτο επιφημιζοντες.

the Gods are performed for the sake of our advantage; and since the providence of the Gods is every where extended, a certain habitude or fitness is all that is requisite in order to receive their beneficent communications. But all habitude is produced through imitation and similitude. Hence temples imitate the heavens, but altars the earth; statues resemble life, and on this account they are similar to animals; prayers imitate that which is intellectual; but characters, superior ineffable powers; herbs and stones resemble matter; and animals which are sacrificed, the irrational life of our souls. But from all these nothing happens to the Gods beyond what they already possess; for what accession can be made to a divine nature? But a conjunction with our souls and the Gods is by these means produced.

"I think, however, it will be proper to add a few things concerning sacrifices. And in the first place, since we possess every thing from the Gods, and it is but just to offer the first fruits of gifts to the giver; hence, of our possessions we offer the first fruits through consecrated gifts; of our bodies through ornaments; and of our life through sacrifices. Besides, without sacrifices, prayers are words only; but accompanied with sacrifices they become animated words; the words indeed corroborating life, but life animating the words. - Add too, that the felicity of every thing is its proper perfection; but the proper perfection of every thing consists in a conjunction with its cause. And on this account we pray that we may be conjoined with the Gods. Since therefore life primarily subsists in the Gods, and there is also a certain human life, but the latter desires to be united to the former, a medium is required; for natures much distant from each other cannot be conjoined without a medium. And it is necessary that the medium should be similar to the connected natures. Life therefore must necessarily be the medium of life; and hence men of the present day that are happy, and all the ancients, have sacrificed animals. And this indeed not rashly, but in a manner accommodated to every God, with many other ceremonies respecting the cultivation of divinity."¹

In the next place, the elegant Maximus Tyrius admirably observes concerning the worship of statues² as follows: "It appears to me that as external discourse has no need, in order to its composition, of certain Phœnician, or Ionian, or Attic, or

¹ See chap. 15. and 16. of my translation of this excellent work.

² See Vol. 2. of my translation of his Dissertations, Dissertat. 38. the title of which is, "Whether statues should be dedicated to the Gods?"

Assyrian, or Egyptian characters, but human imbecility devised these marks, in which inserting its dulness, it recovers from them its memory; in like manner a divine nature has no need of statues or altars; but human nature being very imbecile, and as much distant from divinity as earth from heaven, devised these symbols, in which it inserted the names and the renown of the Gods. Those, therefore, whose memory is robust, and who are able, by directly extending their soul to heaven, to meet with divinity, have, *perhaps*,¹ no need of statues. This race is, however, rare among men; and in a whole nation you will not find one who recollects divinity, and who is not in want of this kind of assistance, which resembles that devised by writing-masters for boys, who give them obscure marks as copies; by writing over which, their hand being guided by that of the master, they become, through memory, accustomed to the art. It appears to me therefore, that legislators devised these statues for men; as if for a certain kind of boys, as tokens of the honor which should be paid to divinity, and a certain manuduction as it were and path to reminiscence.

"Of statues, however, there is neither one law, nor one mode, nor one art, nor one matter. For the Greeks think it fit to honor the Gods from things the most beautiful in the earth, from a pure matter, the human form, and accurate art: and their opinion is not irrational who fashion statues in the human resemblance. For if the human soul is most near and most similar to divinity, it is not reasonable to suppose that divinity would invest that which is most similar to himself with a most deformed body, but rather with one which would be an easy vehicle to immortal souls, light, and adapted to motion: For this alone, of all the bodies on the earth, raises its summit on high, is magnificent, superb, and full of symmetry, neither astonishing through its magnitude, nor terrible through its

¹ The philosopher Isidorus was a man of this description, as we are informed by Damascius in the extracts from his life preserved by Photius. For he says of him: ουτε τα αγαλματα προσκυνει θελων, αλλ' ηδη επ' αυτους τους θεους ημενος, ειση κρυπτομενους ουκ ει αδυτοις, αλλ' εν αυτω τω απορητην, ο, τι ποτε εστι της παιτιλους αγνωσιας. πως ουν επ' αυτους ιερο τοιουτους οντας; ερωτι δεικνυ υπορητην και τουτω και τις δε αλλας η αγνωστος και ο ερως; και τινα τουτω φαιμεν, ιστασιν οι παιδαθεντες; ειπεν δε αδυνατον, και γοησαι γε ουδεν μαλλον ραδιον. i. e. "He was not willing to adore statues, but approached to the Gods themselves, who are inwardly concealed not in adyta, but in the occult itself, whatever it may be, of all-perfect ignorance. How therefore to them being such did he approach? Through vehement love, this also being occult. And what else, indeed, could conduct him to them, than a love which is also unknown? What my meaning is, those who have experienced this love know; but it is impossible to reveal it by words, and it is no less difficult to understand what it is."

strength, nor moved with difficulty through its weight, nor slippery through its smoothness, nor repercussive through its hardness, nor grovelling through its coldness, nor precipitate through its heat, nor inclined to swim through its laxity, nor feeding on raw flesh through its ferocity, nor on grass through its imbecility; but is harmonically composed for its proper works, and is dreadful to timid animals, but mild to such as are brave. It is also adapted to walk by nature, but winged by reason, capable of swimming by art, feeds on corn and fruits, and cultivates the earth, is of a good color, stands firm, has a pleasing countenance, and a graceful beard. In the resemblance of such a body, the Greeks think fit to honor the Gods."

He then observes, "that with respect to the Barbarians, all of them in like manner admit the subsistence of divinity, but different nations among these adopt different symbols." After which he adds, "O many and all-various statues! of which some are fashioned by art, and others are embraced through indigence: some are honored through utility, and others are venerated through the astonishment which they excite; some are considered as divine through their magnitude, and others are celebrated for their beauty! There is not indeed any race of men, neither Barbarian nor Grecian, neither maritime nor continental, neither living a pastoral life, nor dwelling in cities, which can endure to be without some symbols of the honor of the Gods. How, therefore, shall any one discuss the question whether it is proper that statues of the Gods should be fabricated or not? For if we were to give laws to other men recently sprung from the earth, and dwelling beyond our boundaries and our air, or who were fashioned by a certain Prometheus, ignorant of life, and law, and reason, it might perhaps demand consideration, whether this race should be permitted to adore these spontaneous statues alone, which are not fashioned from ivory or gold, and which are neither oaks nor cedars, nor rivers, nor birds; but the rising sun, the splendid moon, the variegated heaven, the earth itself and the air, all fire and all water; or shall we constrain these men also to the necessity of honoring wood, or stones, or images? If, however, this is the common law of all men, let us make no innovations, let us admit the conceptions concerning the Gods, and preserve their symbols as well as their names.

"For divinity indeed, the father and fabricator of all things, is more ancient than the sun and the heavens, more excellent than time and eternity, and every flowing nature; and is a legislator without law, ineffable by voice, and invisible by the eyes. Not being able, however, to comprehend his essence, we apply

for assistance to words and names, to animals, and figures of gold, and ivory, and silver, to plants and rivers, to the summits of mountains, and to streams of water; desiring indeed to understand his nature, but through imbecility calling him by the names of such things as appear to us to be beautiful. And in thus acting, we are affected in the same manner as lovers, who are delighted with surveying the images of the objects of their love, and with recollecting the lyre, the dart, and the seat of these, the circus in which they ran, and every thing in short, which excites the memory of the beloved object. What then remains for me to investigate and determine respecting statues? only to admit the subsistence of deity. But if the art of Phidias excites the Greeks to the recollection of divinity, honor to animals the Egyptians, a river others, and fire others, I do not condemn the dissonance: let them only know, let them only love, let them only be mindful of the object they adore."

ON THE DIFFERENT OPINIONS WHICH HAVE BEEN FORMED OF CICERO.

Extracted from "The Classical Excursion from Rome to Arpino, by CHARLES KELSALL."

THAT Cicero was great in the genuine acceptation of the word, none, I believe, save Dio Cassius, have ventured to question.

Considerable diversity of opinion has nevertheless always subsisted as to the degree of applause which is his due.

Most critics join in condemning his political conduct; at least that part of it which he observed with respect to the parties of Cæsar and Pompeius; some even have ventured to censure his eloquence; but those who have presumed to question his oratorical powers, are very few when compared with the arraigners of his political career.

Of his detractors, Dio Cassius stands in the first rank; but the spleen, with which he attacks the character of the orator, will fail to have weight with those who reflect that Dio flourished under Alexander Severus, an emperor who has been cited by Machiavelli as the most adroit in establishing his power by what the French call *les menées sourdes*. The degree of credit therefore which we can attach to Dio, when he handles the character of any great assertor of liberty, may be tantamount to what we should bestow on any of the hirelings of France, who wrote what they call history, during the usurpation of Napoleon: *ob metum falsi*. The

vulgarity of his mind is conspicuous in the sentence quoted by Middleton: "Cicero's father was a fuller, who earned his subsistence by pruning other people's vines and olives; he was born and bred among the scourings of old clothes, and the filth of dunghills; he was master of no one liberal science; neither did he ever do any thing worthy a great man, or an orator; he prostituted his wife, trained up his son in drunkenness, committed incest with his own daughter, and adultery with Cerellia, whom," as Middleton remarks, "he acknowledges at the same time to have been seventy years old." A testimony like the above can surely have no weight.¹

Plutarch, whose known partiality to the Greeks renders what he says in favor of the Romans more valuable, must nevertheless be read with caution. He appears to hurry over the leading features of Cicero's career, and dwells at large on repartees, or anecdotes of secondary import, with the fear, we should almost surmise, of the Roman proving superior to his Athenian rival. It is pretty obvious that the biographer of Chæroneæ was not partial to Cicero.²

Of his cotemporaries, who generally entertained a high opinion of him, Lentulus in one of his despatches from Asia says: *divina tua mens*.

Brutus and Calvus thought his eloquence too redundant and Asiatic. But the first thought highly of him in other respects, and for a stoic, confers a high elogium in one of his letters to Atticus: "omnia fecisse Ciceronem optimo animo scio;" and in another to the orator, speaking of the Philippics: "nescio animi an ingenii tui laus major in his libellis contineatur."³

Cassius, whose testimony is of high value, confers in seven words a high panegyric: "est autem tua toga omnium armis felicior."⁴

Curio, who figures in his correspondence, called his consulate an Apotheosis. Julius Cæsar said that Cicero effected more by his eloquence than all the other Romans by force of arms; Hortensius, that his sovereign talent lay in touching the heart; Aufidius Bassus, that his eloquence was so rare that he seemed

¹ "Dione in ciò che appartiene alla fedeltà, molti in lui la vorrebbon maggiore; ed oltre i prodigj ch' egli ciecamente adotta, le accuse con cui egli ha cercato di oscurar la fama di Cicerone, di Cassio, e di altri avuti fra' Romani in grandissima stima, pare che cel dimostrino o bugiardo calunniatore, o scrittore non bene informato," observes the learned Tiraboschi

² On peut reprocher à Plutarque de ne s'être pas assez étendu sur le temps le plus brillant de la vie de Cicéron, qui joua pendant quelque temps le premier rôle, et qui était la seule ressource de la République. *Mém. de l'Acad. des Ins. l'om. vii.*

³ Famil. xiv. ep. 2. Brut. ad Att. ep. 17. and Brut. ad Cic. ep. 5.

⁴ Famil. xii. ep. 13.

expressly born to be the saviour of his country: "vir natus ad reipublicæ salutem, quæ diu defensa et administrata, in senectute demum e manibus ejus elabitur."¹

Cremutius Cordus, an historian of Rome, quoted by Seneca, said speaking of Cicero: "vides credendam ejus non solum magnitudinem virtutum, sed etiam multitudinem conspiciendam."

Asinius Pollio, the same, I believe, who figures in one of Virgil's eclogues, has left a testimony respecting Cicero, which has been highly praised by Seneca: "Hujus ergo viri tot tantisque operibus mansuris in omne ævum, prædicare de ingenio atque industria supervacuum est. Ei quidem facies decora ad senectutem, prosperaque permansit valetudo; tum pax diutina, cujus instructus erat artibus, contigit. Namque a prisca severitate judicis exacti maximorum noxiorum multitudo provenit, quos obstricto patrocinio incolumes plerosque habebat. Jam felicissima consulatus ei sors petendi, et gerendi magna munera, deum consilio, industriaque; utinam moderatius secundas res, et fortius adversas ferre potuisset! Namque utræque cum venerant ei, mutari eas non posse rebatur. Inde sunt invidiæ, tempestates, coortæ graves in eum, certiorque inimicis aggrediendi fiducia; majore enim simultates appetebat animo, quam gerebat. Sed quando mortalium nulla virtus perfecta contigit, qua major pars vitæ atque ingenii stetit, ea judicandum de homine est. Atque ego ne miserandi quidem exitus eum fuisse judicarem, nisi ipse tam miseram mortem putasset."

Cornelius Nepos styled him "vir prudentiæ divinæ." Sallust, from his well-known hatred of the orator, seems to speak as little as possible of him in the *Bellum Catilinarium*.

Titus Livius expresses himself respecting Cicero with his usual dignity; though he does not confer much of a panegyric: "vixit tres et sexaginta annos, ut si vis abfuisset, ne immatura quidem mors videri possit; ingenium et operibus et præmiis operum felix: ipse fortunæ diu prosperæ, et in longo tenore felicitatis, magnis interim ictus vulneribus, ruina partium pro quibus steterat, filiæ morte, exitu tam tristi atque acerbo, omnium adversorum, nihil ut viro dignum erat tulit, præter mortem, quæ vere æstimanti minus indigna videri potuit, quod a victore inimico nil crudelius passurus erat, quod ejusdem fortunæ compos ipse fecisset. Si quis tamen virtutibus vitia pensarit, vir magnus, acer, memorabilis fuit, et in cujus laudes sequendas Cicerone laudatore opus fuerit."²

The high opinion which Augustus entertained, burst forth in spite of himself, when he saw the works of the orator in the hands of his grandson.

The testimonies of Plinius, Valerius Maximus, Velleius Pater-

¹ Auf. Bas. ap. Senec. Suas. vi.

² Liv. ap. Senec. Suas.

culus, Catullus, Lucan, Silius Italicus, Juvenal, Cornelius Severus, St. Jerom, Aurelius Victor, and Cassiodorus, convey tributes of unmixed applause to Cicero.

Quintilian calls him "cœlestis vir."

The celebrated simile of Longinus illustrative of the different character of the eloquence of Cicero and Demosthenes, makes us regret that he did not pursue the parallel further.

Aulus Gellius, after making remarks on the rhetorical powers of the principal Roman orators, shows that perfection in the art was reserved for Cicero.¹

Lactantius, the Christian Cicero, as he is called, had evidently a high idea of his Pagan prototype : "non tantum perfectus orator, sed philosophus fuit."²

Arnobius proves his sentiments in his reply to those who proposed burning the works of the orator, because they thought them obstacles to the progress of philosophy : "intercipere scripta et publicatam velle submergere lectionem, non est deos defendere, sed veritatis testimonium timere."

Saint Augustine appears to have admired his eloquence, but not the complexion of his mind : "ejus linguam fere omnes mirantur, pectus non ita."³

Petrarch was not less struck with the cast of his mind, than with the grandeur of his eloquence : "interdum non Paganum philosophum, sed apostolum loqui putes," he says in one of his letters ; and in his Triumph of Fame :

"Ed uno al cui passar l'erba fioriva,
Questo è quel Marco Tullio in cui si mostra
Chiaro quanto eloquenza, e frutti, e fiori,
Questi son gli occhi della lingua nostra."

Sebastiauo Corrado, an Italian critic, in his dialogue intitled *Quæstura*, which is an inquiry into the life and character of Cicero, vindicates him with warmth from the aspersions cast upon him by Plutarch and Dio. He concludes his remarks with these words : "non omnibus ego, sed singulis ita præfero, ut audeam pene dicere a condito orbe neminem fuisse, quem prorsus cum Cicerone conferre possumus."

In the Magliabecchi library at Florence, -I fell in with a small publication, printed at Venice in the sixteenth century, intitled *Cicero relegatus et Cicero revocatus*. It consists of a dialogue held by three Venetian gentlemen at Belinzona, on the demerits and merits of the orator. The first part, after collecting all the

¹ Noct. Att. x. c. 3.

² De fals. Relig.

³ Aug. Confess. iiii.

abuse that can be mustered against him, closes with a decree to banish him, and fine those who shall study his works; the second collects panegyrics from all quarters, and the dialogue closes with rescinding the decree of his banishment, and bearing his statue in triumph.

The opinion of Erasmus is singular. In the early part of his life he inveighed against Cicero; but in maturer age, he changed his sentiments, and entertained an opinion of him bordering on idolatry: "me legentem sic afficere solet M. Tullius, præsertim ubi de bene vivendo disserit, ut dubitare non possim, quin illud pectus unde ista prodierint, aliqua divinitas occuparit."¹

It appears that, in the sixteenth century, a certain rage of admiration for Cicero seized many of the distinguished men of the court of Leo X., at the head of whom were Buonamico and Bembo. Erasmus undertook to write down this enthusiasm, which it must be acknowledged was carried to excess. He engaged Budæus in the controversy. Erasmus was anathematized by the Ciceronians, for having affirmed at the age of twenty, that a perusal of Cicero's works annoyed him, and that St. Jerom wrote better Latin. Julius Cæsar Scaliger disgraced himself in the contest, by heaping upon Erasmus the most opprobrious epithets; which were repeated by one Dolet, a Frenchman, who was burnt alive at Paris, convicted of irreligion, A. D. 1546. The dispute made so much noise in the literary world, that a history of the *civil war* between the party of Erasmus and the Ciceronians was written by a learned man of the day, but never published. This literary affray terminated as it ought, by confining the public admiration for the orator within reasonable bounds. Julius Cæsar Scaliger conveys a warm panegyric in his Philippic against Erasmus; "ejus scripta sunt ejusmodi, ut in ipsis illius etiamnum mens spiret, atque is genius, qui arcanam quandam efferat energiam."

Joseph Scaliger had a high opinion of his eloquence, but a poor one of his philosophical works: "libros omnes philosophicos Ciceronis nihil facio; nihil enim in iis est, quod doceat, demonstret, et cogat, nihil Aristotelicum."

Cardinal Du Perron said: "il y a plus en deux pages de Cicéron, qu'en dix de Senèque; il y a plus en une épître de Cicéron, qu'en dix de Pline. La république de Rome n'a rien d'égal à elle, que l'éloquence de Cicéron."²

But of all the moderns, Conyers Middleton has done Cicero the fullest justice; though perhaps he may sometimes be taxed with being too enthusiastic in his favor. He usually endeavours to exalt the orator at the expense of Brutus, Cassius, and others;

¹ Ep. ad Crat.

² Scaligerana et Perroniana.

in matters too of inferior importance, and in cases wherein from the sudden and rapid phases which political affairs then assumed, we may presume that Cicero was as often in the wrong as the others. The sincere and philosophical Atticus is not spared; he is in general too cold in his friendship for Middleton; who would have him speed post-haste from Attica to Arpinum, on the reception of any querulous letter. In spite of these few blemishes, his work remains a standard specimen of biography, and perhaps the most perfect, that the English language can show.

It may be wished that he had devoted another section to an analysis of the orator's works. We can only conclude that of such volume was the heart, of such force and exuberance was the genius of Cicero, that Middleton, though a very superior man, had neither energy nor time sufficient for the undertaking.

It is to be regretted that the philosophical Bayle did not handle the life of Tullius. In one of his notes to the article *Tullia*, he seems to think that the world has been deprived of the finest of the orator's works. The high opinion, which that eminent critic entertains of Cicero, is one of the very few points in which he is not sceptical.

Fénélon, in his Dialogue on Eloquence, prefers with judgment the later to the earlier orations; and though he bestows the palm of superiority on Demosthenes, he withholds not a warm encouragement from his rival; in which opinion D'Auger, the French translator of Demosthenes, seems to coincide.

Rapin, in the best parallel that has been written between the Athenian and Roman orators, is of opinion that the eloquence of Cicero is better adapted to make an impression on the minds of the populace, than that of Demosthenes.

The Abbé D'Olivet was so enthusiastic in his admiration of Cicero, that he not only devoted the greater part of his life to commenting his works, but felt irritated if any body urged any thing against his favorite author.

Quite the reverse Montesquieu; who, in his parallel between Cato and Cicero, says that virtue in the latter was merely an accessory; that with a dazzling genius, he possessed a common mind; that he was incapable of filling the first station in the republic, during the rage of a civil war; that he only wished its salvation, to procure applause for himself; seeing things always "à travers de cent petites passions."¹

¹ *Grandeur et Décad. des Romains.* He found it easy to write this in his snug retreat at Bordeaux. What sort of passions would he have mustered before the Verres, the Pisos, the Catilines, the Antonii?—*Grand Président, tu aurais été écrasé.*—He seems however to make a sort of *amende honorable* for the above assertion in his *Pensées Di-*

Blair, in his valuable lectures, analyses his oratory with a judicious and temperate admiration; but agrees with Fénélon in preferring Demosthenes even as a popular orator.

We may infer, I think, from the works of Laharpe, certainly one of the first critics of the last century, that he preferred Cicero upon the whole to Demosthenes as an orator.

D'Azara, late Spanish ambassador at Paris, not only translated Middleton into his own masculine dialect, but embellished his production with engravings from valuable busts and medals; he added moreover interesting annotations, which declare a mind almost immersed in the contemplation of the various excellencies of Cicero.

Voltaire was lavish of his admiration; and entertained even a high opinion of his poetical talents: "Y a-t-il rien de plus beau que les vers qui nous sont restés de son poëme sur Marius?"

Rousseau thought him nothing but a declaimer. His opinion however, one way or the other, is not of much import; for though a man of ardent imagination, and fine wit, it may be questioned whether he knew how to appreciate duly that steadiness of principle, necessary for the formation of a great statesman and lawyer.

Burke, in more than one of his orations, bursts forth with encomiums strongly pronounced.

Not so Fox; whose opinion as to his character, though not as to his eloquence, conveys but a cautious and cold approbation; whether from thinking that he already enjoyed his full share of celebrity; whether from disgust at certain passages in his works, betraying self-conceit; whether from an habitual scepticism on historical topics in general, uncertain.

Of all those, who have discussed the political affairs of Rome, Hook, in his History, has done more to detract from Cicero's merit than any other. Had he not been a learned man, his remarks would be consigned to oblivion. Ingenious as many of his notes are, a fixed determination to lower Tullius in the public estimation is but too apparent. It is amusing to trace the pains

verses; in which he says: "Cicéron, selon moi, est un des plus grands esprits qui aient jamais été; l'ame toujours belle, lorsqu'elle n'était pas faible."

¹ The political career of Fox corresponded in the essentials with the Roman orator's. Greatly, however, as England is indebted to his noble exertions, it is incontestable that he was neither so great an orator, neither did he move in so arduous a sphere, neither had he the legal attainments, or so much philosophical grandeur as Cicero; neither did he purchase his fame with so much suffering or personal hazard. In one point, and in one alone, he was superior to Cicero; and that was in rarely alluding to himself, and when he did, in doing it with modesty.

which he takes to harpoon him with his spleen, and cut him up piece-meal for the market. The fish, however, that he encounters is too great; the hook has little, or no hold.

The orator also appears to be no great favorite with Melmoth; to whom we are indebted for an elegant version of the *Epistolæ Familiares*. He dwells with apparent satisfaction on contradictory passages; and draws therefrom positive conclusions prejudicial to the orator, without making due allowances for the possibility of the loss of any intermediate letters; for the rapid alterations to which public affairs were subjected, from the extraordinary characters of Cæsar and Pompeius; which probably made Cicero appear one day hasty or weak, while the next might prove him to have been in the same case temperate and judicious.

Lord Bolingbroke, in his treatise on Exile, seems to look down on the Man of Arpinum with a mixed sentiment of pity and contempt. It is true that he seizes him in the most vulnerable part, which is his conduct during banishment. That it had nothing of the firmness of the Stoa, the well-known letters to Terentia abundantly prove. But was Lord Bolingbroke an adequate judge of Tullius in this case? Did he ever come in contact with such a powerful desperado as Clodius? Could his retreat in Orleans be put in competition with the exile of Cicero at Thessalonica? Did he, after having rescued his country from a formidable conspiracy, reap as a reward, the sale of his estates, the burning of his palace, the separation of his wife and children, himself houseless, defenceless, and driven from place to place like the meanest outcast? If he did, and showed that firmness in his reverses, which he lauds at the expense of Cicero, his criticism would not fail to have due weight. Henry St. John!—Though your periods may be more Ciceronian than those of other English writers, posterity will compel you to stand on even ground, before you can presume to turn up your nose at Tullius in exile.

Of all the charges which have been urged against Cicero, one too which has obtained no trifling credit, that of cowardice appears to stand on the slenderest foundation. Let us briefly recapitulate the leading actions of his life, not with the hope of being able to place them in a new point of view, but that those, who persist in thinking him a poltroon, may strive to reconcile as they can those acts, at one glance, with their opinion.

Not then to insist on the extraordinary industry of his juvenile years, which enabled him at the age of sixteen to discuss, in the presence of the first lawyers of Rome, the necessary qualifications of an orator, and which if not actual courage, must have depended on a quality of mind very nearly allied to it; we find him, shortly after the commencement of his legal career, traversing

all Sicily on foot, braving at every step the agents and assassins of Verres; and not only at the imminent peril of his life procuring materials for the most splendid specimens of forensic eloquence extant, but thereby entailing on his own head the hatred and maledictions of more than half of the Roman aristocracy.—First proof of his cowardice.

After the promulgation of Otho's law, which assigned separate seats in the theatre to the equestrian order, Cicero, as soon as informed of the disturbance which consequently ensued, and of the blows given and received by the partisans and opposers of the law, entered the theatre in his *toga consularis*, ordered the spectators to follow him forthwith to the temple of Bellona, chastised them there with the valor of his tongue, and so wrought upon them with his eloquence, that they not only returned in order to the theatre, but vied with the knights themselves in conferring applause on that Otho, whom just before they had overwhelmed with hisses.—Second proof of his cowardice.

We almost feel a repugnance in adverting to the well-known particulars of the Catilinarian conspiracy, sounding, as they do, in the ears of every school-boy; to his unwearied exertions in detecting and punishing the most nefarious project ever conceived to undermine the settled order of a state. Neither the number, nor ferocity of the conspirators, many of whom were of the first families, nor the suspicion of Cæsar himself being privy to the plot, nor the consciousness of his own head being destined for amputation, could deter him from laying open the whole conspiracy in five splendid orations, and thereby proving himself not merely the most energetic civil chief magistrate that ever acted on a similar emergency, but, as the repulse of Catiline from Præneste showed, an active and intelligent military officer:

“ ——— galeatum ponit ubique
Præsidium attonitis, et in omni gente laborat.”

This then must pass for the third proof of his cowardice; which shall be further corroborated by the prompt measures which he took to punish Lentulus and Cethegus under his own eyes; a daring expedient, and only justifiable from the imminent dangers which beset the republic.¹

The fourth shall be the incontestable evidence that we possess of his having directed the artillery of his eloquence against the most opulent, iniquitous, and powerful individuals. The Verres, the Pisos, the Clodii, the Gabinii, the Antonii,

¹ According to Appian, Cicero, at the head of some troops, secured their persons, and then returned to the senate, to decide respecting them; if so, he was in perfect order: but supposing he was not, was he not chief magistrate in a crisis of unexampled difficulty?—Appian. II. c. 1.

"———referentes navibus altis
Occulta spolia, et plures de pace triumphos,"

were pinioned down hand and foot, by the invectives of this notable poltroon. Not to dwell on the vigor of heart and intellect, on which the delivery of his extemporaneous debating speeches must have depended, nor on the boldness with which he faced the people, to dissuade them from accepting the law proposed by Rullus, a law best calculated of all others to foment their feverous passions; nor on the spirit which he showed at the siege of Pindenessus, where there appears at least to have been some smart skirmishing, let us hasten to the consideration of the circumstances of his death, which in the opinion of his detractors, afford abundant proofs of his pusillanimity.

We find from Plutarch, that he was at Tusculanum, when the news of his being included in the proscription of the triumvirate reached him. He and his brother Quintus immediately betook themselves to the Asturan villa; but not having made their final arrangements, on the road they agreed to separate, after many demonstrations of reciprocal affection; Quintus, to return to Tusculanum, to procure necessities for the voyage; Marcus, to provide by the sea-shore, a vessel for their escape. In the interval, Quintus appears to have been killed. Marcus, having found a boat at Astura, embarked with the view of dropping down to his Formian villa; but his stomach being discomposed by the motion of the vessel, he was put on shore near the Circeian promontory, (*Punta di Terracina*.) Here, it is true, he passed a night in cruel agitation; and the next morning he walked about twelve miles on the *via Appia* towards Rome, with the view of falling by his own hand in the palace of Octavius. Here again he appears to have been perplexed by doubt; for the thought, which came across his mind, of the probability of meeting on the road the emissaries of the Triumvirs, who most likely would have put him to a cruel death, induced him to turn back, and regain his Formian villa; where it appears that he determined to await his destiny. But his attendants, more anxious for the preservation of his life than himself, had prepared a litter to convey him to the beach, which they with difficulty persuaded him to enter. The assassins shortly after came up with him; when eyeing them steadfastly, he protruded his venerable head, so covered with clotted filth and dust, so disfigured by anxieties, as to be scarcely recognized by his attendants; who, it appears, were willing to fight for him, but pursuant to the commands of their master, left the executioners to do their business.¹

.. ¹ Satis constat servos paratos fuisse ad dimicandum; ipsum deponi
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Plutarch, when he says that we cannot contemplate his exit without pity, evidently mistakes the *doubt*, with which the orator was beset, for *fear*; for as soon as he had determined to die, few men could meet their end with more firmness.

But, cry his detractors, did he not turn pale, and betray proofs of fearful agitation, in the delivery of the *Pro Milone*? What! would they have had him present a buxom rubicund physiognomy, with the weight of one of the most difficult and brilliant defences ever uttered pressing on his nerves, at a moment when the Clodian faction was by no means extinct, when there was more than an even chance that he would again witness those disturbances, which before compelled him to seek refuge at Thessalonica? So rational, so conscientious are these dealers in hypercriticism, that they would have had Tullius possess all that fine and strong feeling on which pure eloquence depends, and not have had him possess it. His anxiety, his agitation, call it, if you will, *fear*, did not prevent him from facing his adversaries, and delivering the oration in person.¹

It is not so easy to emancipate him from the imputation of vanity. Candor indeed compels us to confess that there are certain passages in his orations, more especially in those which were delivered on his return from exile, in which he is almost fulsome; and the unfortunate letter to Lucceius remains a standing proof of those accesses of weakness to which the greatest of our species are occasionally liable². Yet something perhaps should

lecticam, et quietos pati, quod sors iniqua cogeret, jussisse. Liv. ap. Senec.

A fragment of Aufidius Bassus, a Roman historian, tells us that he even anticipated the assassins: "Aufidius Bassus, et ipse, nihil dubitavit de animo Ciceronis, quin fortiter se morti non præbuerit tantum, sed obtulerit; et remoto velo, postquam armatos vidit: ego verò consisto, ait, accede, veterane, et si hoc saltem rectè potes facere, incide cervicem." The veteran hesitating, he appears to have encouraged him with a sort of joking defiance: "trementi deinde dubitantique, quid ad me, inquit, si primum venissetis?" I suppose you would faint away, if I were the first, whom you had to execute.

We see from the preceding sentence, that Livius, not very warm in his admiration of Cicero, bears full testimony to the courage which he displayed in his last moments; he adds: "prominenti ex lecticâ, præbentique immotam cervicem, caput præcisum est." Liv. ap. Senec. Suas. VI.

¹ The Speech indeed is believed to have been retouched; but I see no reason for doubting that it was delivered nearly to a similar tenor.

² Ep. Famil. V. ep. 12.

His own words will be often found, however, to vindicate Cicero of vain-glory; though certainly not always: "Et quoniam hoc reprehendis quòd solere me dicas de me ipso gloriosius prædicare; quis unquam audivit cum egredi de me, nisi coactus, ac necessario dicerem? Non tam

be allowed for the genius of the times; something for the unparalleled difficulties with which he had to contend; something for the necessity under which he labored, of confirming by his own example the wavering opinions of several of those on whose integrity the salvation of the republic depended; something for that transcendancy of mind, which authorised in him certain deviations from common rules, which would be inexcusable in minds of an ordinary stamp; something too for those impulses of exultation, to which, though better becoming a politician than a philosopher, it was natural for him to give way, after having triumphed over the iniquity of the Clodian faction. Much as he had of *self* on his tongue, no man had less of it in his heart¹.

His unequalled career at the bar, and the splendor of his consulate, induce most people to expect little less than miracles from Cicero; and the position in which he is most exposed to attack, is the conduct which he observed with respect to the Cæsarean and Pompeian factions. The word *faction* will, I think, go a great way towards vindicating the steps which he pursued; which to the adulators of hereditary chief magistracies established by force of arms, appear unsatisfactory, and oscillating.

It should be remembered that the party of Cæsar was evidently a faction purely *military*, diverging from the *civil* institutions of the republic. That of Pompeius too, though far more plausible than his antagonist's, screened as it was by the ostensible motive of protecting the existing civil institutions, ought, I apprehend, rather to be considered as the rival *military* faction of Cæsar, if contemplated in its true light.² The defeat at Pharsalia certainly preserves the honor of Pompeius unimpeachable, since we can

sum existimandus de gestis rebus gloriari, quàm de objectis non confiteri." Pro domo suâ ad Pontifices. 35.

¹ The same charge of vanity, if persisted in by hypercritics, ought also to implicate Demosthenes. I know no passages in Cicero, in which self-complacency is more conspicuous than the following:

..... πως οὐχ' ἀπαντων ἐρδοξοτάτα ἡμεῖς — εἰμὶ πεσθύντες;
 τίς δὲ ὁ τῇ πολεὶ λεγὼν καὶ γραφὼν καὶ πράττων, καὶ ἀπλῶς ἑαυτὸν εἰς τὰ
 πράγματα ἀφείδως δούς; ἐγὼ
 δι' ὅτινα δὲ ἄλλον ἢ πόλις εὐτεφάνεται, (συμβούλον λεγὼ καὶ βήτορα,)
 πλὴν δι' ἐμὲ, οὐδ' ἂν εἰς εἰπεῖν ἔχοι.
 μόνος τῶν λεγόντων, καὶ πεπολιτευομένων, ἐγὼ τῇ τῆς εὐνοίας τάξιν ἐν
 τοῖς δεινοῖς οὐκ ἐλίσσω.
 ὅμως δ' ἐπεεισμένη, μήτε γραφόντ' ἂν ἐμοὶ γράψαι βέλτιον μῆδεν, μήτε
 πράττοντα τι πράξαι, μήτε πρεσβεύοντα πρεσβεύσαι προθυμότερον, μήτε δικαιότερον.
 καὶ ταῦτα μοι πάντα πεποιήται, καὶ οὐδεὶς μῆποτε ἀνθρώπων εὐροὶ τῇ
 κατ' ἐμὲ οὐδὲν ἐλλείψθην.
 καὶ μεγίστων δὲ πραγμάτων τῶν κατ' ἐμαυτοῦ ἀνθρώπων προστας,
 πάντα ταῦτα ὄντως καὶ δικαίως πεπολιτευμαι, διὰ ταῦτ' ἀξίω τιμασθαι.
passim. ΠΕΡΙ ΣΤΕΦΑΝΟΥ.

The truth is that Demosthenes is not so much studied.

² This will be confirmed in a subsequent note, as far at least as concurrent testimony will admit.

conclude nothing *positive* with respect to his ulterior projects. But how would he have acted had he there been the conqueror? Was he not a military man in the most extended sense of the word? Did not Cicero, intimate as his knowledge was of human nature, draw the more than probable inference, that the final result to the republic would have been pretty similar, whether Cæsar or Pompeius conquered at Pharsalia? How then did he act in that conjuncture? As well apparently as a *civil* individual could, who had the best interests of the republic at heart; and who was bent on supporting the good cause, without *entirely* compromising himself with Pompeius, and his cohorts; for though he was not in the field, we find him active at Dyrrachium, in doing all that a *civil* individual could, to prop the reeling fortunes of the republic.

His cavilling detractors can approve his conduct only with the provisos of his having served *under* Pompeius in the actions near Dyrrachium, and at Pharsalia; of his classing himself at a venture, among that general's centurions, and of seeing him driven from rank to rank by blustering military chiefs. This, forsooth, would have been a proper sphere for him, who alone by his *civil* exertions had rescued the state from an atrocious conspiracy; for him, who was of consular dignity, and who had thrown such lustre round the chief magistracy and the tribunals!

Neither would they be satisfied with this. They require him, after the battle of Pharsalia, to have followed the discomfited fortune of Pompeius, and have died with him on the Egyptian strand; though it is obvious that few or no hopes for the republic would have remained had he done so; and though it is incontestable that by resuming his station in Italy, he at once consulted his own dignity, proved his courage, and formed a necessary rallying-point for the separated partisans of Pompeius; preferring to be crushed by the tottering fabric of the citadel, rather than to fall, if not ignobly, at least unprofitably in the outworks. Petty jealousies, in affairs of such moment, ought certainly not to be taken into account by those who attempt to draw conclusions in his favor; but we cannot discover any reason why he should have felt strong yearnings of personal affection for Pompeius, who repulsed him with contumely, when he implored his assistance against Clodius; who on his return from the Mithridatic war, testified towards Cicero nothing but a polite coldness, fruit probably of the jealousy which he entertained of the glory accruing to the orator, from the annihilation of the Catilinarian conspiracy.¹

¹ "In Pompeio nihil come, nihil simplex, nihil liberum, nihil *αὐτῷ* πολιτικῷ *honestum*," in one of the letters to Atticus; and in another, "is qui nos sibi quondam ad pedes stratos ne sublevabat quidem." Traces of secret pantings for illegitimate power may be discovered from the conduct of Pompeius. What did Cassius think of him in a letter to Cicero, written

To come then closely to the point, how would his enemies have had him act? Would they have had him cast himself at a venture, and without any reserve, among the centurions of Pompeius? This would have been as rational as the architect removing the main buttress necessary for the support of the centre of an old building, to one of the wings. Would they have had him espouse at once Cæsar's interests? This would have been a dereliction of the cause of liberty, of the republic, of those principles which he had uniformly supported, and tantamount to treason. Would they have had him, sword in hand, head a third party of his own? This step would have convulsed the sinking and shattered republic with a third military faction. If the line of conduct which he observed appears at all unsatisfactory, it must be attributed to the difficulties occasioned by the extraordinary qualities of the contending rivals rather than to any timorousness, or tergiversation springing from himself.

"But," continue his detractors, "it is impossible to surmount his having flattered Cæsar." Do those, who condemn him point blank for this, weigh attentively the superior qualities with which Julius was gifted? the paramount ascendancy which he had acquired, not only with the army and people, but with at least one half of the senate? Great as Tullius was, it would not do for him to kick at random against the pricks of the man, whose talents were so varied and extraordinary, and whose parallel in energies and resources never existed, either before or since his period. Cicero knew him well; he was aware that though hurried headlong by ambition, he had a heart susceptible of generous impressions, neither was he a man to be controlled by taunts and reproaches. By using then conciliatory means, he hoped, if not to extinguish the jealousies that subsisted between the two rivals, at least to prevent the clouds that were blackening on opposite sides of the

when Cæsar was in Spain, with the hope that the latter would conquer, Cæsar not having yet fully developed his ambitious views? "*Per eam nisi sollicitus sum; ac malo veterem ac clementem dominum habere, quàm crudelem et novum experiri. Scis Cneius quàm sit fatuus: scis quomodo crudelitatem virtutem putet.*" Cass. Ciceron. Famil. XV. 19. Paternulus too confirms his secret aim at exorbitant power: "*neque Pompeius, ut primùm ad rempublicam est adgressus, quenquam animo parem tulit.*" II. c. 33. Appian also states that Pompeius, when ordered by the consuls to head the armies of the republic against Cæsar, replied, that he was ready to obey them in all things, unless circumstances suggested *something more advisable*. Appian remarks that this was a cunning and evasive answer. What were the secret suggestions of his heart, when on the morning of the battle of Pharsalia, turning to his friends he remarked, that on whatever side the victory might prove, it was sure to be pregnant with interminable calamities to the Roman people? App. II. c. 4. All this tends to show that Cicero's caution with respect to Pompeius was the result of his discriminating and sound judgment.

political horizon, from coming in violent contact, and pouring their angry flames on the vessel of the state.¹ As soon as Cæsar gave proofs of his dishonest intentions, Tullius appears to have been not less decided than Brutus, Cassius, or any other of the conspirators.²

"Then why did he not use the dagger in the *Curia Pompeiana*?" Here he seems to have acted with as much judgment as the unprecedented difficulties of the case would allow. He whose career was so eminently legal, who had grown hoary in the civil service of the state, would have offered violence to his principles, to the majesty of those laws of which he was the main bulwark, had he vibrated the poignard with Brutus, Cassius, and several of the others, who were professed military men, or who had filled, comparatively with his own, subordinate stations in the republic. We may conclude too that he must have felt an invincible repugnance in sheathing a weapon in the breast of that Cæsar, whose qualities of soul were so transcendent, and who had proved himself so eminent in the favorite pursuits of Cicero.

Standing then as he did, daggerless, in, or near the *Curia Pompeiana*, fixing merely his *ferret and fiery eyes* on the gorgeous victim appareled for the sacrifice,³ he not only acted the most

¹ Velleius Paterculus observes that Cicero was the only senator who proposed terms of reconciliation: "unicè cavente Cicerone concordiam publicæ;" confirmed also by Appian. Lib. II. c. 4.

² Philipp. II. *passim*. Perhaps the first open proof of Cæsar's views exploded during that splendid procession in his honor in front of the temple of Venus Genitrix; on which the tribune Pontius Aquila alone kept his seat. Julius, starting from the curule chair, and on the brink of epilepsy: "Repete ergo nunc a me rempublicam, Ponti Aquila!" On granting any favor to his partisans for some days afterwards, he added: "si tamen per Pontium Aquilam licuerit." The life of this extraordinary man has never yet been properly handled; it requires something higher than the respectable qualities of Plutarch. When we consider the incredible celerity of his movements, the magnanimity which he displayed in pardoning his enemies, the tears which he shed on the death of his rival, can we resist from dwelling with complacency on the lines of Virgil?

"Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes et sidera Daphnis;
Ergo alacris sylvas, et cetera rura voluptas,
Panaque pastoresque tenet, Dryadasque puellas."

Dark spots indeed we find in his character; but they are such as we behold in the sun, which the circumambient fire conceals from all but *microscopic eyes*.

³ *Oculis cepi*, Ad Att. XIV. ep. 14. We may infer from this that he was present, or about the scene of action. But there is a passage in a letter to Trebonius, difficult to reconcile with this: "Quàm vellem ad illas pulcherrimas epulas Id. Mart. me invitasses!" Perhaps this apparent contradiction is explained by taking *epula* literally, a dinner perhaps given

judicious part in a crisis of such delicacy and difficulty, but equalled at least the rest of the conspirators in courage; for if any thing had happened adverse to them, Tullius, whose political sentiments were well known, would have sold his life at a cheaper rate than the others who were armed.

The conduct which Cicero observed subsequent to the death of Cæsar, seems not less satisfactory and judicious; for if the senate, as he advised, and not the conspirators only, had assembled in the capitol, the republic perhaps might have been saved, or at least spared, those sanguinary scenes, which took place during the second triumvirate.¹ Those who persist in taxing Cicero with cowardice, must first tear to pieces Brutus and Cassius, who after the assassination of Cæsar, retired to Antium, from fear of the populace, though they filled the office of prætor; but Cicero at that period filled none but his usual senatorial station; had he at that crisis held as ostensible a one as prætor, he most probably would not have retired at such a moment from the scene of action. No doubt he would have displayed the same firmness as in the affair of Catiline.²

This also is worthy of remark, that had Brutus and Cassius shown as much judgment as Cicero, by remaining in Italy, instead of absenting themselves in remote provinces,³ they would have been able to take advantage of the dissensions that occurred between Octavius and Antonius; they might then have easily sided with the former to crush the latter; while the boy Octavius might in all probability have been easily controlled in any further schemes which he might have nourished hostile to the government. But no more on the political conduct observed by Cicero.

Tullius as an orator, in the opinion of the most distinguished critics, Quintilian I believe alone excepted,⁴ yields the palm to his Athenian rival; that is to say, in the wielding of close argument, supported by resistless force of enthymem, which is unquestionably the most valuable prerogative of the orator. We have nevertheless one oration by Cicero of a higher order even than the ΗΕΡΩΣΤΕΦΑΝΟΥ: for the defence of Ligarius involves throughout the con-

by one of the conspirators, where they arranged subsequent measures. —If he was not in the Curia Pompeiana, it is more than probable that he was close at hand.

¹ See Ad Att. XIV. ep. 10.

² The retreat of Brutus and Cassius to Antium is confirmed by Plutarch; and by Cicero. Ad Att. XV. epp. 11, 12.

³ The orator regrets their absence in a letter to Atticus. "O Brute, ubi es, quantum *evanescere* amittis!" XVI. ep. 8.

⁴ Oratores vero vel præcipue Latinam eloquentiam parem facere Græcæ possunt; nam Ciceronem cuiusque eorum fortiter opposuerim. Quint. X. c. 1. *Oratores vero vel præcipue Latinam eloquentiam parem facere Græcæ possunt; nam Ciceronem cuiusque eorum fortiter opposuerim.*

trol of the most difficult figure in rhetoric; and in the management of irony, which steers clear of vulgarity on the one hand, and of insipidity, or doubtful sense on the other, Cicero not only outshines Demosthenes, but every other orator of whose works we have any notice.

In force of invective too, and panegyric, and more especially in volume of peroration, his eloquence is singularly triumphant. Had he left us nothing but the conclusions of the *Verrines*, the *Pro Milone*, and *Pro Fonteio*, he would have established a sufficient right to the title of a great orator. His most partial admirers are nevertheless obliged to confess, that he is not a little indebted to the illustrious Athenian.¹

It is however only as an orator, that Demosthenes can be said to surpass Cicero. We cannot trace the Grecian discussing philosophical topics with his friends, like the Roman, in dignified retirement; or engaged through life in active correspondence with the leading men of his age; we cannot discover him attentive in moulding the mind of a son; or filling a colonial government with dignity, like Cicero; or extinguishing such dangerous intestine firebrands as Catiline, Cethegus, Clodius, and their counterparts.

He shines pre-eminent in his correspondence. We have no letters of ancient or modern times, in which we recognise so completely at once the man of business, the sincere friend, the zealous patron, and the sage. No one ever existed more ambitious of true glory; and no one braved with more cheerfulness, those toils and anxieties, without which a substantial fame is wholly unattainable. He did not want to scale the temple by an easy and commodious flight of steps; but was content to work his way up over briars, slippery marl, and rough pointed stones.

One of the most striking features of his character was that buoyant cheerfulness, which enabled him not only to grace his speeches with lively sallies, but to be the soul of every society which he frequented. And perhaps this was no small proof of his greatness. He differed in this respect from Demosthenes, who was silent and severe. We know that Tiro registered his witticisms, which he collected in three volumes, and published after his death; and that Cæsar enjoined those of his friends, who frequented Cicero, to note down carefully the aphorisms and repartees that fell from his fertile mind. Of those preserved to us by Plutarch and Macrobius, we may say in the words of Martial:

“Sunt bona, sunt quædam mediocria, sunt mala quædam.”

¹ Justus Lipsius has collated some passages of Cicero and Demosthenes, which prove that the former not unfrequently borrowed from the Athenian. Perhaps the principal defect of the Ciceronian periods is a redundant use of superlatives. Most of his orations teem with *issimi* and *errimi*.

² Justus Lipsius says: “in facetiis et jocis Cicero semper deus est.”

I defy any person to trace in Cicero a wish to detract from the merit of his distinguished contemporaries. The Hortensii, the Cornificii, the Attici, the Varros, the Figuli, the Lentuli, the Bruti, the Cassii, the Catuli, and several others, found in him a sincere friend; and were no doubt as much indebted, among the men of their age, for the applause conferred on them by Cicero, as they are among posterity, for the celebrity which they obtain, from being noticed in his works.

There was one trait in his character for which he has been unfairly censured; I allude to that humble complaisance to which he had recourse, in endeavouring to persuade his fellow-citizens from siding with the Clodian faction. This conduct, for which we are told by Appian, he entailed on himself the most galling ridicule, places him in an advantageous point of view as a real republican and sincere patriot. He did not keep sullenly aloof from his countrymen, as Coriolanus would have done in any similar conjuncture; neither did he feign indifference for their favorable opinions, like a mere compound of blood, pride, and ferocity.

No individual immersed in such high and various pursuits, ever made the head and heart step out so well together. The same man, who fulminated with his oratory the highest and most restive spirits of Rome, could be sprightly and hearty with his friends one hour, and the next, absorbed in the investigation of philosophical truths. He was splendid, hospitable, and the man of business, at Rome; dignified, and philosophical at Tusculanum; blending occasionally deep research with the gaieties of the world, at his Formian, Cuman, and Puteolan villas; and, as we should say in England, a plain country gentleman at Arpinum.

He appears to have been one of the few Romans who knew how to appreciate the sentiment of compassion.

He seems to have looked upon those nations, that were incapable of maintaining the elective civil chief magistracy, in an inferior point of view.

The uniformity of his political sentiments is confirmed by the manner of his death; which can be contemplated only as a martyrdom in the cause of the elective civil chief magistracy, and of liberty.

That catastrophe ought indeed to be considered as one of the most tragical occurrences in all history; for with his constitution, it must have been more difficult to arm himself with the requisite firmness, than with such as Brutus, Cassius, Cæsar, and others possessed, who were engaged for the greater part of their lives in steeling their hearts with military service, and consequently be-reaving death of half its terrors. "*Qui talem Ciceronis casum satis dignè deplorare possit, alius Cicero non extat.*"¹

¹ Val. Max. V. c. 3.

To those, whose spirits may be dashed by honest but fruitless attempts to realise glory in the arduous careers of politics or law, he shines like a beacon seen on a dark night, from the midst of a tempestuous sea, by the distressed mariner; and in this point of view, he must always prove superior to the philosophical politician or pure moralist in their closets; whose speculations and exhortations, however useful to others, and honorable to themselves, cannot have the same weight as those promulgated by one, who was more engaged in combating political abuses through life, than any other individual either before or since his period; and whose career, in spite of its difficulties, seems to have been a perpetual commentary on his thoughts and assertions. We search in vain for his parallel in modern times; most likely too in ancient. For the great men who have figured on the theatre of politics in our age, have found a firmer *point d'appui* than Cicero; education being much more widely extended, and consequently the weapons of ferocity much more blunted. He may be said to resemble, in the attitude which he presented to the fierce spirits of the latter period of the Roman republic, the seraph Abdiel making his way with firmness along the lines of Milton's legionary dæmons.

His philosophy was drawn from the sublimest sources; and he appears to have formed an eclectic system of his own. The treatises *De Gloria*, *De Republica*, and the Exhortation to philosophy intitled *Hortensius*, are great losses to the literary world. It is certain that Petrarch had the first in his possession, and St. Augustine, the last.¹ The *De Republica* was also entire in France about the tenth century.² We may infer their value from the *aureæ sententiæ*, which have been preserved by Lactantius and Augustine. The last records a sentence, in which Tullius seems to agree with some philosophers, that man was created to expiate crimes committed in a previous state of existence; a dogma, which it might be rash implicitly to adopt; but which from most appearances in the physical and moral worlds, it would be difficult to refute.

¹ Pet. Ep. Senil. It appears that Petrarch lent the MS. to his tutor, who pawned it when in distressed circumstances. Petrarch offered a large sum for its recovery; but the tutor ashamed of the transaction, refused to mention the person to whom he had consigned it.—Tiraboschi.

² Petit Radcl Des Bibliothèques.

³ Voltaire, in a sentence replete with truth and energy, says: "La nature sanglante est assise entre la naissance et la mort!" This may serve as a commentary on the above speculation of Cicero. It would be easy to subjoin a long note. There are five good dissertations on the Ciceronian philosophy in the Mem. de l'Acad. des Inscriptions by M. Gautier de Sibert.

It is worthy of remark that Cicero, in those of his philosophical works, wherein he gives the reins to his imagination, (as in the *Somnium Scipionis*,) seems to embrace the belief of the immortality of the soul; while in those, to which he applies argument, he sometimes appears inclined to reject it. It is certain that he has thrown a veil of scepticism over his highest speculations; but whether conclusive or not, a mind like Cicero's, could never have been diverted from the pursuit of the ΚΑΛΟΝ, the ΑΓΑΘΟΝ, and the ΙΠΕΡΙΟΝ.

But I am gliding insensibly into the last section of Middleton. Sufficient has been stated to clear Tullius of imputations of pusillanimity, which have been hastily urged by those, who are secretly jealous of his well-earned fame, though he has long rotted in the sepulchre; or by those, who, from an inclination to military ascendancy in states, refuse to associate his conduct in important points with their approbation.

AN INQUIRY

into the Opinions of the ancient Hebrews, respecting a future immortal Existence.

PART II.—[Continued from No. XLI. p. 33.]

WE have proved that the ancient songs, and poetry of all nations, with which we are acquainted, were repositories of their religious opinions, and that those of Moses were summaries of faith. Of this description is Jacob's poetical valediction to his children, of which, indeed, we may style that of Moses an imitation:—the same example was followed by Joshua, and was, doubtless, a custom, in earlier periods of history;—but, those, which relate to our subject, prove, that they extended beyond the secular welfare of those to whom they were addressed, and that the doctrine of future rewards and punishments was believed by their authors. Hannah's song is of the most decisive nature: after a recapitulation of the various circumstances of human life, the Supreme Being is introduced, as raising the poor from the dust, and the beggar from the dunghill, to set them among princes, to cause them to inherit כבוד נצח,¹ a term, which was

¹ See Cabbala denudata, and the rabbinical writers, passim.

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ever intended to express the future happiness of just men, and as such, was apprehended by every subject of the Jewish theocracy. If no such doctrine be intended, what signification can we attach to the preservation of **רָנְלִי הַסִּדֹּר**, and to the silence of **רִשְׁצִים בַּחֲשָׁד**, which the Targum, and every rabbinical commentator, correctly refers to the divine judgment of the human race, and its consequences? This word is rightly applied, in Job and the early writers, to the state of the wicked, in contradistinction from **אֹר**, a metaphor preserved in the New Testament, in which we read of the outer darkness, of the children of darkness and of the children of light, of a light shining in darkness, of luminaries (*φωστῆρες*) in the world; with a sufficient variety of corresponding phrases to authorise our application of the Hebrew word. These were common Oriental metaphors;—the inhabitants of Paradise are said in the Koran to recline **فِي ظِلَالٍ**, whereas, we thus read the sentence of the wicked;

انطلقوا الى ظلك في ثلاث شعب—which Jellaloddeen observes, is the smoke of Hell, ramifying at a certain height in three directions. Both of these ideas have parallels in the scriptures:—**ظلك** is the Hebrew **צל**; and just^a men are represented, as dwelling under the shadow of the Almighty; who is himself described, in the prophetic books, as hiding Israel in the shadow of His hand (Is. xlix. 2).—and the observations made on **חֲשָׁד** will exhibit the correspondence with the other. In addition to which God is mentioned, as thundering upon the wicked (v. 10.) and weighing the actions of mankind, (v. 3.) because, **יְהוָה יִדֹּן אֶפְסֵי-אָרֶץ וַיִּתֶּנָּה לְמַלְכוֹת וַיִּרְם קֶרֶן מִשִּׁיחָהּ**, which, notwithstanding all that Bishop Warburton and others may urge to the contrary, sets this point at rest; and shows that the earlier Israelites knew more than we may be willing to allow, of the kingdom of the Messiah, as Jonathan Ben Uzziel well comments, **וַיִּרְבִּי מַלְכוּת מִשִּׁיחָהּ**.

In fact, God's character as Judge, was plainly noticed in the Pentateuch. When Abraham intreated Him on the behalf of the cities of the plain, he denominated Him, the Judge of all the earth; **הַשֹּׁפֵט כָּל הָאָרֶץ**, which soon became an epithet of the Deity of repeated occurrence. Thus, in the preceding song, we remark a partial allusion to the resurrection, where He is styled **יְהוָה מִמֵּית וּמְחַיֶּה**, who brings us down to **SHAÖL**, and will raise us from thence (**מִיֵּי שְׁאוֹל וְיִצֵּל**). It is probable, that in the diffe-

^a See the Song of Moses. V. 39, 40, 41, 42.

^b Ps. xci. 1.

ancient Hebrews of a future Existence. 125

rent convocations of the people, in the days of the Judges and their predecessors, an exposition of religious fundamentals was customary, that the revealed law might be maintained pure from schism and idolatry. When the Israelites discarded their אֱלִילִים and their בְּצִלִּים, Samuel, in particular, is recorded as judging them in Mizpeh, as a pre-qualification to receive the ark of God; and these meetings were attended with appropriate religious ceremonies (1 Sam. vii. 6.) It is hardly likely, therefore, that in these a doctrine of such vital importance should have been omitted. When David (2 Sam. xii. 23.) bewailed the death of his child, he comforted himself with this reflection, אֲנִי הֵלֶךְ אֱלֹהֵי חַיָּה לֹא יֵשֵׁב אֵלַי which words are an incontrovertible demonstration of the universality of the belief of future rewards and punishments. Abandoning all inquiry, whether Moses did or did not write the book of Job, we must allow its remote antiquity, from the mention made of his friends in the catalogue of names in the Pentateuch; and if we allow its date to be about this period, we may select from it the most unanswerable documents. So great a variety of passages in it assert the resurrection, that few of the number will suffice to corroborate the preceding observations. The 12th and 13th verses of the 14th chapter descend too nicely into particulars, to leave a doubt on the mind, that at the time in which the book was written, a future state was expected; and that the allotments in it were conceived to be regulated by the actions of the present life. "At an appointed time, God was predicted to remember man, who should live again; that when the change (in St. Paul's language, ἡ ἀπολύτρωσις τοῦ σώματος ἡμῶν) which had been revealed, should take place, God would call, and man should answer him;" than which nothing can more correctly exhibit the degree of knowledge which the ancient Jews had of the truths more explicitly elucidated by the Christian religion. If, in fact, under Samuel and the prophets, the books of Moses formed the basis of Judaic education, assuredly from these fountains was derived that ample stream of sacred illumination, which pervades the later books of the canon of the Old Testament. To these must we refer the ground-work of Hebrew theology; they were, in most cases, the texts on which more diffuse commentaries of religious knowledge were composed. If we make the book of Job parallel (or nearly parallel, for the sake of those who deny its antiquity) to the Pentateuch, we discover that the future punishments of the wicked were not unknown: we read that לֹא יֵאָמֵן שׁוֹב מִן־הַשֵּׁךְ, evidently on account of the punishment of his evil deeds; a scepticism common to the Sadducees,

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and some heresies in the Christian Church. Πᾶς γὰρ ὁ λέγει μὴτε ἀνάστασιν μὴτε χρίσιν εἶναι, οὗτος πρωτότοκός ἐστι τοῦ Σατανᾶ, says Polycarp ad Philippenses. 'The good man's witness is, on the contrary, declared to be in Heaven and his record on high. In other parts of this sublime Book, the wicked are described as arraigned before מלך בלדח:—and our Saviour reduced the Sadducees in his day to an ἐπιστόμισμος by proving, that Abraham and the patriarchs existed after death. Rabbi Menasseh Ben Israel demonstrates it clearly, in his treatise on the resurrection of the dead, and cites a number of scriptural passages as his vouchers.

In that beautiful verse which precedes our funeral-service, Job expresses his certain conviction of immortality; he knew his God to be the Living One נאל יד, and that על-עפר יקום. Huet, in his Dem. Evangel. observes on this text: "Ego novi Redemptorem meum vivere, et novissimum super pulverem staturum. Ex his Christum carnem assumpturum, et mortuos suscitaturum iri aperte docetur in Thargum, et in interpretatione Syriaca, et in Arabica. Ita intellexit R. Haccadoth in revelante Arcana. Ita sumitur in Bereshith Ketanna." There appears more to be intended in these words than may be collected from our version, "he shall stand (at the latter day) on the earth;"—so Jablouski and many eminent critics have conjectured. The proper sense of על is not given: in the 2nd Ps. 2nd verse, it undeniably means against, על-ידהו ועל-משיחו, and in Prov. xix. 3. ועל-ידהו יענה לבו, besides other instances of familiar occurrence. If, therefore, על be applied, with this signification, to the present passage, it will read, "he shall arise against the dust;" evidently,

in judgment. In the fourth surat of the Koran we read, والرجل

أخسأ and the word وقصن is generally used by Al-Beidaiwēe and the Koranic commentators, to express the time and place of the resurrection; which, as well as the day of judgment, is styled يوم القيام. Possibly, in allusion to this passage, we find the same phrase in Yalcut Shamoni f. 88. 3.—ומתקיים: עומדן על אפרן של פשעים: where, however, על has the force of super; but, that this is not the case in this verse, may be proved from the corresponding connection of terms in Isaiah xxxi. 9: וקם על-בית מרעים ועל-עזרת פעלי און. Job then, when delivered from his flesh (for מבשר¹ cannot mean *in* the flesh) expected

¹ Among the various significations of מ, either de, e, ex, or hinc,

to see God, and that he would arise in judgment against all mankind.

The imagery in the book of the Psalms shows that the Mosaic books were the general sources of reference: the various ceremonies of the law, and moral precepts contained in it, afford in them continual subjects of allusion. Therefore, as we have before intimated, the poetical descriptions given of a future state, by David, Asaph, and others, had their ground-work in these books; for instance, the punishment of wicked men, in the 11th Psalm, is beautifully assimilated to the overthrow of Sodom, Gomorrah, and the adjacent cities; this signal act of Divine Vengeance afforded, in almost every part of the Hebrew writings, a metaphor of God's future dealings with unrighteous men. On the one hand, He is represented in his holy temple, seated on his judicial throne, weighing the transactions of mankind in a righteous balance; and on the other, He is depicted raining upon the wicked *פחים אש ופזרית רוח ולעפית* as the portion of their cup. The metaphors in the Hebrew poetry are sublime, and such as the Greeks would call *παράτρολόμενα*; but they are just, and bear an analogy to the history of the nation:—the deluge, the abominations of Egypt, the miracles in the wilderness, and phenomena in the natural world, as far as they are connected with the Israelites, recur in the Jewish prophets with additional *δυνάμεις* and force, when applied to impending judgments or to the solemnity of the final tribunal. Amidst all, the *לדוד ודוד* of the Deity are pre-eminent. The former chaotic state is made typical of the general dissolution, when God shall stretch out *קד־תהו ואבני ברו*, and as far as possible, the Mosaic terms are retained by the subsequent prophets, and Hagiographists. The 50th Psalm portrays this ceremony in very forcible language, and evinces beyond all doubt, that the belief of this doctrine formed a fundamental part of the Jewish religion; the Targum calls it *יום דינא הבא*, Isaiah *יום נקם ליהוה*, and *שנת שלומים לריב ציון*. Moses, David, and the rest, certainly considered celestial happiness as their *summum bonum*; therefore their glory rejoiced, and their flesh rested in hope; knowing that their souls should not be left *בשואל*, they died in full assurance of the revelation of the goodness and majesty of

rather post, is required: a verse answering to the whole clause, where *כ* must be translated after, occurs in Hosea, c. 2.

ידינו מים ביום השלש יקמנו ונחיה לפניו:

God. Solomon, who had investigated human nature in all its propensities, concludes his admirable book with this summary: "Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing (*ἐν παντί παρασπαμένω*, LXX.) whether it be good, or whether it be evil."¹ The destruction of Jerusalem, foretold by several prophets, was adduced as a practical demonstration of that heavier judgment to come, when God should arise against (*על*) all flesh. In like manner, the Babylonian captivity was another event, that was representative of that time when "the wicked shall wail, because of the day of the Lord of Hosts." "Enter into the rock," says Isaiah, "and hide thee in the dust (*מִפְנֵי פֶתַח יְהוָה*) from the presence of the terror of Jehovah, and from the glory of his Majesty," &c. &c. And it is impossible to read his grandly poetical imagery in ch. xxiv. v. 19, 20. without admitting him to have been most perfectly, acquainted with the subject. Nor can any one read Jeremiah's fine description of the earth's figurative reduction to the original *תהו ובהו* in the 4th chapter, 23—25. without assenting, that he had in view the first chapter of Genesis. The prophetic works afford many arguments, that the two advents² of the Messiah, as Saviour of the world, and as Judge of it, were asserted by their writers:—in allusion to the latter he is styled *מלך צדק*, the attendant effects of whose appearance are described by Isaiah in many chapters, (LXIII. 4. LXV, 17.) *גִּבְעון הַנָּחַם* or *גִּבְעון הַנָּחֵם* the more ancient name of the valley of Topheth³ dedicated to the rites of Moloch, has been universally, considered typical of the allotment of the wicked; the Greek Testament, accordingly, calls it *γέεννα τοῦ πυρός*.

(Is. xxxiii. 14.) **מי יגור לנו אש אוכלת מי יגור לנו מוקד עולם** are words, sufficiently demonstrative of our position, even were the body of evidence less conclusive. Those determinate words

* Ezekiel, in his account of the judgments to be executed on Egypt, argues God's fatal judgments, from the major inferring the minor; "ההללים" for the day is near, even the day of the Lord is near, a cloudy day: it shall be **עַתָּה נָיִם**. Armageddon, from the slaughter of Josiah; and the valley of Jehoshaphat, have been typically referred, by the prophets, to this solemn assembly, which is called, **יָמֵי אֶרְיֵהוּ**, **יָמֵי חֶשֶׁד**—**יָמֵי יְהוָה** בעמק החרוץ—and **יָמֵי עֵנָה וְעַרְפֵּל**—**יָמֵי עֵנָה וְעַרְפֵּל**—&c. &c.

² See Isaiah LXI, 2, where both are expressed in one verse.

³ From תוף, because the cries of the victims were drowned by this instrument.

of Daniel¹ vii, 9, 10. et seqq., although highly figurative, cannot be misapprehended, any more than those of Joel; and from the allusions of the latter to the ceremonies of the law, we have every reason to infer, that he conceived future punishments prefigured in the writings of Moses. Well say the Rabbins,

איז בתורה אפי' ל' אית אחת שאין ההרים גדולים תלריים בה:

We read, indeed, in the Gemara (Tit. Sanhedrin) that the Sadducees asked Rabbi Gamaliel, from whence he drew his proofs, that God would raise the dead? to which he replied, from the *Law*, from the *Prophets*, and from the *Chetubim*. Wherever the word כרת occurs, the Jews believe future misery intended, which, partially, takes place הוזה בעולם, but plenarily, בעולם הבא:

”הכרת בעולם הזה תכרת בעולם הבא:”

Much to the same purpose is the paraphrase of Maimonides on Isaiah Lxiv, 4.²

כל הנביאים כולם לא נתגבאו אלא לימות המשיח אבל העולם הבא
עין ראתה אלהים וולתך:

DANIEL GUILDFORD WAIT.

Blagdon Rectory.

¹ The expression of Abigail, 1 Sam. xxv, 29. includes this belief:—Manasseh Ben Israēl describes it to mean an union with God, never to be dissolved, in the life to come.

² Buxtorf quotes from the Thalmud a beautiful fable respecting the book of judgment.

DE ARISTOPHANIS FRAGMENTIS.

VIRO

VIRTUTE INGENIO ERUDITIONE MAXIME CONSPICUO
CHRISTIANO GODOFREDO SCHUETZIOHISTORIÆ LITTERARIÆ ET ELOQUENTIÆ PROFESSORI
PUBLICO ORDINARIO SEMINARII REGII PHILO-
LOGICI DIRECTORI ACADEMIÆ SCIENTIARUM
BAVARICÆ SODALI ORDINARIO.

Nemo Te, Vir eruditissime, scit melius, quam levem adhuc his lepidissimi poetæ ἀποσπασματίοις, in quibus nonnulla elegantissima sunt, cognitu digna vel unam vel alteram ob causam pleraque, Critici operam navarint. Collectio Brunckiana multis modis laborat. In qua primum multæ repetitæ leguntur corruptelæ, quæ facili negotio vel e variis lectionibus eorum scriptorum, unde fragmenta excerpta sunt, vel leni et statim obvia conjectura tolli poterant. Alia paulo quidem sunt emendatu difficiliora, sed neutiquam tamen desperata putari debebant. Deinde magnam apud Brunckium deprehendimus confusionem. Fragmenta aliquot bis diversis locis commemorata, alia inter Incerta relata, quæ ex qua fabula deprompta sint definiiri potest, quædam etiam illata, quæ ad superstites fabulas pertinent, pauca denique inserta, quæ plane non sunt Aristophanis. Horum partem jam notavit Porsonus in Adversariis. Maxime autem collectio ista est manca, quam vel ex his, quæ in schedis meis non data opera sed per occasionem collecta habeo, facile centuria amplius fragmentorum augere possim. Neque tamen hæc omnia Brunckii negligentiae tribuenda sunt, sed de multis librorum aliquot ope jam rectius judicamus, qui post Brunckii fata in lucem protracti sunt.

Hæc ne temere a me jactata putentur, singulorum veritatem explicatius, ut in libello, cujus tam exigui sunt limites, exemplis aliquot ostendemus. Primo loco ponemus pravas aliquot apud Brunckium lectiones. In Fragmento Babyloniorum XIV.

ναυ; ὅταν ἐκ πιτύλων ροδιάζει σάρρρονι κόσμω

solœcismum, qui est in hac Suidæ lectione, tollere Brünckius debebat. Reete Photius *ῥαδιάξῃ* sub v. *ῥόθιον*. Simili vitio laborat Fragm. IV. Æolosiconis:

ἀλλ' ἄνυσον οὐ μέλλειν ἐχρῆν ὡς ἀγοράσω
ἀπαξάπανθ', ὅποσα κελεύεις, ᾧ γύναι.

Hæc Toupii correctio est. Suidas ὅσα κελεύεις. Sed nec Toup-
pius verum vidit, nec Potsonus, qui in Adverss. p. 279. conjicit
ὅσα σὺ κελεύεις. Genuinam lectionem habent Lexica Segueriana
Bekkeri p. 331, 25. ὅσ' ἂν κελεύῃς.—In Cœcali Fragmento VII.
certe postrema pars:

κάπειτα πῶς
φῶδας τοσαύτας εἶχε τὸν χειμῶναυλον

facile a barbara illa voce χειμῶναυλον liberari poterat. Namque
haud sane Œdipo opus est ad videndum, Aristophanem scrip-
sisse:

κάπειτα πῶς
φῶδας τοσαύτας εἶχε τὸν χειμῶν' ἔλον.

Vid. Hemsterh. ad Plut. v. 535 coll. Suida v. φῶδον et Lex.
Seg. p. 70, 27. Corruptela inde nata, quod plene scriptum
esset χειμῶνα δλον.—Fragmentum e Theophr. alteris XIV. sic
proponit Brünckius:

Διὰ τοῦτο τοῦτος, Οὐ δύναμαι σκεῦή φέρειν
καὶ

τὸν ἄμῃον θλίβομαι

Qui diligentius Aristophanis Scholiastam, a quo hoc fragmentum
affertur, inspexerit, non dubitabit, poetæ verba esse hæc:

ὡς διὰ γε τοῦτο τοῦτος οὐ δύναμαι φέρειν
σκεῦή τοσαῦτα, καὶ τὸν ἄμῃον θλίβομαι.

Nam plane sic Scholiastes, præterquam quod habet σκεῦή φέρειν
pro φέρειν σκεῦή.—Primum ex Heroibus Fragmentum ita emen-
datum scilicet exhibet Brünckius:

οὐκ ἡγόρευον; αὐτός ἐστ' οὐκ Ἀργόλας,
μὰ τὸν Δί, οὐδ' Ἑλλήν, ὅσον ἐμοὶ φαίνεται.

Propius ad Stephani Byz. lectiones accedens alterum versum
numeris elegantioribus lege sic:

μὰ Δί, οὐδέ γ' Ἑλλήν, ὅσον ἐμοὶ γε φαίνεται.

Ex iisdem Heroibus Fragm. III., ad quod etiam Suidas v. Πω-
θυγόρας p. 235. Kust. respicit, sic restituendum puto:

μηδὲ γέυσθ', ἄττι' ἂν ἐντὸς τῆς τραπεζῆς καταπέσῃ.

Ἐντὸς mutandum non erat. Nam quod Casaubonus ad Diog.

Laert. annotat, Suidam legere ἐκτός, id certe eo, quem nos commemoravimus, loco secus est, ubi vel Ed. Mediol. habet ἐντός. Intelliges hoc ἐντός, si mensurarum formæ apud Veteres memineris. — Aliud trochaici tetrametri exemplum ex hac deperdita poetæ fabula agnoscere mihi videor in Fragmento XI. quod vide ne sic scribendum sit:

μήτε ποδάνιπτρον θύραζ' ἐκχεῖτε μηδὲ λούτριον.

Brunckius ex Polluce μήτ' ἀπόνιπτρον et ἐκχεῖται. Sed ad hoc ipsum Fragmentum spectare mihi videtur idem Pollux X. 78. τὴ σκαῦος, ᾧ τοὺς πόδας ἀπονιπτόμεθα, καλεῖται ποδανιπτήρ· τὸ δὲ ἀπ' αὐτοῦ ὕδαρ νίπτρον, ἢ λούτριον, ἢ ποδάνιπτρον, ὡς ἐν Ἡρώσειν Ἀριστοφάνης λέγει. Quæ ut ad diversum ab illo Fragmentum pertinentia Brunckius seorsum posuit. Voce ποδάνιπτρον utitur Noster etiam Fragm. Inc. LXXXVII.—Prorsus negligentem se gessit Brunckius ad Fragm. Dramatum IX., ubi ipsam poetæ eclogam, quam Pollux loco a Brunckio laudato addit, apponere oblitus est.

Sed hæc fere leviora sunt. Videamus jam de aliquot Fragmentis, quæ paulo difficiliorem vel explicationem vel emendationem habent. Ac memorabile quidem Fragmentum ex Aristophanis Δαίταλῶσιν extat apud Galenum in præmio libri, qui inscribitur τῶν Ἰπποκράτους γλωσσῶν ἐξηγήσεις, quod Fragmentum apud Brunckium numero secundum est. Fuit ea fabula omnium, quas scripsit Aristophanes, primâ. Titulum fabulæ recte ab Eruditis monitum est significare *convivas, epulones, εὐωχίτας*, ut explicat Etym. Magnum. Chorum enim agebant convivantes in templo Herculis, ut discere licet ex Brunckii Addendis p. 166. De fabulæ personis hoc tantum scimus, fuisse in his senem quendam cum duobus filiis, altero bene, altero male morato. Galenus l. l. in eo est, ut probet, vocem γλῶττα nonnunquam denotare *vocabulum obsoletum, ὄνομα τῆς συνηθείας ἐκπεπτακός*. Quod ut demonstret, affert illum ex Aristophane locum. Ibi enim, Galenus narrat, senem illum filio male morato quasdam ex Homero proposuisse quæstiones, ac primum quidem dixisse: πρὸς ταῦτά σοι, λέξων Ὀμηρε. γλωτταστικά καλοῦσι κόρυκα, deinde: τί καλοῦσιν ἀμέννηα κάρηνα. Sic enim hæc leguntur in Edit. Aldina. In Basil. expressum est ὁμηρε γλῶττη τίνι καλοῦσι, a qua non differt fere Stephan.—Cod. Mosq. ὁμηρε γλῶττά τι καλοῦσι κόρυβα, MS. D. item γλῶττά τι et κόρυβα. Horum pars facile e Polluce emendari potuit, qui Libr. II, s. 109. locum sic profert πρὸς ταῦτα λέξων ὁμήρου γλῶττα τί καλεῖται κόρυμβος. De metro recte judicat Aug. Meinek. in Curis Critt. p. 11., anapaestos tetrametros esse, sed emendationi ejus,

πρὸς ταῦτα σὺ λέξων ὁμηρεῖ γλῶττη τί καλοῦσι κόρυμβας;

non ab omni parte assentior. Nam primum quidem hoc modo male Galenus demonstraret, quod demonstraturus est, vocem γλώττα significare *vocabulum obsoletum*. Quippe Ὀμηρεῖη γλώττη sonaret *Homericæ lingua*. Deinde Aristophanes certe scripsisset Ὀμηρεῖα γλώττη. Porro Pollux et major pars Galeni librorum α agnoscunt in voce γλώττα. Hinc Aldinam pressius sequens emendandum arbitror:

πρὸς ταῦτα σὺ λέξον Ὀμηρεῖους γλώττας, τί καλοῦσι κόρυμβα;
Simili orationis forma Noster Nub. 96. λέξα τοῖνον τὴν ἀρχαίαν παιδείαν, ὡς διέκετο. Corruptio vocis Ὀμηρεῖους hanc, opinor, habuit causam, quod in codice exaratum esset Ὀμηρ per compendium. Conf. Bast. ad Greg. Corinth. p. 835. Indidem explicari potest accentus omissio in plerisque Galeni libris. Accusativum γλώττας, ad nostrum fortasse locum respiciens, explicat Antiatticista in Bekkeri Anecdotis I. p. 87. τὰς τῶν ποιητῶν ἢ ἄστινας ἄλλας ἐξηγούμεθα.—In altera quæstione, quæ finem tetrametri exhibet, scribendum:

τί καλοῦσ' ἀμένηνα κάρηνα;

Pergit jam exponere Galenus, quemadmodum patri responderit male moratus ille filius. Atque ita quidem, teste Galeno, respondit, ut similes vicissim quæstiones proponeret, non ex Homero quidem illas, sed e Solonis Ἀῖοσι petitas, quas solvere fratrem suum jubet, quem ei haud dubie tanquam exemplar ad imitandum pater proposuerat. Videtur enim hic male moratus filius earum rerum, quæ ad causas forenses et lites spectarent, curiosior fuisse quam Homeri. Ita igitur ille:

ὁ μὲν οὖν σὸς, ἐμὸς δὲ οὗτος ἀδελφὸς φρασάτω τί καλοῦσιν ἰδοῦσί τε.
Hæc, in quibus nulla est librorum diversitas, nisi quod unus male habet ἐμὸι pro ἐμὸς, et quod alter accentus in fine vocis ἰδοῦσί apud Ald. deest, hæc, inquam, nemo dum fuit, qui intelligeret aut emendare conaretur. Brunckius quidem: "*legendum*, inquit: ἀντιπροβάλλει τῶν ἐν τοῖς Σόλωνος Ἀῖοσι γλωττῶν εἰς δίκας διαφερούσας τινὰς ὡδί πως·

ὁ μὲν οὖν σὸς υἱὸς, ἐμὸς δ' ἀδελφὸς οὗτος
φρασάτω, τί καλοῦσιν—

quid pro ἰδοῦσί τε reponi debeat, in mentem non venit." Hæc Brunckius, qui Galeni quidem verba, nisi quod τινὰς sine causa addidit, bene restituit, sed de Aristophaneis mirum quantum a vero aberravit. Primo enim aspectu apparet, metrum non diversum esse ab illo, quod prægressa senis quæstio habuerat. Deinde illa ὁ μὲν οὖν σὸς neutiquam erant tentanda. Facile enim

υῖος intelligitur. Sic Noster Avibus v. 212. τὸν ἑμὸν καὶ σὸν πολὺδακρυον ἴτυν. Eur. Alcest. v. 628. Barn.

ὦ τόνδ' ἑμὸν σώσας', ἀναστήσασα δὲ
ἡμᾶς πιτυοῦντας·

a qua lectione Matthiæ recedere non debebat. Ac non sine acerbitate quadam et invidia in fratrem iste nequam nudo hoc ὁ σὸς utitur. Dudum vidisti, Vir eruditissime, maximam difficultatem inesse in postremis vocabulis ἰδοῦσί τε, in quibus, ut nexus docet, vox obsoleta latet e Solonis ἄῃσι. Jam si metrum respicis, versus est justo longior. Atque haud dubie tres ultimæ litteræ pertinent ad sequentem Galeni orationem, qui pergit ἐρέξης προβάλλει. Scribe assumtis istis litteris: εἴτ' ἐρέξης προβάλλει, ut paulo post Galenus: εἴτ' αὖθις ἐκείνου φάντος. Reliquum habebimus ἰδοῦς, syllaba jam ad metrum deficiente. Facile mihi consenties, poëtam dedisse:

ὁ μὲν οὖν σὸς, ἑμὸς δ' οὗτος ἀδελφός, φρασάτω, τί καλοῦσιν ἰδυίους; Hesychius enim ἰδυούς, μάρτυρας, συνίστορας, et paulo ante ἰδυίους (sic enim cum Albertio legendum) μάρτυρες, ἡ οἱ τὰς φοινικὰς δίκας κρίνοντες· οἱ δὲ συνίστορες. Ac ne dubites, Solonem hac vocis usum esse, ex Albertii ad hunc locum annotatione hæc adscribam: "Eustath. Il. Σ. p. 1158, 20., testatur, Pausaniæ Lexicon exhibere εἰδυοί, et ἰδυούς, μάρτυρας, συνίστορας (pro quo ἰδυίους scripsit p. 1154, 35). Tum addit: ὅτι δὲ ἰδυούς καὶ Δράκων καὶ Σόλων τοὺς μάρτυρας φησὶν, Αἴλιος Διονύσιος ἱστορεῖ. Phot. Lex. Ms. ἰδυούς, τοὺς μάρτυρας· οὕτως Σόλων. Cyrill. Lex. Ms. ἰδυοί. σημαίνει μάρτυρας παρ' Ἀθηναίοις. ἐνιοὶ δὲ καὶ συνίστορας. Malim itaque et h. l. ἰδυοί." Cur cum Albertio scripserim ἰδυίους non ἰδυούς causa aperta est. Eadem enim vocis etymologia est, quæ Homericæ vocis in formula ἰδυήσι πραπίδεςσιν.

Hanc primam filii quæstionem apud Galenum sequitur altera:

τί ποτ' ἐστὶ τὸ εὖ ποιεῖν;

cujus explicationem vel correctionem meo acumine majorem Tuæ sagacitati, Vir eximie, commendo.—Quæ præterea ex hac Aristophanis fabula Galenus in sequentibus affert, eorum partem Brunckius et Porsonus in Brunckiani Aristophanis censura, quam Pluto Hemsterhusiano Schæferus adjecit, p. 578. recte emendarunt. Adjunctis meis emendationibus totum colloquium apponam. Integros enim esse video versus omnes, eosque con-

ΤΙΟΣ.

ἄλλis, σφερέλλη καὶ μέγιστον καὶ ταινία.

ΠΡΕΣΒΥΤΗΣ.

ἰδοὺ σορέλλη. τοῦτο παρὰ Λυσιστράτον.

ΤΙΟΣ.

ἢ μὴν ἴσως σὺ καταπλαγήσει τῷ χρόνῳ·

ΠΡΕΣΒΥΤΗΣ.

τὸ καταπλαγήσει τοῦτο παρὰ τῶν ρητόρων.

ΤΙΟΣ.

ἀποβήσεται σοι ταῦτα ποῖ τὰ ῥήματα;

ΠΡΕΣΒΥΤΗΣ.

παρ' Ἀλκιβιάδου τοῦτο τ' ἀποβήσεται.

ΤΙΟΣ.

τί δ' ὑπετεκμαίρει, καὶ κακῶς ἄνδρας λέγεις,
καλοκαγαθίαν ἀσκοῦντας;

ΠΡΕΣΒΥΤΗΣ.

οἴμ', ὦ Θρασύμαχε,

τίς τοῦτο τῶν ξυνηγμένων γηρύεται;

Priores versus tangit Photius p. 390. σορέλλη, σκῶμμα εἰς τοὺς γέροντας παρὰ τὴν σόρον· οὕτως Ἀριστοφάνης· et alii, quorum mentio fit ab Hesychii interpretibus v. σορέλλη. Male Brunckius dativum posuit σορέλλη, loco non intellecto. Vocativus est σορέλλη, itemque μύρον et ταινίαι, quibus nominibus homo nequam patrem appellat. Erat enim harum omnium rerum usus in sepultura. Ipsum enim senem σορέλλην dici patet ex Eustath. II. ψ. p. 1289, 15. ubi inter alia hæc leguntur: δημοῖ δὲ ἡ Σόρος καὶ αὐτὴ κατ' αὐτὴν γέροντα, σκωπτικῶς. Plane sic in Lysistr. 372. ὦ τάρβη, et eadem allusione Eccl. 1032. καὶ ταινίωσαι. Septimo versu λέγεις pro λέγοις habent Codd. D. et Mosq. et statim post καλοκαγαθίαν Stephanus, κακῶς autem pro κακοῦς e conjectura scripti propterea, quod non malos quidem istos viros dixerat, sed contumeliosam tantum eorum mentionem fecerat. Κακῶς τινὰ λέγειν locutio est Nostro admodum familiaris, ut Thesmoph. 85. 182. 539. 963. Acharn. 503.

Accedamus ad aliud Fragmentum ex Aristophanis Ταγηνισαίς, servatum illud ab Athenæo p. 96. c., cujus fragmenti partes et sibi tum apud ipsum Athenæum tum apud alios commemorantur, quos Brunckius laudat p. 267. Multum hoc Fragmentum vexavit Eruditos, atque in his Erfurdium, qui de eo disputat in Horreo Regiomontano P. III. p. 446. Verba sunt hominis gulosi. Schweighæuserus Brunckium fere secutus sic edidit: ἄλις ἀφύης μοι· παρατέταμαι γὰρ τὰ λιπαρὰ κάπτων. ἀλλὰ φέρετ' ἀπόβασιν, ἡπάτιον, ἢ καπριδίου νέου κόλλοπά τινα· εἰ δὲ μὴ, πλεῦρον ἢ γλωττίων ἢ σπλῆνα ἢ νῆστιν ἢ δέλφρακος ἐπωρινῆς ἡτριαίαν

φέρειτε δεῦρο μετὰ κολλάβων χλιαρῶν. De metro, quod Brunckius restituere non est ausus, recte Erfurdus: "tres primi versus parapæonici sunt, reliqui pæonici." Pæonicos enim et Creticos eodem putavit. Sed duobus tamen locis metrum laborat, primum in voce ἀπόβασιν, quæ quid hic agat, non apparet, tum in vocibus σπλῆνα ἤ, qui hiatus tolerari nequit. Quam vocis ἀπόβασιν, explicationem Schweighæuserus profert, qui *activa notione de cibo accipit, qui descendere faceret et e primis viis expelleret pinguedinem*, eam hariolando magis quam certa ratione sese proposuisse auctor ipse admonuit. Nec meliora sunt, quæ Delecampius, Casaubonus et Villebrunius excogitaverunt, ἀπόβυσιν, ἀποβυάδα, ἀπόβρασιν conjicientes. Quæ non minus metro adversantur quam ἡπατίου, ut legendum nonnullis visum est. Equidem locum sic restituere mihi videor:

ἄλις ἀφύης μοι
 παρατέταμαι γὰρ
 τὰ λιπαρὰ κάπτων.
 ἀλλὰ φέρετ' ὅπτα, βάτιν,
 ἡπάτιον ἢ καπριδίου νέου κόλλοπά τιν'
 εἰ δὲ μὴ πλευρον ἢ γλωτταν ἢ σπλῆνας ἢ
 νῆστιν ἢ δέλφακος ὀπωρινῆς ἡτριά-
 αν φέρετε δεῦρο μετὰ κολλάβων χλιαρῶν.

Vides, jam et metrum bene decurrere et sensum reddi aptissimum. Dicit homuncio, se satis habere apuarum, et nauseæ jam molestiam se suscepisse pinguium esu. At, pergit, afferte tosta, batin, hepar, etc. Græci videlicet distinguebant cocta ab assis eodem fere modo, quemadmodum nos, quod cum aliunde patet, tum luculentissime ex ipso Athenæo p. 376, d. πῶς—δ χοῖρος—ἐξ ἡμισείας μὲν ἐστὶν ὀπτὸς, ἐφθὸς δὲ κατὰ θατιρά. Jam apuas apud Veteres non inassatas, sed oleo coctas esse, multi docuerunt. Vid. Schweigh. ad ipsum nostrum locum. Ac fervidum quidem oleum, sale et papavere adperso infusum iis esse, discimus e Suida v. ἀφύα. At, inquit, unde tu scis, βάτιν et quæ deinceps commemorantur, cupedia assata non cocta esse? Id quidem tantum non de singulis demonstrari potest. Sed per longum sim, conferri tantum jubeo fragmentum secundum e Thesmophoriazusis alteris, ubi ita duo colloquuntur:

- A. ἢ νῆστις ὀπτᾶτ', ἢ γαλεὺς ἢ τευθίδες;
 B. μὰ τὸν Δί', οὐ δῆτ'. A. οὐδὲ βάτις; B. οὐ φήμ' ἐγώ.
 B. οὐ χοῖριον, οὐδὲ πύος, οὐδ' ἡπαρ κάρου,
 οὐδὲ σχαδόνες, οὐδ' ἡτριάϊον δέλφακος; etc.

(in quo loco minus recte Porsonus Adv. p. 63. οὐχὶ βάτις;) Hic et piscis ille βάτις et alia nonnulla cupedia, quorum nostro

læco fit mentio, in iis numerantur, quæ assari solita sint. Quod autem ad mutationem attinet, quam fecimus, vocis ἀπόβασιν in ὀπτά βάτιν, eam satis esse lenem apparet. Nam prima recte lineola litteræ π propius ad ο adducta facile dedit α, quemadmodum α et οι sæpissime permutata esse constat. Ex hac autem corruptela natæ sunt reliquæ.

Altera difficultas sita est in voce σπλῆνα ἥ, quæ propter hiatus ferri non posse diximus. Erfurdii verba γλῶτταν ἢ σπλῆνα plane omisit. Non fecisset, si Athenæum propius inspexisset, qui eam ipsam ob causam hoc fragmentum attulit, quo demonstraret, etiam linguam in deliciis fuisse. Ita enim ille: γλώσσης δὲ μέμνηται Ἀριστοφάνης ἐν Ταγηνισταῖς διὰ τούτων ἄλλης ἀφύης, etc. Atque diserte Photius: νῆστιν, ἥ (Hesychii interpretæ καὶ v. νῆστις) σπλῆνα ἢ γλῶτταν, Ἀριστοφάνης. Jam vero quum Athenæi libri habeant non σπλῆνα sed σπληνός, Photius autem Aristophani tribuat σπλῆνα, ex utroque conjuncto fecimus σπλῆνας. Nam quum hoc intestinum satis sit minutum, helluo iste non contentus uno liene, plures sibi simul afferri jubet. Nemo mihi objiciet, plurali numero vocem istam significare morbum, quem Angli spleen vocant. Neque enim demonstrari potest, hunc esse unum et constantem pluralis numeri significatum. Quin diversa tradit Hesych. v. σπλῆνες, quem vide.

Huic fragmento subjungamus aliud ex iisdem Ταγηνισταῖς, quod Scholiastes Aristophanis servavit ad Ran. v. 295. multo illud corruptius, sed, si semel rectam emendandi viam ingressus sis, ad corrigendum facilius. Leguntur apud Scholiastam hæc: ἔνιοι δὲ τὴν αὐτὴν τῇ Ἑκάτῃ τὴν Ἐμπουσάν φασιν εἶναι, ὡς Ἀριστοφάνης Ταγηνισταῖς.

Χθονίας Ἑκάτης πείρα σοφῶν ἐξελιζομένη.

Pauca hic mutanda sunt, sed litteræ melius ordinandæ. Scribe:

Χθονία σ' Ἑκάτῃ σπείρας ὀφέων ἐλελιζομένη.

Verbū, quod aut præcesserat aut sequebatur, Scholiastes omisit. Ad sensum fuisse videtur *invoco*. Hesychius et Phavorinus ἐλελιζομένη, σπιομένη. Fidem his emendationibus faciat Fragmentum Sophocleum e Πιζοτόμοις apud Schol. Apollonii Rhod. III. 1213. in quo Ἑκάτῃ per cælum et terram ferri perhibetur

στεφανώσαμένη
δρυσὶ καὶ πλεκτοῖς
ᾠμῶν σπείρησι δρακόντων.

Conf. Valkenar. qui de hoc Fragmento disputat in Diatrib. p.

169. et Interpp. ad Orphei Argon. v. 980. sqq. cum Seida v. *Ἐκείτην*.

Castigabo jam pauca, quæ in Brunckii collectione vel minus accurate vel parum vere tradita sunt. Fragmentum Inc. XCH. *πυρὸς πινῶσι μετρίτω* pertinet ad Aves v. 580. Et de *Fragm. X.* e *Γῆρα* vide ne Pollucem memoria fefellerit. Verba enim *πρωχικοῦ βακτηρίου* exstant in Acharn. v. 448.—Fragmentum Inc. X. pertinet ad Amphiarum. Vid. Lex. Seguer. p. 82, 15.—Fr. Inc. XLI. referendum est ad Gerytadis *Fragm. XXI.*, ut observatum jam est a Porsono in Censura p. 280, quod ideo commemoravi, ut monerem, unice veram esse lectionem Pollucis *λεπτὸς ἄλας*. Athenæus enim *λευκὸς ἄλας*, quæ perpetua vocum confusio est.—*Fragm. Inc. CXIX.* est e *Σκήνας καταλαμβανούσαις*, quemadmodum docet Scholium Ms. Platonis allatum a Kiddio in libro, qui inscribitur *Tracts and Miscellaneous Criticisms of the late Rich. Porson*. London, MDCCCXV. p. 268. Quod scholium, aureum vocatum a Kiddio, adscribam hic sic, ut legitur in Cod. Vratislaviensi, in quo nonnulla emendatius scripta sunt, quam in Anglico Codice: *Ἀριστοφάνης κομφοδοποιος φαλακρός ἦν, ὡς αὐτὸς φησιν εἰρήνην ἐκωμῶδετο ὃ ἐπὶ τῷ σκηνῶν μὲν εὐριπίδην, μιμνῆσθαι δ' αὐτόν. Κρατίνος· τις δὲ συ· κομφοδοποιος τις ἔροτο θεατῆς. ὑπολεπτολόγος γνωμιδιωκτῆς εὐριπίδαριστοφανίζων· καὶ αὐτὸς δ' ἐξομολογεῖται σκηνῶν καταλαμβανούσαις· χρομαὶ γὰρ αὐτοῦ, φησὶ, τοῦ στοματός τῷ στρογγυλῷ, τοὺς νους δ' ἀγοραίους ἦν τῷ ἢ κεινὸς ποιῶ. Ἀριστάνυμος δ' ἐν ἡλικίᾳ ῥίγουντι καὶ σαντυρίαν ἐν γαλῶντι τετραδί φασιν αὐτὸν γενεσθαι· διὸ τὸν Βίον κατετρέφεν ἑσπερος πονων· οἱ γὰρ τετραδί γενναίμενοι πονοντες ἄλλοις καρπούσθαι παρέχουσιν, ὡς καὶ φιλοχορὸς ἐν τῇ πρώτῃ περὶ ἡμερῶν ἱστορεῖ. τρεῖς δ' ἔσχεν υἱοὺς· Φίλιππον τὸν τοῖς εὐβουλοῦ δραμασὶν ἀγωνισάμενον, καὶ ἀραροτὰ ἰδίοις τε καὶ τοῦ πατρὸς δραμασὶν διηγωνισμένον· καὶ τρίτον, ὃν ἀπολλοδόωρος μὲν νικοστρατὸν καλεῖ, οἱ δὲ περὶ δικαιοκράτην φιλεῖται· τὸν κατεκλήρωσε δὲ καὶ τὴν αἰγείναν, ὡς θεογενὴς ἐν τῇ περὶ αἰγείνης· κομῶδεταί δὲ ὅτι καὶ τὸ τῆς εἰρήνης κολοσσικὸν ἐξήρην ἀγάλμα. Εὐπολὶς αὐτολὸν καὶ, πλατῶν νικαίς.—*Fragm. Inc. CXXII.**

αἰσχρὸν νῆα γυναικὶ πρεσβύτης ἀνὴρ.

Stobæus Tit. 69. Floril. p. 393. tanquam ex Euripidis Phœnice sic affert, ut pro *αἰσχρὸν* habeat *πικρόν*. Nisi Clemens Alex. memoria erravit, Aristophanes Euripidis verbis usus esse censendus est.—*Fragm. Inc. CXL.* pertinet ad *Δαιταλεῖς*, teste Photio v. *δαί*.—Fragmentum Inc. LXXXIII. a *Fragm. LXXXIX.* non diversum esse cum per se sit perspicuum, tum rem omni dubitatione eximit Lex. Seg. p. 431, 26. ubi hæc legimus: *ἀπὸ*

μαυρα: ἀπείμακτρα σκοτάδιον ἀπεισκοτημένα δ' ἰσχυροτροφημένα. Pro postremis lege καὶ ἰσχυροτροφημένα. Explicationem enim hæc continent vocis ἀπεισκοτημένα. Namque ne vocem ἰσχυροτροφημένα altera exquisitiorem esse censeamus, monemur Stobæo Schöwii p. 37., ubi Musonius quidam in prosa oratione hoc vocabulo utitur.

Ex Aristophanis fabularum numero aliquot jure sustulit Schweighæuserus ad Athenæum, ut Philonidem et Pythagoreos; mihi non minus suspectæ fidei esse videtur Autolycus. Unus, quæ Autolycum Aristophani tribuit, Erotianus hunc cum Eupolide videtur confundisse. Nam quo nituntur Scholiastæ testimonio ad Vesp. v. 1020, id, si recte inspexissent, facile intellexissent, quomodocunque locum vel legas vel explices; non de Aristophanis, sed de Eupolidis, cujus nomen proxime præcedit, fabula sermonem esse. Accedit, quod Galenus, qui idem Fragmentum tangit, quod Erotianus affert, ejus auctorem dicit τινὰ τῶν Κωμικῶν, quæ ipsa verba suspicionem movent, eum non Aristophanem, qui plerumque ὁ Κωμικός vocatur, sed alium illo minus celebrem in animo habuisse. Haud raro, ut constat, scriptorum nomina Grammatici confundunt. Sic frequenter apud Suidam Aristophanis nomen fragmentis additum, quæ aliorum sunt, v. c. sub v. βουλομένη, ἐμβεβλημένη, ἐμβολάδας, ἐπιστροφῆς. Nec facile inducar, ut Antiatticistæ in Lex. Seg. credam, qui p. 106, 24. Andromedam Aristophani tribuit, in qua λείψας dixerit pro λυῶν.—Tereus Aristophani adscribitur in eisdem Lex. Seg. p. 383, 16. ubi hæc: ἀλμυρίδας: τόπος τις περὶ τὰς ἰσχυρίας τῆς Ἀττικῆς Ἀριστοφάνης Τηρεῖ.

ἔδει δὲ γέ σε βλαθεῖσαν εἰς ἀλμυρίδας

... τῇδ' μὴ παρέχειν σε πράγματα.

Proclive quidem est, conjicere Γῆρα pro Τηρεῖ, sed nihil decernam. Fragmentum Comici cujusdam esse certum est. Sed Tereos scripsere etiam Anaxandrides, Philetærus, Cantharus.

In fine duo e. Stobæo adjiciam fragmenta a Brunckio prætermissa. E Pace secunda Brunckius non nisi unum fragmentum attulit. Cui alterum adjecit Porsonus Adverss. p. 280. Tertium habet Stobæus Floril. p. 215:

A. τῆς πᾶσιν ἀνθρώποισιν εἰρήνης φίλης
πιστὴ τροφὴς, ταμία, συνεργός, ἐπίτροπος,
θυγάτηρ, ἀδελφή. πάντα ταῦτ' ἐχρήτό μοι.

B. σοὶ δ' ὄνομα δὴ τί ἐστιν; Α. ὦ, τί; γεωργία.

Putaverunt, hæc esse e Pace superstite, unde petitum est Fragmentum, quod statim sequitur. Sed in hac fabula ista frustra quæsieris. In uno v. 294. similitudinis aliquid habent hæc: τὴν πᾶσιν εἰρήνην φίλην. Et Aristophanis quidem esse illud fragmen-

tum, pro certo affirmaverim. Pertinuit igitur ad Pacem alteram.

Longius Fragmentum Aristophani tribuitur in Stobæo Grotii p. 498. idque, ut opinor, e Codicis A. lectione, quem paulo ante Grotius commemorat, et sæpius ad vicinos locos. In Editt. Trincav. et Gesneri auctoris nomen non additum. Nam falsum est, quod Blomfieldius ad Æschyl. Pers. p. 167. monet, tribui hoc Fragmentum Æschylo. Antecedens quidem, sed non hoc. Verum Aristophaneum colorem certe non ita referre mihi videtur, quam quod supra ex Pace protulimus. Adscribam ita, ut legendum arbitror:

- καὶ μὴ πότεν Πλούτων ἄν ἀνομάζετο,
εἰ μὴ τὰ βέλτιστ' ἔλαχεν; ἢν δέ σοι φράσω,
ὅσα τὰ κάτω κρείττω στίλν, ὧν ὁ Ζεὺς ἔχει.
Ὅταν γὰρ ἰστάς, τοῦ ταλάντου τὸ ρέον
5 κάτω βαδίζει, τὸ δὲ κενὸν πρὸς τὸν Δία.
οὐ τὰρ ἄν οὕτως ἐστεφανωμένοι ποτὲ
προὔκειμθ', οὐδ' ἄνω κάτω κεχρισμένοι,
εἰ μὴ καταβάοντας εὐθέως πίνειν ἴδει.
διὰ ταῦτα γὰρ τοὶ καὶ καλοῦνται μακάριοι·
10 πᾶς γὰρ λέγει τις· ὁ μακαρίτης οἷχεται
κατέδαρθεν εὐδαίμων· ὁ δ' οὐκ ἀνιάσεται.
καὶ θύομεν γ' αὐτοῖσι τοῖς ἐναγίσμασιν,
ὥσπερ θεοῖσι, καὶ χάας γε χεόμενοι
αἰτούμεθ' αὐτοῦς, δεῦρ' ἀνίεναι τὰγαθά.

V. 4. ἰστάς scripsit Grotius. Trincav. et Gesn. ἰστάς. Etiam ρέον Grotii emendatio est pro ρέον, vera fortasse, quamquam desidero vocabulum, quod aptius sequenti κενὸν opponatur. Gesneri πλέον certe in Aristophane ferri non posset. V. 6. Trincav. et Gesn. οὐ γὰρ ἄν ποτε οὕτως ἐστεφανωμένοι, ex qua lectione nostram concinnavimus. Nimis audacter et contra metrum Grotius: ἀλλ' οὐ γὰρ ἄν ποθ' οὕτως ἐστεφανωμένοι. Proximum verum ita, ut dedimus, emendavit Grotius. Legebatur: οὐδ' ἄν κατακεκριμένοι. Κατακεχρισμένοι volebat Gesnerus. Sed veram esse Grotii lectionem, pene mihi persuadet locus e Nostri Pace v. 1180. τοὺς δ' ἄνω τε καὶ κάτω ἐξαλείφοντες, quamquam ibi metaphorico sensu dicitur. V. 10. Eadem formula utitur Aristophanes Vesp. 623. Pac. 769. V. 11. Vulgo ὄτ'. V. 12. Post θύομεν particulam inseruit Grotius. V. 13. Trincav. et Gesn. χέομεν. Participium requiritur, quum sequens verbum non habeat copulam. Grotius male χεύομεν. V. 14. Alias quidem Aristophanes in ἀνιέναι producit, ut Ran. 1462.

μὴ δῆτα σύ γ'· ἀλλ' ἐνθένδ' ἀνίει τὰγαθά.

On the state of the Soul after death. 141

Unde suspiceris τὰ γὰρ ἀνίεναι. Sic ἀφίεναι in fine versus Eq. 674. ἀφίεναι Eccl. 745. Sed in Avibus tamen v. 945. trimetri iambici initium faciunt verba: ξυνίημι' ὃ τι βούλαιο, cum quo conf. Soph. Electr. v. 131. ibique Brunckius.

AUGUSTUS SEIDLERUS,

ANTIQUARUM LITERARUM PROFESSOR PUBLICUS
ORDINARIUS REGII SEMINARII PHILOLOGICI
CONDIRECTOR.

Halis Saxonum, 1818.

ESSAY

On the evidence from Scripture that the Soul, immediately after the death of the body, is not in a state of sleep or insensibility; but of happiness or misery; and on the moral uses of that doctrine.

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PART THE FIRST.

I. 1. That all created beings, endued with virtue and formed for happiness, were originally assailable by various temptations as a test of their integrity, was an opinion of the old theologians, certainly not improbable nor unscriptural.

It should seem, that such a scheme of probation pervades the universe.

And we may contemplate the heavenly bodies, with no risk, perhaps, of a visionary hypothesis, as so many abodes of Spirits, who are passing through their states of trial in their progress to

perfection. There must be changes of being, therefore, and habitations adapted to these changes.

Nor is it unlikely, that even the fallen angels, "who kept not their principality,"¹ had at first been stationed in places of difficulty and danger, to call forth exertion, to prove their strength, and to claim their unremitting vigilance.

2. Agreeably to this grand system of probationary existence, we should suppose, that man, in particular, was placed, with such a view, upon this earth: and the Scriptures verify the supposition, in almost every page.

In its earthly body, then, the human Soul is here brought forward, to be tried and purified and prepared for a better state. And when that trial shall be perfected, the union between the body and the Soul shall be dissolved.

II. 1. On the dissolution of that union, the Soul, if it exist at all, must exist in a state of separation. That it so existed was a subject of almost universal belief. Though all had, every where, experience of the death of the body, yet all, every where, believed in the immortality of the Soul.

It was not in Egypt only, the source of science—it was not in Greece alone, the seat of polite literature, that this belief prevailed: we might trace the same conception of the Soul imperishable, incorruptible, from the Druids of Britain to the Brahmins of India.² And in none of those countries did it appear a fugitive or an obscure opinion.

The habitation of the Soul was also expressly determined. To believe in the Soul's existence, indeed, and not assign it some place of residence, was impossible to a reflecting mind: since to exist without relation to place, is one of the perfections of God alone; and no created being could be conceived to exist without locality. To an invisible world, therefore, the eyes of faith and of credulity were alike directed. And in that world were different abodes allotted to departed Spirits, whose merit was appreciated, or whose happiness was measured, by the supposed standard of moral rectitude.

In the descriptions of that invisible region, there was, doubtless, a display of fancy the most luxuriant: And, respecting the nature and proportion of rewards and punishments, there was much diversity of opinion. But, in the general notion of such a place, mankind seem to have concurred; as well as in the principle of responsibility and remuneration.

¹ τῶν ἁγγέλων ἀρχόντων. Jude 6.

² See Strabo lib. xv. Herod. Euterp. Cæs. Comm. lib. iv.

That the Jews should, almost exclusively, have been left in darkness on the subject of the Soul's immortality, would be utterly inconceivable to a plain understanding. Yet such was a theory not long since ingeniously fabricated and strenuously maintained in the face of rational probability and of historical truth.

The doctrine I have stated as diffused among all nations was, I doubt not, a primeval doctrine; traditionally derived from the patriarchal ages, and therefore originally communicated from Heaven.

How, therefore, spread abroad as it was through countries far and near in every direction,—through countries that had almost lost sight of the true Religion,—and still retained as it was, amidst all their degeneracy—how it should have been obliterated among God's peculiar people, is a problem not very easy of solution.

2. In the mean time were formed, amidst the reflections and meditations of more enlightened minds, a great variety of philosophic systems; from which I shall select two for observation;—the *one*, supposing the cessation of the Soul's *individual* existence after its separation from the body;—the *other*, its actual existence not only after its separation, but before its union with the body.

The cessation of individual existence, as far as it answered any moral purpose; was the same or little otherwise than extinction. There was one Animating Principle of the universe. Hence was the Soul, it seems, derived: and with that Principle was it reunited. On the death of the body, it was re-absorbed into the Great Spirit, whence it had emanated.

With others, who held that the Soul, independent of the body, was a separate essence, intelligent and active, its pre-existence was a favorite doctrine. That human knowledge was not the new acquisition of each individual, but the remembrance of what his soul possessed in its former state, Socrates inferred from the ready admission truth finds in the mind. This remembrance implies former existence. If, therefore, the Soul existed before, we may reasonably suppose it will exist after the present life.¹

III. My concern, however, is with two descriptions of persons of the present day, whose opinions approximate to those which I have stated; either asserting that the Soul dies or falls into insensibility, or maintaining its pre-existence.

¹ Phæd. pp. 195—207.

The former opinion seems almost as hostile to the personality of the separate Soul, as that of the first class of philosophers.

Its extinction or insensibility is as repulsive to our feelings, as its absorption in the Great Spirit.

There is this difference, indeed, between absorption and extinction, that, with Christians, extinction is but a temporary annihilation.

Nor are the death and sleep of the Soul taken as synonymous.

They who think the soul dies, not to be recalled to life before the period of the resurrection, look only to that period for its revival; whilst they who consign it to sleep, have marked an intermediate state: where it may repose "till the trumpet shall sound and the Dead shall be raised."

As to the notion of pre-existence, we shall soon see, that it furnishes a very feeble and fallacious proof of the Soul's activity; though asserted in *opposition* to the theory of the insensibility or sleep of the Soul. And its support from revelation seems but slight or dubious.

PART THE SECOND.

I. 1. That, though Man be a compound being, consisting of two parts—a Body and a Soul,—these constituent parts were not created with such a reciprocal dependance on each other, as necessarily to live and die together,—but that the Soul, surviving the body, will in a separate state, retain its consciousness: we should infer from its attributes and energies, even as viewed through the medium of a gross corporeal organisation.

In contemplating the Soul and the body, we form a conception of two distinct substances, so very different in their nature, that we cannot but consider them in contrast. The body is matter; the Soul, spirit. Of the properties necessary to the existence of matter, are solidity, magnitude, and figure. These are palpable to our senses. But spirit is proved to exist, only by those emanations which matter is not capable of producing, and which therefore can flow from no other than a spiritual substance.

In looking to our own minds, we are sure that we possess consciousness and perception: and there must be some primary principle whence they flow. Is this principle, then, material or immaterial? Can consciousness and perception result from matter? If so, it follows that matter itself must think.

It is very far from my intention to enter into metaphysical disquisition. These few preliminary observations are meant only to suggest, that matter and spirit are so essentially different, that,

though they subsist in the union of the body and the Soul, yet the union of the body and the Soul is not necessary to their existence—that, in fact, the Spirit may exist without the material substance, and that, therefore, a belief in the Soul's independence on the body and subsequent existence in a separate state, is not only more rational than the contrary persuasion, but even philosophically just.

2. From these premises, our conclusion is, that “the Soul dies not with the body.”

And this we take, as our first position, to be proved from Scripture.

Yet the very contrary has been affirmed, on the authority of the bible itself; and has been argued from several passages in the old Testament—from the 88th psalm, for instance, where man is apparently represented as having no prospect beyond the grave. “I am counted with them that go down into the pit—whom thou rememberest no more.”—“Shall the dead arise, and praise thee? Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark; and thy righteousness in the land of forgetfulness?” The Psalmist (says a commentator on this place) speaks as a man not assured of a future state. Who will now doubt, whether God shows wonders to the dead; believing as we do, that God will raise the dead to life? Who will now doubt, whether God's loving-kindness shall be declared in the grave, when not till we enter the grave, shall we truly feel those effects of the divine love, which in this life we had only hoped for—when, not till we moulder into seeming “destruction,” shall we learn God's “faithfulness” to those who fear him, in his not forsaking us even in the land where “all things are forgotten?”—That the feeling of desertion had thrown the Psalmist into despondence, may, unquestionably, be inferred from this passage. But the despondence was momentary. From his “doubtful mind,” the shadows were soon dissipated, whilst he had recourse to “the God of his refuge.”—“But unto thee have I cried, O Lord! and early shall my prayer come before thee!”

In the 49th psalm, it is true, man is “compared unto the beasts that perish.”—“He is like the beasts that perish.”—“His beauty shall consume in the sepulchre.”—“Yet (said the Psalmist) God shall deliver my Soul from the place of Hell”—“Will redeem my Soul from the power of the grave—for he shall receive me!”—In the book of Ecclesiast. also [iii. 18, 19, 20.] Man is compared to the beasts. “I said in my heart

concerning the estate of the sons of men, that God might manifest them, and that they might see, that they themselves are beasts. For that which befallerh the sons of men, befallerh beasts; even one thing befallerh them. As the one dieth, so dieth the other: yea, they have all one breath. So that a man hath no pre-eminence over a beast. All go into one place; all are of the dust; and all turn to dust again." In the next verse, however, it is asked: "who knoweth *the spirit* of man, *that goeth upward*, and the spirit of the beast that goeth downward to the earth?"

To see this subject in its true light, let us look to the Creation of all living creatures; and we shall, there, perceive an evident distinction between the human being and the brute animal. "And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. And God said: Let us make Man in our own image, after our likeness.—So God created man in his own image: In the image of God created He him!" With peculiar emphasis we are repeatedly told, that God "created man after his own image."

And in what respect did man resemble God? Surely in his Soul—not in his body. Yet still, to discriminate more expressly, between the Soul and the body, to prevent all possibility of misapprehension, we are instructed that "the Lord God formed Man of the dust of the ground; and breathed into his nostrils *the breath of life*. And man became a living Soul." "The breath of life,"—let us observe—might with propriety be translated "the breath of immortality."

If we now look to the dissolution of man, we shall see "the dust returning to the earth, as it was, and the Spirit returning unto the God who gave it."¹

So clearly are the body and the Soul defined: so strongly are they marked in their union and in their separation.

That the Patriarchs all died without the slightest expression of a Hope in Hereafter—that, at the close of life, they had respect only to the interment of their bodies, with no apparent regard to the fate of their Souls, and that they seemed to enjoy no prospect beyond this earth—beyond a land of temporal promise to bring wealth and power to their posterity—such, likewise, has been urged with some degree of speciousness.

¹ Eccles. xii, 7.

I would rest, however, the argument on a single fact; which, though it has been little or not at all insisted on, is to me sufficiently convincing.

Their frequent intercourse with Angelic Intelligencies had rendered these venerable characters so familiar, I should conceive, with the spiritual world, that their probable state after death in habitations like the mansions of those very spirits must have been often the subject of their contemplations. And doubtless, the care taken to inform us, that they not only died and were buried, but were "gathered to their fathers or their people," seems to point our view beyond their earthly sepulchres. That, indeed, they "died in faith," we have the declaration of an Apostle to convince us. "By faith Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked to a city which hath foundations, whose builder and maker is God. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed the sons of Joseph. These all died in faith, and confessed that they were strangers and pilgrims on the earth."¹ And that though they died in their bodies, they were alive in their souls, we have the assurance of Him, who was greater than the greatest Apostle—of him who said that "God was not the God of the dead but of the living." Such were our Saviour's words.² That they had continued to live, therefore, and were *living souls* at the time when these words were uttered, is unquestionable. The latest of the Patriarchs had then been dead more than seventeen hundred years. Yet was the Almighty still their God.

The first soul, that after the creation of man was disunited from its body, was that of Abel. And, not long after, "Enoch was not"—"for God took him." Enoch "had walked with God." And had "had respect unto Abel and his offering." And the Apostle places their characters in the same light when he tells us: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."³ Yet Abel, a martyr to his righteousness, was cut

¹ Heb. xi, 8, 9, 10, &c. ² Matth. xxii, 32. ³ Heb. xi, 4, 5.

off by a violent death—Abel, the favorite of the Most High, was murdered by his own brother's hands! And Enoch—saw not death even in its mildest shape—he saw not death at all!—Can we think, then, consistently with our notions of God's moral justice—can we acquiesce in the opinion, that the soul of Abel, no sooner conscious than deprived of its consciousness,—no sooner happy in its rectitude and in the favor of God in consequence of its rectitude, than plunged into the world of shadows—no sooner awake to life, than insensible in death—can we conceive that Abel, a few years “a shining light,” has been almost six thousand years extinct in darkness—and at the same time believe, that Enoch was translated from earth to Paradise without a change, except from the frailness of the flesh to a state of spotless glory? Was there any essential difference, we may ask, in the Souls of Abel and of Enoch? Were they not alike human souls, possessing the same nature, the same attributes—the same faculties and affections?

Was the one created with a perishable principle—with a body to crumble into dust and a soul to be dissipated in air—and was the other created with an immortal spirit—inhabiting an incorruptible body? These are questions that are natural; though to attempt an investigation of a subject too mysterious for our apprehension, would border upon presumptuous curiosity.

All I would suggest, is, that on a comparative view of those two antediluvian spirits, we are repelled from the idea of Abel's soul annihilated or insensible in death, and are almost assured of its conscious happiness in some state of being, the habitation of departed spirits.

Similar to Enoch's translation, was Elijah's. And the intention of the Almighty so to distinguish Elijah, was known to Elisha—was known to the sons of the Prophets both at Bethel, and at Jericho, before the event took place. This is remarkable.—And there is something in the manner in which the translation is related, which shows an intimacy, I had almost said, with the spiritual world. The circumstances are stated, like those attending an ordinary occurrence, in terms of perfect familiarity—“Knowest thou,” said the sons of the prophets to Elisha, “that the Lord will take away thy master to-day?” And “Elijah said unto Elisha: Ask what I shall do for thee, before I be taken away from thee. And Elisha said—I pray thee, let a double portion of thy Spirit be upon me. And he said, thou hast asked a hard thing: nevertheless if thou see me, when I am taken from thee, it shall be so

unto thee: but if not, it shall not be so. And it came to pass, as they still went on and talked, that behold, there appeared a *chariot of fire, and horses of fire*, and parted them both asunder: And Elijah went up by a *whirlwind* into Heaven." "And Elisha took up the mantle of Elijah that fell from him, and smote the waters, and said: Where is the Lord God of Elijah?" "And the sons of the Prophets said: The spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground before him."¹

The spirit of Elijah, therefore, rests with Elisha. And can we suppose, immortal as Elijah's was, that the soul of Elisha was perishable, and ready to evaporate into nothing, and at best recoverable only at the final judgment?

Exercising, as we shall see they both exercised, the power, as delegated from God, of raising the dead to life, shall we pursue the elder prophet, ascending in his track of splendor, that fadeth not away; and look back to the younger prophet "dying and buried"—and not see, as arising from "the sepulchre," a living soul; a spiritual substance, equally formed for glory and for happiness? No!—From that sepulchre even the accidental corpse that touched the bones of Elisha, "stood up" and arose to new life.²

What changes the corruptible bodies of Enoch and Elijah had undergone, when received into Paradise,—how they were purified from the grosser particles of earth, or how they could have put on incorruption, are questions not for us to ask, or rather not for us to insist on.

Nor can we conjecture, in what manner souls divested of bodies can be rendered visible to mortal eyes.

Yet Elijah, whom "the Lord had taken up, so that his body could not be found on any mountain, or in any valley;"³ and Moses who had died on Mount Nebo, and "whose body was buried in a valley over against Beth-peor," both equally "*appeared* to Peter, James, and John, when Jesus was transfigured, and his face did shine as the sun, and his raiment was white as the light"—were both observed "talking with Jesus"—and were both made known to his Apostles.

If it is possible to reconcile these transactions—can these circumstances in any way consist with the temporary extinction of the Soul—with its own non-existence between death and the resurrection?

¹ 2 Kings ii, 5—15.

² 2 Kings xiii, 21.

³ 2 Kings ii, 16.

When the son of the poor widow of Zarephtha was raised to life, Elijah cried unto the Lord :¹ "O Lord my God! I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah: And the soul of the child came into him again; and he revived."²

Of a similar character is the scene at³ Shunam.

Thus, too, is the daughter of Jairus raised by our Saviour:

"Maid, arise!—And her Spirit came again!"⁴

And thus the widow's son is raised.—"Young man! I say unto thee, arise!"⁵

Thus, also, the spirit of Lazarus reanimates his body.⁶

And in the Acts of the Apostles, Peter, turning to the dead body of Tabitha, said: "Arise!" And he presented her alive to her friends.⁷

In the same manner, Eutychus is instantly restored to life:⁸ "Trouble not yourselves—His life is in him!"—said St. Paul; with a simplicity truly expressive of Christian sympathy that felt for others only—of Apostolic humility arrogating nothing to itself, but attributing, in silence the most eloquent, the miracle to God.

On the whole, we may observe, in every instance, the soul's return to the body recalled, not re-created.

Had the soul, after annihilation, been created anew, it would, I should conceive, have been so expressed or intimated.

3. In the mean time, the circumstance of a *place* or habitation being assigned to the soul, necessarily implies the soul's existence.

The Hebrew writers termed it "*Sheol*;"⁹ signifying "a place unknown"—about which all are curious or inquisitive. And the authors of the New Testament borrowed its name from the earliest Greek writers; calling it "*ᾍδης*, or the Invisible Abode."¹⁰ "Have the gates of Sheol been opened to thee?" says Job. Hast thou seen the place and state of the dead—the conditions of men after death? "Shall he deliver his soul from Sheol?" says the Psalmist.¹¹

As we may sometimes not improperly refer to the Apocryphal writings, as illustrating the more legitimate text, I here

¹ 1 Kings xvii, 22. ² 2 Kings iv, 11. ³ Mark v, 41. ⁴ Luke viii, 54.

⁵ Luke vii, 14. ⁶ John xi, 44. ⁷ Acts ix, 40. ⁸ Acts xx, 10.

⁹ In the Sept. translation, *Sheol* is rendered *Hades* in almost every instance. And I need not observe, that Hades means the mansion of human souls, whether it occur in the *Odyssey* of Homer or the Gospel of St. Luke.

¹⁰ Job xxxviii, 17.

¹¹ Psalm lxxxix, 48.

quote Esdras, who says, that, at the day of judgment, "the earth shall restore those that are asleep in her; and so shall the dust, those that dwell in silence: And the *secret places* shall deliver those Souls that were committed unto them."¹

To "*rise from the Dead*," is of frequent occurrence in the New Testament: And that it means to arise from *the abode* of departed Spirits, a comparison of the different texts would clearly evince. It is remarkable, that Herod the Tetrarch, when he heard of the fame of Jesus, said to his ministers: "This is John the Baptist: He is risen from the Dead."²

In the Parable of the rich man, the meaning is self-evident:³ "If one *went unto them from the Dead*, said the rich man, they will repent." And Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the Dead."

The expressions, as applied to our Saviour, "till the Son of Man be risen from the Dead"—And "they wondered what the rising from the Dead should mean"—"thus it behoved Christ to rise from the Dead"—"they know not the Scripture, that he must rise again from the Dead"—"after he rose from the Dead"—"Christ, the first that should rise from the Dead, and show light unto the people"—"who shall descend into the deep—to bring up Christ from the Dead?"—"if Christ rose from the Dead, how say *some* that there is no resurrection?"—"he is the first born from the Dead"—"the God of peace brought again from the Dead the Lord Jesus"⁴—these expressions indisputably mark the intermediate state.

Where this region of spirits is situated, we should vainly enquire. That it was under the Earth, seems to have been the Jewish notion. Yet of Hades, Paradise was considered as one division.

The Targums or Chaldee Paraphrases, which are the oldest books next the Scriptures, often speak of Paradise and Gehenna (or Gehinnon) as the two different receptacles of good and bad Souls after death. Thus the Targum on Job: "Have the gates of death been opened unto thee; or hast thou seen the doors

¹ 2 Esd. vii, 32. ² Matt. xiv, 1, 2. ³ Luke xvi, 20—31.

⁴ Mark ix, 10, Luke xxiv, 46. John xx, 9. Acts x, 41. xxvi, 58. Rom. x, 7. 1 Cor. xv, 12. Col. i, 18. Heb. xiii, 20.

of the shadow of *Gehenna*?—Hast thou perceived the breadth of the land of *Paradise*?"

With this Targum-glossary, our Saviour's going down into *Hades*, and St. Paul's being caught up into *Paradise* (which I shall hereafter notice) are not quite reconcilable. And it will be difficult to conceive, how *Dives*, looking across the "great gulf," could, from his own habitation see "*Lazarus* afar off in *Abraham's bosom*"—could, from *Gehenna*, have a view of *Paradise*.

But if with two writers ¹ of great erudition, ingenuity and piety, we incline to think, that the intermediate abodes of Souls may be the Stars—the planets among others, perhaps, those of our own planetary system, we render Scripture consistent even with modern Philosophy.

"In my Father's House are many mansions," ² says our Saviour—"I go to prepare a place for you." And, as "one Star differeth from another Star in glory," these "mansions" may be the habitations of incorporeal spirits in different states of happiness. We have a passage in *Heraclitus* much resembling that of St. John—"My soul shall not die or perish, but, immortal, shall mount into the Heavens! Those ethereal Houses shall receive me!" ³

If *Paradise*, then, be included in some of the Heavenly orbs; others, though afar off, visible from *Paradise*, may be allotted to unhappy souls: And we even see beyond the grave, if, from earth spectators of those orbs, we look to the mansions of spirits—if the places whither our souls shall go be objects of sight as well as Faith.—Still, even in this sense, as all shall be dissolved—as the stars themselves shall fall from the Heavens—we may say, that "the things which are seen are temporal, and the things which are not seen, eternal."

II. 1.—If we take it as our next position, that "the soul after death is not in a state of sleep," we have first to notice those, who, literally interpreting these texts, would tell us, that "man lieth down and riseth not till the Heavens be no more" ⁴—that Samuel's question to Saul at Endor, "why hast thou disquieted me to bring me up," ⁵ means disturbance from sleep, though it more naturally implies disturbance from happiness—and that "he sleepeth with his Fathers" ⁶—that "*Lazarus*

¹ Job xxxviii, 17, 18. ² Bryant and Nares.

³ 2 John xiv, 2.

⁴ *Διόφρατος ἔτι μετ' ἀβύσσους ὄψεσθαι*. ⁵ Job xiv, 5.—12.

⁶ 1 Sam. xxviii, 16.

⁷ 1 Kings i, 21.

sleepeth"¹—that "many sleep"²—that "they sleep in Jesus"³—that "the Fathers fell asleep"⁴—and other texts of like import, have an equal reference to the soul and to the body.

Assuredly, from juxta-position, these texts explain themselves: And "sleep" has no reference to the soul.—It is but a softer term for bodily death.

2. With respect to the texts in our favor on this topic, there are some already adduced, which, obviously proving more than that the soul exists, prove also that it is not asleep.

And, amidst numerous passages, let us direct our attention to one only, that, with all who are not fond of embracing absurdities, must set the question for ever at rest. No Christian can doubt, that our Saviour met "the penitent thief" in Paradise. Such a meeting our Lord promised.

And, as we believe the Scriptures, we are sure that such a meeting took place.

But to what purpose was the interview, if the penitent dropped into sleep?

Surely, we are not to assume, that the penitent's case was any way different from that of other separate spirits—that whilst others were plunged into the sleep of oblivion, he alone was allowed to possess his faculties and affections, his memory, his gratitude, in all their liveliness.

3. But the *characters* of the places whither souls shall go—their very names carry with them the notion of sensibility—of happiness or misery.

In the picturesque description of the 23d Psalm, we may imagine the Sheol of the Dead—the Valley of the Shadow of Death, and the Paradise of the Blessed. "The Lord is my shepherd; He maketh me to lie down in green pastures—He leadeth me beside the still waters"—"Though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff comfort me!" Such steady reliance on God is, indeed, "a staff" to human feebleness!—"When the soul, to use the words of a fine writer, is hovering in the last moments of its separation, when it is just entering on another state of existence, to converse with scenes, objects and companions that are altogether new—what can support her under such tremblings of thought, such fear, such anxiety, such apprehensions, but the casting of all her cares upon Him who first gave her being, who

¹ John xi, 11.

² 1 Cor. xi, 20.

³ 1 Thess. iv, 14.

⁴ 2 Pet. iii, 4.

has conducted her through one *stage* of it, and will be *always with her*, to *guide and comfort* her in her progress through Eternity?"

In ¹ Joel, also, we may fancy a picture of the whole Sheol—of its two divisions in contrast—"the garden of Eden before us, and behind us, a desolate wilderness." And how beautiful are the images which ² Ezekiel has selected from garden scenery, as descriptive of all the felicity that the most exalted of human beings could enjoy.

"The Assyrian was a cedar in Lebanon with fair branches. The waters made him great; and the little rivers were sent out unto all the trees of the field. The fowls of Heaven made their nests in his boughs: And under his shadow did the beasts of the field bring forth their young. Thus was he fair in his greatness; for his root was by great waters. The cedars of the garden of God could not hide him: Nor the fir-trees, nor the chesnut-trees were like his branches; nor all the trees of Eden that were in the garden of God." In a northern climate, we are scarcely sensible of the intense pleasure arising from groves and fountains; though in a barren and dry country where no water was, their verdure and their coolness convey an image to the mind of most exquisite enjoyment.—Can such enjoyment consist with the insensibility of sleep?—And is not the existence of passion implied in such enjoyment—of gladness of heart?—And, in the horrors of privation—discontent and sorrow?—And, if subject to the emotions of joy and grief, shall we exclude other affections from the soul?

In consulting the Fathers, we find ³ Justin Martyr drawing a line of evident distinction between the abodes of the pious and profane—⁴ Tertullian, rejoicing in the refreshments of the Blessed; and ⁵ Clemens, Polycarp and St Chrysostom describing the holy place, or pointing to the sacred gates of Paradise.

III. That "the *soul* after death *possesses its personality and consciousness*," is our next assertion; as we mount in the scale of evidence.

With those who would ascribe to the separate spirit an awakened intelligence, the opinion of Socrates (already noticed) has found favor: And its re-existent activity in Hades has been inferred from its pre-existent energies in the first spiritual world.

From the facility with which the mind assents to truth, Human

¹ Joel ii, 3. ² Ezek. xxxi, 8, 9. ³ In dial. cum Tryph. p. 223.

⁴ De Animâ, cap. 55. ⁵ In Epist. suâ ad Phil.

knowledge is supposed not to be an acquisition, but a remembrance: And the remembrance implies former existence.

But to what does this remembrance amount? does it amount to a consciousness of identity? If the impression of former images remain on our minds, are we at any time sensible of such an impression? Have we the slightest recollection of a former state of being, when such an impression might have taken place? No, surely. If there be any analogy, therefore, between a pre-existent and a re-existent soul, we may conclude, that, in Hades, we shall have no recollection of the preceding states of being. The continuity of the soul's existence thus broken into parts, is destroyed: And we may as well suppose so many distinct souls successively produced and perishing.

Besides, we have no authority from Scripture in support of this doctrine; unless we think, that "*the breath of immortality*"—at the creation, was the instantaneous production of every human soul—that "*all souls are mine*"—refers not to the earth alone but to other worlds, the habitations of human spirits—and that "*the spirit returning unto the God who gave it*"¹ may be equivalent to similar expressions in the classic writers.

Be this as it may—we are very sure that the Socratic remembrance, or revival of former images, is not consciousness.

And, without the power of recognising ourselves, we are not virtually the same persons. With respect to the past, our identity will certainly be done away. But the Scriptures expressly tell us, that we shall "be called to an account for the things done in the body." And the personality of Abraham and of Lazarus is evident from the Parable—and of Moses and Elias, from their interview with Christ, on the mountain of transfiguration.²

EUSEBIUS DEVONIENSIS.

¹ Serus in cœlum redeas, &c.

² Mark ix. Matth. xvii. Luke ix.

EURIPIDEI PHAETHONTIS FRAGMENTA,

e Ms. Paris. descripta ab Immanuele Bekkero.

Notas subiecit G. BURGESS.

Fol. 162. vers.

μνησθείς, ὃ μοι ποτ' εἶφ', ὅτ' εὐνάσθη, θεὸς,
αἰτοῦ, τί χρήξεις, ἐν' πέρα γὰρ οὐ θέμις
λαβεῖν σε· κὰν μὲν τυγχάνης, ε
θεοῦ πέφυκας· εἰ δὲ μὴ, ψευδὴς ἐγώ·

ΦΑΕ.

πῶς οὖν πρόσσειμι δῶμα θερμὸν Ἥλιου;
κείνω μελήσει σῶμα μὴ βλάπτειν τὸ σόν·

5

^{εἰπερ}
ἐπεὶ πατὴρ πέφυκεν οὐ καλῶς λέγεις·
σάφ' ἴσθι, πύση δ' αὐτὸ τῷ χρόνῳ σαφῶς·
ἀρκεῖ· πέποιθα γὰρ σε μὴ ψευδῇ λόγειν·
ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ αἶδ' ἔξω δόμων
δμῶαι περῶσιν, αἱ πατρὸς τας γάμους
σαίρουσι δῶμα καὶ δόμων κειμήλια
καθ' ἡμέραν φοιβῶσι ἀπιχωρίοις
ὄσμαϊσι θυμιαῶσιν εἰσοδοὺς δόμων·
ὅταν δ' ὕπνου γεραῖος ἐκλιπὼν πατὴρ
πύλας ἀμείψῃ, καὶ λόγους γάμων πέρι
λέξῃ πρὸς ἡμᾶς, Ἥλιου μολῶν δόμους
τοὺς σοὺς ἐλέγξω, μῆτερ, εἰ σαφεῖς λόγοι·

10

15

* * * * versus vacuus

* * * * κατὰ γὰρ a manu correct.

20

* * * * a ab eadem

* * * * versus vacuus

μέλπει δε δειδρέσει λεπτὰν

ἀηδῶν ἀρμονίαν,

ὀρθρευομένα γόοις

25

Ἰτυν Ἰτυν πολὺθρηνον·

σύριγγας δ' ουριβαται

κινούσιν ποιμνας ελαται,

ἔγρονται δ' εἰς βοτανὰν

ξανθὰν πάλων συζυγίαι·	30
ἤδη δ' εἰς ἔργα κυναγοὶ	
στεύχουσιν θηροφόνοι	
πηγαῖς τ' ἐπ' ὠκεάνου	
μελιβόας κύκνος ἀχρεῖ·	
ακονταὶ δ' ἀνάγονται ὑπ' εἰρεσίας	35
ἀνέμων τ' εὐάεσιν ροθίοις	
ἀνὰ δ' ἴστυ * * * *	

fol. 162. recto.

σινδων δὲ προγονον ἐπὶ μεσον πελασσεῖ	
τὰ μὲν οὖν ἑτέροισι μέριμνα πέλει	
κοσμεῖν· ὕμεναιω δὲ δεσποσύνων	
ἐμὲ καὶ τὸ δίκαιον εἰργεῖ καὶ ἔρω	
ὑμνεῖν δμῶσιν γὰρ ἀνάστων·	5
εὐάμεροι προσιουσai	
μολπαὶ θράσος αἰου	
σ' ἐπιχαρματα· εἰ δὲ τύχα τι τέκοι,	
βαρὺν βαρεῖα φόβον ἔπρμψεν οἴκοις·	
ὀρίζεται δὲ τὸ φάος, γάμων τέλος·	10
το δὴ ποτ' εἰχαῖς ἔγω	
λίσσομενα προσέβην	
ὕμεναιον, αἰεῖσαι,	
φίλον φίλων, δεσπύταν	
θεὸς ελωκε, χρόνος ἔκρανε	15
λέχος ἐμοῖσιν ἀρχέταις·	
ἴτω τελεία γάμων ἀοιδά·	
ἀλλ' ὅδε γὰρ δὴ βασιλεὺς πρὸ δόμων	
κηρῦξ θ' ἱερὸς καὶ παῖς Φαέθων	
βαίνουσι, τριπλοῦν ζεύγος· ἔχειν χρή	20
στόμ' ἐν ἡσυχίᾳ·	
περὶ γὰρ μεγάλων γνώμας δείξει,	
παῖδ' ὕμεναιοις, ὡς φησὶ, θάλων	
ζεύξαι νύμφης τε λεπάδνοις.	
ὠκεάνου πεδίων οἰκήτορες	25

εὐφραμεῖτ, ᾧ·

ἐκτόπιοι τε δόμων ἀπαιρατε

ω τελαοι

κηρύσσω δ ὅτιαν βασιλῆιον

αὐτω δ αὐδάν

90

εὐτεκνίαν τε γάμοις, ὧν ἔξοδος

ἄδ ἔνεχ ἤκει,

παιδὸς πατρός τε τῇδ ἐν ἡμέρᾳ λήχῃ

κρᾶναι θελόντων· ἀλλὰ σῖγ ἔστω λεώς

ΜΕΡΟΥ

* * * *

35

* * * * εἰ γὰρ εὖ λέγω.

fol. 163. verso

πυρὸς θερῖνυς ἐν νεκροῖς θερηνυαί

ζωσαηδανῆσι αἶμον ἐμφανῇ

ἀπωλόμην· οὐκ οἶσεν ἐς δόμους νέκυν

ποσις ποσις μολπαῖσι οὐ γαμηλίου

μολπαῖς αὐτεῖ παρθένοις ἡγουμένους

5

οἱ θασσέους ομολογὸν ἐξομῶξετε

εἰπου τίς ἐστιν αἵματος χάμαι πεσῶν

ἐπειετέ αἰαλμῶδες κρύψω δέ νιν

ἔστοισι θαλάμοις, ἐνθ' ἐμῶ κει πο

χρυσὸς, μόνῃ δὲ κληῖρα ἐγὼ σφρ

10

ᾧ καλλιφεγγές· Ἥλιε, ὧς μ' ἀπώλεσας

καὶ τόνδε, Ἀπόλλων δ' ἐν βροτοῖς ὀρθῶς καλῇ,

οστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων.

ΧΟ.

ὕμην ὕμην

τὰν Διὸς οὐρανίαν εἰδομεν

15

τὰν ἐρώτων ποτινὰν τὰν παρθένο.

γαμηλίον Ἀφροδίταν

πότνια, σοὶ ταῦτ' ἐγὼ νυμφίας,

Κύπρι θεῶν κάλλιστα,

σῶ τε νεοζυγιστῶ

20

πώλω, τὸν ἐν αἰθέρι κρύπτεις·

σῶν γάμων γενεάν

ἄγον μέγαν

τῇσδε πόλεως, βασιλῇ νυμφεύεται,

	αστερωτοῖσι δόμοισι χρυσεῖον	25
	ἀρχαῖον φίλον Ἀφροδίτα.	
	ὦ μακάρων βασιλεὺς μείζων στολβός	
	ὃς θεῶν τηλευσεῖς,	
	καὶ μόνος ἀθανάτων	
	γαμβρὸς δι' ἀπείρονα γαῖαν	30
	θνατὸς ὑμνήσεται.	
ΜΕΡΟΨ	χῶρεῖ σὺ καὶ τάσδ' εἰς δόμους ἄγων πόδας	
	γυναῖκ ἀναχθεῖ πᾶσι τοῖς κατα στομα	
	θεοῖς χορευσαὶ καὶ κυμασασθαι μοι	
	σεμνοῖσιν ὑμεναίοισιν εστίας θ' ἔδος	35
	αφ' ἧς τι συμφρῶν πας ἀν. ἀρχετ..	
	ευχας π * * *	

fol. 163. recto.

	θεᾶς προσελθὼν τέμενος ἐξ ἐμῶν δομῶν	
	δίστοτα	
ΘΕΡ.	ὦ πάτερ ἐστρεφά ἐκ δόμων ταχὺν πόδα·	
	οὐ γὰρ συζῶσησέμενα θηραυσμῖτα	
	χρυσοῦ διαρμῶν ἐξαμβιβέται πυλῆς	
	καταῖνου μελαιναν ὡς ἐνδόθεν στέγης	5
	προσθεῖς πρόσσωπον, φλόγα μὲν οὐχ ἑρῶ πυρὸς,	
	γέμοντα δ' οἶκον μέλανος ἐνδόθεν καπνοῦ·	
	ἀλλ' ἔσιθ' ἐς οἶκον, μὴ τον' Ἡφαιστος χολὸν	
	δισμοῖς ἐπισφρεῖς μέλαθρα συμφλέξῃ πυρὶ	
	ἐν τοῖσιν ἡδίστοισι Φαίθοντος γάμοις	10
ΜΕΡΟΨ	πῶς φῆς; ὅρα μὴ θυμάτων πυρουμένων	
	κατ' οἶκον ἀτμὸν κῆϊσε ἀποσταλέντ' ἰδῆς·	
ΘΕΡ.	ἅπαντα ταῦτ' ἤθρησε· κανπατοὺς ἔχει·	
ΜΕΡ.	οἶδεν δ' ἐμὴ τάδ', ἣ οὐκ ἐπίσταται, δάμαρ;	
ΘΕΡ.	θυηπολοῦσα θεοῖς ἐκείσ' ἔχει φρένας·	15
	ἀλλ' εἰμ'· ἐπεὶ τοι καὶ φιλεῖ τὰ τοιάδε	
	ληφθέντα φαυλῶς ἐς μεγαχειμῶνα δι	
	σὺ δ' ὦ πυρὸς δέσποινα, Δημήτρος κόρη,	
	"Ἡφαιστὲ τ' εἴητ' εὐμενεῖς δόμοις ἐμοῖς·	
ΧΟ.	τάλαιν' ἐγὼ τάλαινα, ποῖ πόδα	20
	πτερόντα καταστάσω;	
	τινα θερ' ἢ γὰς ὑπὸ κεῦθος ἄφαν —	

	τον εξαμαυρώσω ;	
	ἰὼ μοί μοι καταφανήσεται	
	βασίλεια τάλαινα παῖς τ' ἔσω	25
	κρυφεον νέκυς·	
	ὀτότοτοι κεραυνίαι τ' ἐκ Διὸς	
	πυριβόλοι πλαγαὶ λέχεά θ' Ἀλίου·	
	ὦ δυστάλαινα τῶν ἀμετρήτων κακῶν,	
	ὠκεανοῦ κόρα	30
	πατρὸς Ἰθι προσπесе	
	γονυ ται σφαγαῖς	
	σφαγας οικτραι ἀρκέσαι σᾶς δειρας.	
ΜΕΡΟΨ	ἰὼ μοί μοι	
ΧΟ.	ἠκούσατ' ἀρχῆς δεσπότου στεναγμάτων ;	35
ΜΕΡΟΨ	ἰὼ τέκνον ;	
	καλεῖ τὸν οὐ κλύοντα δυστυχῇ γόνον·	
	* * * * ὀμμάτων ὀρᾶν σαφῆ·	

NOTÆ.

fol. 162. verso.

v. 2. Lege ἐν. Etenim teste Ovidio—*Una fuit—optio*.

v. 3. Lege ἐτήτυμος. Cf. Soph. Trach. 1064. παῖς ἐτήτυμος γεγώς.
Ita opponuntur ἐτήτυμος et ψεύδης.

v. 6. Clymene hæc eloquitur: et mox Phaethon. Recte igitur superscribitur, εἶπερ: Dubitat etenim Phaethon. Mox lege πέφυκε κοῦκ ἄλλως λέγεις. Exstat formula ἄλλως λέγειν in Eurip. Hec. 302. Or. 708. El. 1035. Alibi quoque permutantur οὐκ ἄλλως in οὐ καλῶς. Vid. Porson. Advers. p. 284.

v. 8. Clymenæ hæc sunt verba et Phaethontis in v. 9.

v. 11. Lege πατρός πρὸς τοὺς γάμους.

- v. 12. Mibi magnopere displicent illa δῶμα—δόμων et mox δόμων.
Prætulerim θεῶν. Cf. Tro. 15. θεῶν ἀνάκτορα: ubi Mss.
ἀγάλματα. Hinc vero Κεϊμήλια Hesych: ut videtur, hausit.
- v. 20. Mutila est hæc Chori πάροδος: qua ver depingitur. Hunc
locum imitatur Horatius iv. 12. 1. *Jam veris comites, quæ
mare temperant, Impellunt animæ lintea Thraciæ.—Ni-
dum ponit, Ityn flebiliter gemens, Infelix avis.—Ducunt in
tenero gramine pinguium Custodes ovium carmina fistula.*
- v. 23. Malim δ' ἐν δενδρέσι. Horat. *Queruntur in sylvis aves.*
- v. 25. Cf. Nostri Suppl. 980. γόοισιν ὀρθρενομένα.
- v. 27. Analogiæ oppugnat οὐριβάται. Debit esse vel ὀρειβάται
vel οὐρεσιβάται. Vid. Porson. Hec. 208. Scripsit Euripides
οιοβόται vel ἀγροβάται.
- v. 28. Hic quoque ἐλάται stare nequit. Debit esse ἐλατῆρες. At
Euripides scripsit ποιμνὰ δ' ἔπειται.
- v. 30. Hesych. Ξανθόν—χλωρόν.
- v. 35. Vice ακοντοί, quæ vox est nihili, perite admodum ἄκατοι con-
jecit Dobræus.

Fol. 162. recto:

- v. 1. Nihil hic video. Fortasse alii aliquid eruere poterunt ope
Ovidiana: "*Nec longus patrios labor est tibi nosse Pe-
nates; Unde oritur, terræ domus est contermina nostræ.*"
Quæ tamen sunt adumbrata ad imaginem Euripideam.
Vid. Fragm. i.
- v. 3, 4. Sensus et metrum postulant Κοσμεῖν, ὑμέναιον δεσποσύνων
δ'—ἄγει καὶ—ἀνάσσω. Etenim hæc loquitur Nutrix.
- v. 6. Malim προσιούσα. Dorice pro προσιούση, scil. Choro muliebri.
- v. 7. Lege θράσος, ἄγουσ' ἐπὶ χάρμα τ': i. e. ἐπάγουσι θράσος χάρ-
μα τε.
- v. 9. Lege βαρεῖ ἄν: scil. Chorus.
- v. 11. Malim τό δ', ἧ ποτ'. Redde ἧ quâ vid.
- v. 15. Egrege Dobræus ἔδωκε.
- v. 16. Exstat ἀρχέτας in Heracl. 753. et Electr. 1149. Verum
ibi scriptura genuina est ἀρχέλας. Sic dicitur Ἀγροίλας
et Μενέλας. In Pers. 925. vulgatur Ἀγδαβάτα γὰρ πολ-
λοι φῶτες—ἐξέφθινται. Ibi lege omnino Ἀγεσίλα. Vid.
Bentl. ad Callimach. H. in Lavacr. Pall. 130. et Valck.
ad Herodot. vi. 56. p. 462. et T. Kidd ad Dawes. p. 191.

- v. 20. Recte superscribitur *δίπλοον*. Etenim ipse rex fuit et præco idem.
- v. 25. Cf. Æschyl. *Νηρηΐδ.* Fr. i. *Δελφινόφορον πέδιον*. scil. *mare*.
- v. 27. Vix probum esse puto *ἀπαείρετε*. Malim *πόδ' αἶρετε*. Similiter in Herc. F. 315. lege *φυγῇ Νῦν θές πόδ'*, αἶρε κῶλον, ἐκποδὼν, vice *Νωθές πέδαιρα*. Est, fateor, in v. 868. *πεδαίρουσ'*, necnon in Phœn. 1034. Verum hoc e Ms., illud e conjectura est emendandum. Id alio tempore comprobabo.
- v. 27, 8. Hiatus istum *τε ω τελαοι* ferre metrum nequit. Hæc etenim sunt quatuor systemata. Malim *βάρ' ὦ λαοί*. Cf. 34. *σίγ' ἔστω λεώς*: et Sophocl. Fr. Incert. LX. *Βάρ', εἰς ὁδὸν δὴ πᾶς — λεώς*, Oἱ — *προστρέπεσθε* neque distat illa formula 'Ακούετ' ὦ λεώς, [ita enim legi debet pro 'Ακούετε λεώ:] *Σουσαρίων λέγει τάδε*: ubi *λεώς* est monosyllabon: sicut in Nostri Erecth. Fr. i. 7.
- v. 29. Lege *βασιλῆον ἀ-ῦτῶ δ' αὐδάν*.

Fol. 163. recto.

- v. 1, 2. Hoc distichon est Nuncii orationis pars ultima: cui tribuendum (utcunque renitente Plutarch. II. p. 665. C. qui diserte hæc verba Clymenæ tribuit; sed eodem, opinor, errore quo tribuit Clymenæ Fr. x. *μισῶ δ' εὐάγκυλον* [lege *εὐάγκυλον*] *τόξον, κρανείαις γυμνάσια δ' οἰχοίτο*) est Fragm. ix. *φίλος δὲ σοὶ "Αλoutos ἐν παραγῇ σήπεται νέκυσ*:—cui subjungere liceat e conjectura *Οὐ πᾶν τὸ σῶμ' αἴστον ἢ βία ποιεῖ*: necnon e rudibus literarum in Ms. eruere *Πυρὸς, κραυνός τ' ἐν νεκροῖς φθορὰν αἶε*: de quo tamen versu utcunque dubius, nullus hæreo de lectione probe restituta *Ζῶσαν, δι' ἣν ἴησιν ἀτμόν ἐνθεον*. Dicitur etenim *φθορὰν αἶε ζῶσαν*, ut *ἀειζῶν ἔλκος* et *πένθος* apud Lex. Bekker. p. 347. et *ἄχθος ἀειζῶν* in Æsch. Suppl. 996. ex emendatione Bothei et Elmsleii in *Edinburgh Rev.* N. 37. p. 75.: neque valde distat in Hel. 993. *'Αθάνατον ἄλγος*, neque *τὴν ὄργην* — *'Αθάνατον* in Eurip. Philoct. Fr. x. neque *ἀφθίτους γνώμας* in Soph. *Μυσοῖς* apud Hesych. Dicitur quoque *ἀτμόν ἐνθεον* ut in illo, si recte arbitror, Tragici versu apud Longin. c. xiii. *ἐνθα γῆς 'Ρῆγμ' ἔστ' ἀνάπνεον, φασίν, ἀτμόν ἐνθεον* (ita enim debui corrigere ad Tro. 827.); necnon in illo Sophocleo *Αἰνέας — Πάρεστ' ἐπ' ὤμων πατέρ' ἔχων, κραυνίῳ 'Αγμῶ κατάσταζόν τε βυσσινὸν φάρος*: quod bene convenit cum Vir-

giliano fulminis afflavit ventis. Certe in tali loco probe commemoratur κεραυνός, teste ipso Euripide in fol. 163. recto: κεραυνάι τ' ἐκ Διὸς πυριβόλοι πλαγαί. Neque male restituitur ἡ βία πυρός. Hesych. etenim βία πυρός· δύναμις πυρός. Ecquis nescit Homericum πυρὸς μένος aut Æschyleum ἰσχὺς—λαμπάδος? De locutione εἴστον τίθε-
ναι vel ποιεῖν, cf. Tro. 1321. εἴστον—με θήσει.

v. 3. Clymene hæc eloquitur.

v. 4. et sqq. Ita locum depravatam corrigere volo.

πᾶς τις δ' (ἐπιστολαῖς τὰδ', οὐ γαμηλίοις
μολπαῖς, αὐτῷ, παρθένοις ἡγουμένη)
ὃν φασὶ θεοῖς μολυσμὸν, ἐξομόρξετε,
εἰ κρουνὸς ἐστὶν αἵματος χάμαι πεσῶν,
σπόγγους τ' ἀποψῆν, δμῶες· ἐγκρύψω δέ νιν
ζεστοῖσι θαλάμοις, ἐνθ' ἐμοὶ κεῖται πολὺς
χρυσός, μόνῃ δὲ κληῖθρ' ἐγὼ σφραγίζομαι.

Si cui displiceat πᾶς τις — ἐξομόρξετε, is legat ἐξομορξάτω : legi quoque poterat δ', ἐν ἐντολαῖς : nam utraque vox est proba. Cf. Æschyl. Prom. 3. ἐπιστολάς : quæ mox appellantur ἐντολή in v. 10. Mox θεοῖς μολυσμὸν intelligent ii, qui norint veterum religionem, apud quos Diis piaculo esse perhibetur sanguis et signa mortis. Adi VV. DD. ad Hipp. 1438. θέμις—Οὐδ' ὅμμα χραίνειν θανασίμοισιν ἐκπνοαῖς. Dein κρουνὸς αἵματος hic dicitur ut αἵματος κρουνὸς in Rhes. 790. Hec. 568.

v. 8. Dixerat Nuncius apud Euripidem in Fr. ix. "Αλουτος ἐν σπαραγῇ σήπεται νέκυς—Jure igitur Clymena poterat ministros jubere Σπόγγους ἀποψῆν. Mecum facit neque distat Aristophanes in 'Αναγύρῃ apud Suidam in Παραλοῦμαι· 'Αλλὰ πάντας χρὴ παραλοῦσθαι κἀτ' αὐτὸν σπόγγους ἔῃν. Plura exempla tam nominis quam verbi conguessit Elmsl. ad Ach. 463. nempe Vesp. 600. Ran. 482. 487. et Thesm. 247. His adde Pherecratis fragmentum apud Eustath. p. 707, 36. Rom. Τὸν ἰδρῶτα καὶ τὴν ἄρδαν ἀπ' ἐμοῦ σπόγγισον : ita enim, vice ἀρδαλίαν, legit Meineke Cur. Crit. p. 42. ex Eustathio p. 1761, 29. quo respexit et Hesych. "Αρδα· μολυσμός. At σπόγγους dixisset Atticus. Vid. Pierson. ad Mær. p. 360. Mox ἀποψῆν plane tuetur Aristoph. Eq. 910. 'Απομυζάμενος, ὦ Δῆμι', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ : ubi

tamen ἀποψῷ est vocis mediæ.—Exstat vero in Eurip. Iph. T. 311. Ἀφρύν τ' ἀπέψα, voce activa, necnon περιψῇν in Equit. 909. Ἴδου· δέχον κέρκον λαγῷ· τῷφθαλμῷ περιψῇν. Verum ibi legi debet περιψῷ in media: sicut ἀποψᾶσθαι in Plut. 817. Eq. 572. Pac. 1231. et Ran. 490. Hesych. Ὀμόγγν' ἀπέψα.

Opportune admodum Chorus dicitur Ὀκεανοῦ πεδίον οἰκητορες; ideoque spongiam, quæ nascitur ad maris litus, nullus erat colligere labor.

Denique de supplementis vocum κεῖται—πολὺς et σφραγίζομαι, nemo semel monitus dubitabit. Exstat σφραγίζομαι in Iph. T. 1372.

v. 11, 12. Ita tandem Ms. locum præbet sanum; quem Critici sanare non poterant ope Macrobiani i. 17. et Schol. ad Orest. 584.

v. 13. Prætulerim Εἴρις. Vid. Porson. ad Equit. 1272. et 1285.

v. 15. Optime Dobræus αἰδόμεν.

v. 16. Nequeo intelligere πορνίαν. Malim ἐπακτρίαν *adductricem*.

Hesych. Ἐπάκτριος ὁ Εὐρυκῆς ἐν Σικυῶνι. Lege Ἐπάκτριος. Eadem metaphora Κυνητρίαν: quod exponit Hesych. ἦτοι Ἀρεως κόρην ἢ Ἀθηνᾶν ἢ Πειθῶ: ubi lege Κυνηγέτιν ἦτοι Ἀρεως κόρην. Etenim Ἐπακτρία et Κυνηγέτις esse synonyma patet ex Hesychio Ἐπακτρίς—καὶ οἱ κυνηγοί, ἐπακτρεῖς. Dixisset Comicus Προαγωγόν: cf. Ran. 1106. vel προμνηστρίαν: cf. Nub. 41. Aliis fortasse hic placebit τῶν ἐρώτων παιγνίον:—collato illo Horatiano, *Quam Jocus circumvolat et Cupido*; necnon Pindarico Fr. Κυπρίδος μέλημα; item Sapphico Fr. 82. quod ex Aristophane Eccl. 1016. augere poterat Blomfieldus Ὡ χρυσοδαίδαλον ἐμὸν μέλημα, Κυπρίδος ἔρνος] Μέλιττα Μούσης, Χαρίτων θρέμμα, Τρυφῆς πρόσωπον (Metrum est Choriamb. Tetram. Catalect.) verum melius cum παιγνίον convenit Homericum ἄθυρμα. Alicubi me legisse memini Ἐρωτοπαιγνίον: sed locum non in promptu habeo.

v. 17. Stare quidem potest γαμήλιον. Malim tamen παρθένους Γαμόστολον.

v. 18. Lege omnino σοὶ τόδ' ἄγω, νύμφα, στέμμα. Cf. Hipp. Σοὶ τόνδε πλεκτὸν στέφανον—ὧ δέσποινα—φέρω: quem imitatur, si bene memini, Comicus apud Athenæum.

- v. 20. Latet aliquid in νεοζυγίστω. Malim νέων ζυγίω. Alloquitur Chorus Hymenæum; qui jure eodem dici poterat Ζύγιος, quo dicitur, Hesych. teste, Ζυγία, ἡ Ἡρα, vel Ζύγιος, Ζεύς:—quibus addit Plutarch. Quæst. Rom. ii. p. 264. B. Ἀφροδίτην Πειθῶ καὶ Ἀρτεμίδα.
- v. 21. Hinc intelligas Hesych. Πῶλοις——οἶον “Ἀφροδίτης πῶλους” ἢ τοὺς νέους, ἢ τὰς νέας καὶ παρθένους. Eubulus apud Athen. xiii. p. 568. E. πῶλους Κυπρίδος.
- v. 24. Lege omnino βασιλῖς.
- v. 25. Manifesto scripsit Euripides ἀστέρ’ ὥς τοῖσδε δόμοισι χρυσέον. Loquitur Chorus de Phaethonte. De viris cum stella comparatis, cf. Apoll. Rh. ii. 140. σφρανίφ’ ἀτάλαντος Ἀστέρι Τυνδαρίδης, οὐκ ἐκ κάλλιστοι ἔασιν Ἑσπερίην διὰ νύκτα φαινομένον ἀμαρναί: et iii. 956. Ὑψόσ’ ἀναθρώσκων ἄρε Σείριος Ὀκεανοῖο: et rursus 1375. Alia est ratio loci in Soph. El. 66. ἐχθροῖς ἀστρον ὥς λάμψειν: ubi Codices utinam præbuisent ἐχθροῖς Σείριον λάμψειν. Fons locutionis est Homer. Il. E. 5. Ἀστέρ’ ὀπωρινῷ ἐναλίγκιος: quem imitatur Horatius *Julium sidus* et Carmen Ithyphallicum per apud Athen. vi. p. 253. E. φίλοι μὲν ἀστέρες “Ἥλιος δ’ ἐκεῖνος.
- v. 27. Ms. ni fallor exhibet, βασιλευμ’ ἀειζῶσ’ τ’ ὄλβος. Lex. Bekker. p. 347. Αἰσχύλος Γλαυκῷ· Καὶ γένομαί πως τῆς ἀειζῶον ποῦς.
- v. 28. Ms. sine dubio exhibet ὃς θεὰν μνηστεύσεις.
- v. 33. et sqq. Suspicio ita fere Euripidem scripsisse.
 γυναῖκ’ ἀνωχθὶ πᾶσι τοῖς κατ’ εὖστομα
 θεοῖς χορεῦσαι καὶ “ μεμνουσῶσθαι γάμον
 “ σέμνοισιν ὑμεναίοισιν, Εὐεστοῖ θ’ ἔδος,
 “ ὃφ’ ἥς γε σώφρων πᾶς ἀν’ ἀρχοῖτ’ ἀν’ [πόλιν],”
 εὐχὰς π[οιεῖσθαι] τάσδε, κἀδέρκως στολὸν
 θεᾶς προσελθεῖν τέμενος εἰς εὐωνύμον.
- Hic intellige θεοῖς τοῖς κατ’ εὖστομα *Diis inferis*. Cf. Cæd. C. 126. ἄλσος—κορᾶν, ἃς—παράμειβόμεσθ’ ἀδέρκως—εὐφήμεον στόμα φροντίδος ἰέντες. Unde patet supplendi ratio vocem ἀδέρκως. Mox Euripideum μεμνουσῶσθαι ridet Aristophanes in Lys. 1127. μεμνούσῳμαι καλῶς. Dein εὐεστοὶ et ἐστία permutantur in Æschyl. Suppl. 377. ut monui in *Class. Journ.* N. 5. p. 187. legendo βῶλον εὐεστοῖ

χθονός. Ibi citantur S. c. Th. 171. ἐν εὐεστοὶ φίλῃ et Agam. 656. χαίρουσαν εὐεστοὶ πόλιν. Addit Blomfieldus Herodot. i. 85. ἐν τῇ ὧν παρελθούσῃ εὐεστοῖ. Ipse addo et Hesych. Κακεστοῦν· κακὴν κατάστασιν ἢ ἀπραγίαν. Exstat et Ἀπεστώ apud Herodot. ix. 85. et in Callimach. apud Suid. in V. necnon Ἀειεστώ apud Antiphontem teste Harpocrate in V. Fuit Εὐεστώ, sicut Μορμώ, aliaque generis ejusdem, pro dæmone quodam habita. De hac re poteram notam scribere longissimam, colligendo omnia fere illa dæmonum nomina: sed ea sunt neque temporis hujus neque loci.—De vocibus a me insertis dubitari potest, de sententia minime. Vice ἐξ ἐμῶν δομῶν, quomodo legerat Bekker, Ms. exhibet, teste Dobræi amico, ἐς εὐωνυμον. Vero proxime. Sensus postulat eis εὐώνυμον. Furiae appellantur εὐώνυμοι: et Furiarum regina, quam hic intelligi patet e v. infr. 18. δέσποινα Δήμητρος κόρη, appellari potest εὐώνυμος θεά.

Fol. 163. recto.

v. 2. Dobræus ἔστροφ'. Ipse malim ἔστρεψ'.

v. 3. Manifesto legendum Οὐ γάρ σὺ σώξεις σεμνὰ θησαυρίσματα.

Hesych. Θησαυρός· εἰς ἀγαλμάτων καὶ χρημάτων ἢ ἱερῶν ἀπόθεσιν οἶκος. Eadem sunt κειμήλια in Fol. 162. verso.

v. 4, 5. Sic lego:

χρυσοῦ, δι' ἀρμῶν ἐξαμείβομαι, μῶλις
ἀκταινόμενος——

MEP.

ἀλλ' ἄνυσον·

ΘΕΡ.

ἐκτοσθεν στέγης.

* * * *

Illud ἀκταινόμενος plane tuetur Æschylus in loco simillimo. Etenim in Eumen. 36. Pythias, quæ jam e scena egressa erat, iterum extemplo redit, Furiarum visu adeo perterrefacta, uti ipsa dicit, Ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν: quem locum respexit Phrynich. in Lex. Bekker. p. 23. sive apud Ruhnken. ad Tim. p. 20. Αἰσχύλος “οὐκέτ' ἀκταινῶ” φησὶ—οἷον οὐκέτ' ὀρθῶν δύναμαι ἐμαντόν. Ad similem fere locum referri debet gl. Hesychii Ἀκταίνουσα· τρεμοῦσα ἢ ἀσφαλῶς κρατοῦσα: ubi tamen lege ἀτρεμοῦσα.—Similiter apud Euripidem Servus in scenam μῶλις ἀκταινό-

μενος, præ timore redit. Ibi μόλις reposui; quia πολλῆς in singulari est res plane singularis, ut monuit Porson ad Orest. 1081. Mox illud ἀλλ' ἄνυσον se tueri potest ex Aristoph. Plut. 413. Μὴ νῦν διάτριβ'· ἀλλ' ἄνυε πρᾶττων ἐν τάχει [sic enim lego vice ἐν γέ τι]. Etenim dictis, μόλις ἀκταινόμενος, Servus orationem sistit, se colligendi causa: at orationem pergi vult, moræ impatiens, ut solet esse, rex. Denique defectum asterismis signavi.

v. 9. Nihili verbum est ἐπεισφρεῖς. Scriptores probati semper usurpant εἰσφρήσας. Igitur frustra in Vesp. 162. ἔκφρει voluit Brunck. in Supplemento; frustra quoque ἐξέφρουν Musgravius in Cycl. 231.: Neque plus tribuerim Photiano Οὐκ ἐκφρῶσι· οὐκ ἐξαφῶσι· Σοφοκλῆς: neque conjecturæ Porsoni dubitantis ἐξεφροῦμεν· ἄν in Vesp. 125. Quæ loca omnia, præter Sophocleum, sunt alio modo facillime emendanda. Quod ad hunc locum attinet, manifesto corruptellis scatet. Suspicio Ms. exhibere μὴ δι' Ἑφαιστου χόλον Δασπλήτ'· Ἐριννὺς μέλαθρα συμφλέξῃ πυρί. Vocem Δασπλήτης esse aliquoties depravatam monuit Ruhnken. Epist. Crit. p. 155. Eadem restitui debet Eumen. 190. οὐ χρηστηρίοις Ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος. Ubi, annis prope undeviginti exactis, emendavi Ἐν τοῖσδε δεῖ δασπλήτι τρίβεσθαι μύσος, memor Homericὶ δασπλήτης Ἐριννύς: quo respexit Hesych. Δασπλήτης· μεγάλων κακῶν ἀναπιμπλάμενη, πολλοῖς πλησιάζουσα· οἱ δὲ ἀπλήστως τιμωρητικὴ καὶ χαλεπή· ἐπὶ τῆς Ἐριννύος. Hac occasione corrigi debet et Plutarch. II. p. 988. A. Καὶ πλησίον ὄφιν τῷ Ἀπόλλωνι περὶ τοῦ χρηστηρίου μονομαχοῦσαν ἐν Δελφοῖς γενέσθαι λέγουσι: scribendo καὶ δασπλήτιν ὄφιν — περιγενέσθαι λέγουσι. Etenim περιγίγνεσθαι est *superare*. Amice mea conjectura δι' Ἑφαιστου χολὸν Δασπλήτ' Ἐριννὺς convenit cum Σὺ δ', ὦ πυρὸς δέσποινα, Δημήτρος κόρη, Ἑφαιστὲ τ' εἴη· εὐμενεῖς δόμοις ἐμοῖς.

v. 13. Suspicio in Msto. esse scriptum ἥθηρσα· καπνὸς ἔτ' ὅσ' ἔχει.

v. 16. Hæc Merops eloquitur.

v. 17. Scripsit Euripides, opinor, Λειφθέντα φανλῶς μ' ἐς μέγαν χειμῶν' ἐλᾶν. Antiatticista. Ἐλᾶν· ἀντὶ τοῦ ἐλαύνειν· Κάνθαρος Μηδεία.

- v. 22. Sententiam supplere possum legendo *τι μ' αἰθέρος ἢ γᾶς*
ὑπὸ κεύθεος ἄφαντον οὐχ ἀμαυρώσω.
 v. 26. Malim *κρύφ' ἔτ' οὐ.*
 v. 32, 3. Lege *τὰς σφαγὰς σφαγὰς οἰκτρὰς.*
 v. 37. Hæc loquitur Chorus.

Codice Claromontano inter Paris. N. 2245. unde hæc descripta sunt, primus, quod sciam, usus est Wetsten. ad Præf. in N. T. Vol. II. p. 6. ibique nonnulla excerpta dedit, fragmentum Sophocli tribuens; quod nunc Euripidis esse constat e Macrobio diserte illud distichon citante Ὡ χρυσοφειγγὲς Ἥλι', &c. ubi conamina Porsoni verba depravata emendantis Tragicus ipse tandem repertus irrita et rata facit. Post Wetstenjum Codicem illum oculis subiecit suis Henricus Hasius; specimenque ære incudi jussit in Gailii. Philolog. non satis accurate; uti fama est. — Magno literarum damno Codex ille pervetustus non nisi folia duo habet rescripta caractere, quem vocant, capitali. Hinc evenit ut A, Δ, Λ: AI, N: Γ, T, Π: O, C: E, Θ. vix inter se dignosci queant.

E fragmentis hisce, aliisque olim vulgatis, liquido patet, quæ fuerit fabulæ œconomia. Nempe in scenam intrabat Phaethon conviciis commotus, (quod et Œdipus apud Sophoclem se fecisse testatur Polybi ad mensam,) quæ sibi, utpote Solis filio non germano, ingerebantur; matremque, ad nuptias peragendas nato obviam opportune factam, sciscitatur de natalibus falso, necne, dictis. Documenta quibus Phaethon se filium Solis esse cognoscere possit, mater exponit. Unius etenim voti optionem Clymenæ, aut filio ejus, promiserat Apollo, (sicut tres optiones Theseo Neptunus) ut de patre deo nullus esset filio dubitandi locus. Quo audito Phaethon Meropi, frustra dehortanti, consilium aperuit, quod secum constituerat, in alias terras migrandi, quo melius convicia æqualium effugere possit. Artibus fere iisdem Creonta patrem Menœceus in Phœnissis, mortem sibi pro patria meditatus, sopitum reddit. — E scena egressus Phaethon illico se ad Phœbum contulit. Currus Solis rogat, votique compos, temeritati pœnas dat, ictus fulmine, præcepsque in terram combustus ruit. Nati casum Clymene per nuncium intelligit: exanimēs-

que artus post ruinam repertos in loco quodam secreto condit, ubi, Merope nesciente Clymenæ filium esse Phaethonta Apollini genitum, mater luctus suos renovare poterat. Verum is locus, casu quodam insperato detegitur; et Clymene violati hymenæi jamjam poenas datura erat, nis Apollo, e machina Deus, rem omnem patefecisset. Ex ejus ore, ni fallor, venit illa itineris descriptio apud Clement. Alex. et Longinum, ita legenda [Fragm. vi.]

[ἐγὼ δὲ γ' εἶπον], μὴ θιγῆς [τῶν] ἡνιῶν
[ὦ] παῖς, ἀπειρος ὦν [σὺ], μὴ δὲ τὸν διφρον
ἀναβῆς, ἐλαύνειν [ἄρμα] μὴ μαθὼν [ἔτι].

Hæc dicta, quæ ridebat Eupolis apud Harpocrat. et Phottium V. Κατάστασις. Οὐκ ἐσωφρόνησας, ὧ πρέσβυτα, τὴν κατάστασιν Τήνδε λαμβάνων ἄφνω, πρὶν καὶ μαθεῖν τὴν ἱππικὴν, excipiebat narratio de Phaethonte voto perstante, necnon de patris monitis, quæ descripsit Ovidius, iis similia [Fr. vii. xiii. xiv. viii.]

ἔλα δὲ, μὴ δὲ Λιβυκὸν αἰθέρ' ἐμβαλῶν
κρᾶσιν γὰρ ὑγρὰν οὐκ ἔχων [ἐκεῖ πόλος,]
κυκλοῦ διχ' ἂν στήσειε τὴν ἀψίδ' ὅσω
θερμὴ δ' ἄμικτος φλόξ, ὑπερτέλλουσα γῆς,
καίει τὰ γ' ἐγγύς, τὰ δὲ πρόσω γ' εὐκρατ' ἔχει,
ieiς ἐφ' ἑπτὰ Πλειάδων ἔχ' εὖ δρόμον.
ροσαῦτ' ἀκούσας εἶτ' ἐμαρψεν ἡνίας
κρούσας δὲ πλευρὰ πτεροφύρων ὀχημάτων,
μεθῆκεν· αἱ δ' ἑπταντ' ἐς αἰθέρος πύχας
ἐγὼ δ' ὀπισθ' ἐς νῶτα Σεπίριον βεβῶς
πτήσσοντα παῖδ' ἐνουθέτουν· “ ἐκεῖσ' ἔλα,
“ τῇδ' εὖ στρέφ' ἄρμα· τῇδε——”

De vocibus ad sententiam explendam interpositis, quid verbi opus est? Hæ etenim sunt meræ hariolationes. De mutatis vero, alia est quæstio. In primis erui κυκλοῦ διχ' ἂν στήσειε τὴν ἀψίδ' ὅσω ex ἀψίδα σὴν κάτω διήσει: quæ nemo intelligere potuit. Mea lectio reddi potest Anglice, *Shall make the felly of the wheel to stand apart disjointed.* Mox redde ὅσω eatenus: subaudi ἐν. Vid. Porson. Advers. p. 294. de formulâ ἐν ὅσω. Dein vice ἀνακτος dedi ἄμικτος. Egregie ἄμικτον restituit Eurip. Melanipp. Fr. 13. Heathius

170 Euripidei Phaethontis Fragmenta, &c.

ante Porson. ad Toup. p. 460. Deinde καίει τὰ πόρρω τὰ δ' ἐγγὺς εἴκρατ' ἔχει Vitruvius ix. 4. Verum hoc Naturæ legibus plane oppugnat. Certe Sol καίει τὰ γ' ἐγγὺς τὰ δὲ πρὸς γ' εἴκρατ' ἔχει. Mox vulgatur ἱεῖ—ἐχων. Reposui ἐχ' εὔ. Istud εὔ in tali loco est solenne. Cf. Hom. Il. Ψ. 309. Οἶσθα γὰρ εὔ περὶ τέρμα ἐλίσσμεν et 466. Εὔ σχεθεῖν περὶ τέρμα. Denique vulgata πατήρ δ' ὕπισθε νῦτα Σειρίου βεβῶς Ἰππευε VV. DD. mire torsit. Manifesto πατήρ est citantis Longini verbum; qui scripsit et ἐνουθέτει, non vero Ἰππευε: hoc enim e librarii oscitantia proficiscitur vice πτήσσοντα: quod legerat Ovidius—*Phaethon—Palluit, et subito genua intremuere timore, Suntque oculis tenebræ per tantum lumen obortæ*. Inter Fragmenta olim vulgata, ad colloquium inter Meropa et Phaethonta pertinet Fr. V. ubi Juvenis, ut opinor, dixerat

Λόγον δ' ὀνειδιστήρα δεῖνον ἦν βαλεῖν.

(cf. Herc. F. 218. Λόγους ὀνειδιστήρας ἐνδοτούμενος) cui respondit pater, ita enim lego,

δεινόν γε· τοὺς πλουτοῦσι δ' ἔμφυτον τόδε.

ΦΑΕ. σκαῖοις γ' εἶναι· τί δὲ, πάτερ, τοῦδ' αἴτιον;

ΜΕΡ. κάρτ' ὄλβος αὐτοὺς ὦν τυφλὸς σννηρεφεῖ.

ΦΑΕ. τυφλὰς ἔχουσι γοῦν φρένας τὰ τῆς τύχης.

Ibi ἔχουσι est dativus. Subaudi ἔστι. Ad diverbium idem refer Fr. ii. ex ore Phaethontis,

ὥς πανταχοῦ γε πατρὶς ἢ βόσκουσα γῆ.

necnon Fr. xii.—ψυκτήρια Δένδρη φίλαιοί μ' ὠλέναισι δέχεται.

Inter argumenta, quibus de consilio Phaethonta deflectere conatus est Merops, suspicor inesse aliquid ad res politicas et nuptiales pertinens. Fortasse juvenem esse regni participem voluit rex; e cujus ore venit Fr. iv. Ναῦν τοι μὲ ἄγκυρ' οὐδαμῶς σώζειν φιλεῖ, Ὡς τρεῖς ἀφέντι· προστάτης θ' ἀπλοῦς πόλει Σφαλερὸς, ὑπὼν δὲ κάλλος οὐ κακὸν πόλει: ubi tamen legi debet ἄγκυρ' οὐκ ἴσως non æque—Τῶ τρεῖς—At ex Fr. xv. colligi potest quid de nuptiis senserit Phaethon, quo iudice Ἐλεύθερος δ' ὦν, δοῦλός ἐστι τοῦ λέχους, Πεπραμένον τὸ σῶμα τῆς φέρνης ἔχων.

Ad orationem vel Apollinis vel Meropis referri debet Fr. iii.

Ἐν τοῖσι μωροῖς τοῦτον ἐγκρίνω βροτῶν, Ὅστις πατήρ ὦν παισὶ

μη φρονοῦσιν εἶ, Καὶ λιπαροῦσι παραδίδωσ' ἐξουσίαν. Ita enim lege vice Ἡ καὶ πολιταῖς. Euripideum est verbum Λιπαρεῖν. Id patet ex Aristoph. Ach. 450. νῦν δὴ γένου Γλισχρός· προσαιτῶν λιπαρῷ σ', Εὐριπίδῃ. Aliis fortasse placebit Εἰκ', ἐν λιταῖσι—Verbum εἰκω præbent Indices Tragicorum.

MISCELLANEA CLASSICA.

No. x.—[Continued from No. XLII. p. 280.]

1. IN the romance of Antar (Vol. iv. p. 169.) the speed of Kureem, on his camel, is illustrated by a simile after the fashion of the ancient poets: "To any one that saw him he appeared like an arrow in its most rapid flight, or like a star sped with calamities."

2. To the parallel passages adduced by Blomfield in his Glossary on Æsch. Agam. 233. (πρέπουσα θ', ὡς ἐν γραφαῖς, κ. τ. λ.) add the description in Coleridge's Ancient Mariner, of a ship in a dead calm:

As idle as a painted ship
Upon a painted ocean.

And the comparison of Constance in Marmion to "a form of wax:"—we refer the reader to the poet's eloquent description.

3. In the instance of alliteration quoted above, read "priusquam consules," &c.

4. Polyb. I. cap. 81. Τῆς δὲ διαθέσεως ἀρχηγὸν μὲν καὶ μεγίστην μερίδα νομιστέον, ἔθῃ μοχθηρὰ καὶ κ. τ. λ.—σύνεργα δὲ καὶ πλείω, μέγιστα δὲ τῶν συνεργῶν, τὰς αἰὶ τῶν προεστώτων ὕβρεις καὶ πλεονεξίας. (Schweigh.) Why not τὰς τῶν αἰὶ προεστώτων?

5. Metrical lines:—

Herod. VII. 206. Ὀλυμπιάς τούτοις τοῖσι πρήγμασι—

Isocr. de Pac. ἡμᾶς ἐρωτήσκειν, εἰ δεξαίμεθ' ἂν—

Diod. Sic. XV. 48. πάθῃ τοιαῦτα περὶ πόλεις Ἑλληνίδας—

Polyb. II. 35. τὸ μὴ τὸ πλεῖον, ἀλλὰ συλλήβδην ἅπαν—

38. ἀληθινῆς σύστημα καὶ προαίρεσιν—

43. ἔπει, στρατηγὸς αἰρεθεὶς τὸ δεύτερον—

III. 33. ὑπότερον αὐτοῖς φαίνεται, τοῦτ' ἐκβαλεῖν.—

44. εὐξάμενος, διαφῆκε, παραγγείλας θεραπεύειν—

- Polyb. III. 53. πολλοὺς μὲν ἵππους τῶν ἀπεκτομένων—
 61. δυνάμεις ἐκάτερος, προθέμενος τὰ πρέποντα τοῖς
 παρούσι καιροῖς. Ἀντίβας μὲν οὖν διὰ—
 74. διαφθαρῆναι, πλὴν ἐνός· πολλοὺς δὲ καὶ—
 81. ἐναντίων ἡγεμόνων, οὐ δισφάλλη—
 111. καιρὸν θεωρῶν, ὅτι καλεῖ τὰ πράγματα—.

Liv. IV. Contaminari sanguinem suum Patres—

6. Matthiæ (p. 402. Obs. Vol. II. Blomf.) observes on the *pleonasmus* ὁ θάτερος (Plat. Tim. p. 316, &c.) “On account of the intimate union of the article with its noun by *crasis*, it seems to have been seldom considered that there was an article in the composition.” This remark may be illustrated by the parallel English expression “the t’other,” in use among the vulgar; which however we partly suspect of being an archaism.—We know not whether it is worth while to notice what appears to be a trifling oversight of Mr. Blomfield, in his preface. He quotes the following passage from the Scholiast on Dionysius Thrax: Αἵπου οὖν τῆς γραμματικῆς ἡ ἀσάφεια, καὶ γὰρ οἱ ἄνθρωποι ἐντυγχάνοντες ποιήμασι, καὶ πεζοῖς συγγράμμασι, τὴν ἀρχαίαν καὶ ἀπεξισμένην φωνὴν οὐκ ἀποσώζοντες, ἐπεζήτησαν τέχνην τὴν σαφηνίσαι ταύτην δυναμένην: when he translates the word ἐντυγχάνοντες π. κ. π. σ. “meeting with poems and prose compositions.” Is not, however, ἐντυγχάνειν, in this conjunction, used by the later writers in the sense of “to read?”

7. Cic. Acad. Quæst. 12. 44.—“Cum Zenone—Arcesilas sibi omne certamen instituit, non pertinacia, aut studio vincendi, ut mihi quidem videtur, sed earum rerum obscuritate, quæ ad confessionem ignorantiae adduxerant Socratem, et veluti amantes Socratem, (et jam ante S. Davis,) Democritum, Anaxagoram, Empedoclem, omnes pæne veteres: qui nihil cognosci, nihil percipi, nihil sciri posse: angustos sensus, imbecillos animos, brevia curricula vitæ, et, ut Democritus, veritatem in profundo esse demersam: opinionibus et institutis omnia teneri: nihil veritati relinqui: deinceps omnia tenebris circumfusa esse dixerunt.” Our modern sceptical poet, in one of those sentimental *excursus* with which his Fourth Canto is interspersed, has made the latter part of this celebrated passage “discourse most sweet music:”

What from this barren being do we reap?
 Our senses narrow, and our reason frail,
 Life short, and truth a gem which loves the deep,
 And all things weigh'd in custom's falsest scale:
 Opinion an omnipotence,—whose veil
 Mantles the earth with darkness,—until right

And wrong are accidents, and men grow pale
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.
Childe Harold, Canto iv. St. xciii.

8. Matthiæ, in his account of the defective verb κάζω or χάζω (Gr. Gr. p. 343, sqq. Blomf.), has omitted to mention the old form καίνυμι, "I excel," (ἐκαίνυτο Apoll. Rhod. I. 138. ἀπεκαίνυτο Hom. Od. VIII. 219., in both cases with an accusative of the persons excelled) which appears to be distantly connected with it.

9. To the remark on the Roman usage of *Africa* in a former Number, add the illustration of the Grecian usage of ἡπειρος (Reisk. in Eur. Andr. 159.) by one English phrase, "the Continent."

10. Schol. in Aristoph. Pac. 153. Βουκόλησεται. ἀπατήσεται. καὶ βουκόλημα, τὸ θέλγητρον ὡς τὸ, καὶ ὅπως ἔχη τι βουκόλημα τῆς λυπῆς, ἀνέθηκε τοῖς τοίχοις ποικίλας γραφὰς ζώων. Blomfield, in his Glossary on the Agamemnon, l. 652, has transcribed the quotation in the latter part of the above Scholium, without noticing its metrical flow; it is obviously an extract from Babrias's version of the fable of the young prince and the lion:

χῶπως ἔχη τι βουκόλημα τῆς λυπῆς,
ἀνέθηκε τοίχοις ποικίλας γραφὰς ζώων.

11. Soph. Aj. 658. Erfurdt.

———— μαθησόμεσθα δ' Ἀτρείδας σέβειν.
ἄρχοντές εἰσιν, ὥστ' ὑπεικτέον τί μῆ;
καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα
τιμαῖς ὑπείκει· τοῦτο μὲν, νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
τῇ λευκοπύλῳ φέγγος ἡμέρᾳ φλέγειν.
δεινῶν δ' ἀήμα πνευμάτων ἐκοίμισεν
στένοντα πόντον· κ. τ. λ.

Shakspeare, in a passage altogether bearing a considerable resemblance to the manner of the Greek tragedians, uses a similar illustration:

The specialty of rule hath been neglected——

— — — — —
The heavens themselves, the planets, and this centre,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom, in all line of order:

And therefore is the glorious planet, Sol,
 In noble eminence enthroned and sphered
 Amidst the other ;¹ whose med'cinable eye
 Corrects the ill aspects of planets evil,
 And posts, like the commandment of a king,
 Sans check, to good and bad : But, when the planets,
 In evil mixture, to disorder wander,
 What plagues, and what portents ! what mutiny !
 What raging of the sea ! shaking of earth !
 Commotion in the winds ! &c.

Troilus and Cressida, Act I. Sc. 1.

The whole passage is too long for insertion.²

12.

1. Ad CEREREM. MDCCCXVII.

Alma parens frugum, per quam nova semina terris
 Cecropius volucris sparsit ab axe puer ;
 Seu te Sicaniæ flaventia rura morantur,
 Rura tuis olim nobilitata malis ;
 Seu molles Corythi tractus, Saturniaque arva,
 Seu quos Arctous perluit Ister agros ;
 Te colimus, regina Ceres, precibusque vocamus ;
 Huc age, cœlestes huc, Dea, flecte rotas.
 Tu teneræ segeti invigilas, terraque repostæ,
 Ceu puero nutrix officiosa suo.
 Vernus ubi tepidum se tollit ad aëra culmus,
 Tu, Dea, brumales rumpis amica moras.
 Auspice te flavis exundat messibus æstas,
 Auspice te fruges falx operosa metit.
 Solque tibi servit, servitque volatilis aura,
 Et qui gramineam rivus oberrat humum.
 Te ruris delectat honos, plenique novales,
 Messorumque rudi fusa Camœna sono,

¹ ————— where the great Luminary
 Aloof the vulgar constellations thick, (Stellarum vulgus, Ov.)
 That from his lordly eye keep distance due,
 Dispenses light from far. Milton, P. L. III. 576.

(See the rest of this fine passage.)

² Having referred to this play of Shakspeare, we may be allowed to put in a good word for poor Ajax, who has been as scurvily treated by our great poet as Ulysses or Menelaus by any of the ancient tragedians. Whence has originated the prevailing opinion of his "beef-wittedness?" We recollect no sufficient warrant for it in Homer, the only canonical authority.

Et vacui colles, et fontis amabile murmur,
 Quique per undantes sibilat Eurus agros.
 Anne tibi placidam terrent fera prælia mentem,
 Et litui, et toto sparsus in orbe cruor?
 Parce metu: cecidere minæ, bellumque resedit;
 Conticuit tellus, conticuitque mare.
 Ipse,¹ ubi nuper atrox commisit prælia Mavors,
 Jam solita rursus fruge virescit ager.
 Nulla manent monumenta necis; vixdum agmina in isto
 Credideris campo conseruisse manus.
 Alma veni, casusque anni miserata peracti
 Mitior æthereas huc age flecte rotas.
 Sic novus Iasion veteres accendat amores,
 Desuetoque animum mulceat igne tuum;
 Sic sua Tænario placeant connubia Diti,
 Inque tuos redeat filia sæpe sinus.

2. 'Εν δ' Ἐρις, ἐν δὲ Κῦδοιμος ὁμίλειον—II. xviii.

Odinus moriens suis.

O socii, qui me per mille pericula Martis
 Perpetua cinxistis ope, et Borealia mecum
 Registis maria, atque intactas Solibus undas,
 Venit summa dies; volucrique per aëra vectus
 Axe, super terram, et volitantia nubile, Solemque
 Auferar, et patrii conscendam limen Olympi.
 Me populi agnoscent numen; mihi maximus orbem
 Commisit pater

— — — — —
 Quocirca belli studia armorumque labores,
 O socii, colite; ætherias ego fortibus arces
 Largiar, et cœli stellantia limina pandam.
 Neu vos letifero stridentia turbine tela,
 Neu vos armorum moveat fragor; acribus acres
 Vincite clamores clamoribus, incita tela
 Frangantur telis, configantque axibus axes.
 Parcite nec victis; nec victi ponite finem
 Bellandi; nec inite fugam, nisi quatuor hostes
 Ingeminent ferro circum et flammantibus hastis.
 Arctoum bellis rubeat mare; montibus altis
 Bella tonent; bellis sylvæ campique resultent.

¹ Waterloo.

Ipse pater pugnae ; nebulis et grandine cinctus
 Ipse adero, fortesque hortabor ad arma nepotes ;
 Me vincent duce ; me dubium ruet auspice telum.
 Sic patrum fessis pendent cava vulnera coelum.

Illic perpetuis fumant longa atria flammis ;
 Mistaque mella mero et sacrae convivia mensae
 Heroum libant anini ; tum carmine Martio
 Aetheriae sonuere lyrae, et longo ordine circum
 Effulgent rutilis laquearia celsa cometis.

At cui grata quies, sive illum tarda senectus
 Seu premat atra lues, Helæ fera regna jubebo
 Accipere ignavum, atque suis servare tenebris.
 Illic ferrea per regnum Nox sceptrum novenum
 Concutit ; æternum loca per squalentia frigus
 Primævæ cumulat montes nivis ; e glacie lux
 Mæsta micat, clausosque premunt solida æquora Manes.¹

CÆCILIVS METELLVS.

CAMBRIDGE PRIZE POEMS, FOR 1820.

CARMEN GRÆCUM.

MNHMOΣTNH.

ΠΟΤΝΓ', ᾧ Μούσας ἱερὰς ἔτιχτες
 Ζηνὸς εὐφρανθεῖσα λήχει μεγίστου,
 καὶ τὸ τᾶς ἥβας δροσερὸν τεοῖς κόλ-
 ποῖσιν ἄωτον

ἡδύμοις σάξεις ἔτι, λίσσομαί σε,
 δαιμόνων ἔδρας προλιπούσα, δῶμα
 ἔρχε' ἄμδν, Μναμοσύνα· σύ μὲν μοι,
 εἴ ποτ' ἔδωκας

¹ See the opening of Dr. Sayers's tragedy of Balder, the first of a series of three founded on the principles of the Grecian drama: the work is entitled "Northern Sketches."

χρυσίαν τὰν σὰν κατέχειν ἀοιδῶν
 ῥάβδον, ἃ σε χάσματα πάντες ἴσμεν
 ζωπορῶν τεθνέσκετα, καὶ χρόνον κέ-
 ροντ' ἀφανίζειν,

νῦν ἐμοὶ χαρίζεο κείνο θῶρον
 ἄνθεσιν ποικασθέν, ὅπως ἐπ' αὐθιγ
 πορφυροῦ γάτους φρενὶ γέσσομαι νε-
 αίδος ὥρας.

ἀλγέων σὺδαίς ἀποκλᾶρος, θεῖς ἔχῃ
 χάδ' τοι μεσαμερινὸν μετ' ἄμβρον
 δειύλοις ὄρεϊν νεφέεσσ' ἐριανὰν
 "Ιριδος αἴγλαν.

φεῶ βραχεῖα τέρψις ὅμως ὃ ἀλλόττων
 θέλγεται τὸ τραχὺ βλοσυρὸν περιμνᾶν
 ὡς γὰρ ἐκφαίνεις σὺ, θεᾶ, (φλογὸς μί-
 μημ' ἐπὶ τύμβῳ)

ἡμένοις ἐν γῆραϊ σὸν πρόσωπον,
 αἰψ' ἀνηβῶσκει, κραδίαισι δ' ὡς πρὶν,
 μειδιῶντων αὐθιγ ἐπιστρατεύει
 ἔσμός 'Ερώτων.

πῶς γὰρ, εἰ μὴ ποὶ Θάνατός μ' ἀπάξει,
 λάσομαι σᾶς, ὦ Ροδοκλεῖα, μορφᾶς,
 μειλίχων πῶς σῶν ἔτι νῦν ἐναύλων
 οὔασι μύθων,

καὶ σῶγηνέσας φιλότατος, ὡς σὺ
 φιλτάτα κέγω παρὰ τὰν παλαιὰν
 ἀμπελὸν λείψας κατέδυσαμεν παρ-
 ὕστατον ἡμας;

σεμνὸς εἴη χάρος· ἔστω κατ' αὐτὸν
 αἰδέας ἀηδόνες εὐστύμασσας,
 ὕδατός τε νᾶμ' ἰοπιδέας δι-
 ἔδραμεν ἄλσος·

¹ Cf. Petrarca Canz. 14. Chiare, &c.

κάββαλιν δ' αὔρα παριούσ' ἄωτον
 ἀνθέων ἀπ' εἰαρινῶν, ἔγω δὲ
 μύρσινον νύμφας στέφανον κόμαις πλέ-
 ξας ἐπέθηκα·

ἃ δ' ἔλεξε δακρυόεν γελῶσα,
 “τὸ ῥόδον μαραινεται· ἄμμε δ' Αἴδου
 ὕπνος εὐνάζει σκιδόεις, τάφῳ δὲ
 κείμῃ ἀνοίκτως·

ἀλλὰ μέμνασ' ἀμπετέρων ἑρώτων.”
 μνάσομαι, κόρα τριπόδατε· τούτοις
 ζάσσαι σὺ στάθεσιν, ἔς τ' ἂν ἀγνὸν
 φέγγος δρῶμαι·

μνάσομαι· τί μῆν; ἐν οὐνείρασιν γὰρ
 νυκτὸς εὐφραίνεις με μονούμενόν σου,
 καὶ περιπτύσσων χέρα, χεῖλεσίν τε
 χεῖλεα μίσγων;

καίπερ οὐκ ἔχων, ἔτ' ἔχειν σε δόξω.—
 ἢ μεγασθενὴς τις ἀρ' εἰ, θεῶων
 φερτάτα, τας οὐδ' ὁ μέγιστος αἶων
 οὐράνιον φῶς,

οὐδὲ λάθα πάνθαμά τωρ ἄμαυροῖ·
 ἀλλὰ μηχανᾶν γενέτειρα πασᾶν,
 μείλιχός τ' αἰεὶ σοφίας τιθάναι
 ἔκλετο, δαῖμον.

καὶ σὺ φωνὰν κάνεμόεν φρόναμα,
 καὶ παλαιῶν ἀμιθέων διδάσκεις
 τὸν πόνον κλέος τ' ἀπὸ πασσάλου τε
 ποικιλόγαρυν

Δωρίαν φόρμιγγα λάβοντι φαίνεις
 θεῖον ὕμνον ἀμφιλαφεῖ τε τόλμαν,
 τῶν τ' ἔτων ἀποικομένων ὁπάζεις
 ἔργον ὄλβον.

ὦ ἐμᾶς τύραννε φρενὸς, σὺ πλεκτὸν,
 ὃν φέρω, Μούσας στέφανον δέχου μοι,

χωὶς δι' ἀτλάτων πέλαγος κακῶν ἄ-
βυσσον ἀλῶμα,

εὐμένης ἔλθοις, γλυκερᾶς φέρουσα
αἰόλαν σὺν σοὶ νεότατος ὄραν,
ἔλκεσιν δὲ θελξίνο' ἀσχέτοις
φίλτρ' ἐπίπασσε.

αἰδὼ τοι, ¹ τέκνωμα πόνων, ἀκούειν
κληθὲν' εὐδοξον πεφιλαμέναν τε
αἰδὼ φόρμιγγος καναχὰν δέχεσθαι
ἡμεροφώνου·

ἄδιον δ' ἄμοις ψιθύρισμ' ἐν ὥσιν
ἄψορον σᾶς, ἀθάνατ', Ἀφροδίτας
ὥς πτόν σταῖζεις, βίοντου γαλάναν.
² Ἡ μέγα θνατοῖς

δῶρον ἐκ θεῶν Μναμοσύνα, καὶ Ἑλπίς·
γεῦσιν ἂ μὲν ἐσσομένων ἔδωκε,
ἂ δὲ, ¹ νικᾶς, οἰχόμεν' αὐθις εἰς τὸ
φῶς ἐκάλασσε.

H. N. COLERIDGE,

COL. REGAL. ALUMN.

CARMEN LATINUM

AD

GEORGIUM QUARTUM,

ILLUSTRISSIMUM PRINCIPEM,

PATENA SCEPTRA ACCIPIENTEM.

ERGO interemit Mors patriæ patrem !
Dudum imminentem vidimus impetum ;

¹ — τῷ πονοῦντι δ' ἐκ θεῶν
ὀφείλεται τέκνωμα τοῦ πόνου κλέος.

Æsch. Fragm.

² Absolute. ἐπεὶ τὰ χερεῖονα νικᾷ. Hom.

Parcere maturo beatum
 Compositere tenem sepulcro,
 Cui nostra primo paruit auspici
 Ætas! Quid est nunc illic, illic,
 Quid præter argentem favillam,
 Nomina, funereumque bustum?
 Sed ne dolendum plus nimio putes;
 Nam nec troci spes, nec breve liliam,
 Floresve marcentes rosarum,
 Cum periere, reducet imber;
 Nec dormientem marmorea domo
 Aut nœniss, aut tu querimonia
 Movebis; humanasve liber
 Spiritus in tenebras redibit.
 Tuque indecoram tristitiam levas,
 Hæres aviti nominis, et dia
 Præcepta virtutemque patris
 Præteritis imitatus annis,
 GEORGI, superbæ magna Britanniae
 Spes, et tuorum gloria, cui vetus
 Sceptrumque, et insignes honores
 Anglia dat triplicis coronæ;
 Unaque leges, juraque libera,
 Moresque priscos, et niveam Fidem,
 Arasque submittit, suumque
 Grande decus, meritamque famam!
 Nec illa, ne non sis patriæ tuæ
 Tutela præsens, (nam potes) et pater
 Idem, nec indocta veretur
 Fræna manu moderere; at olim
 Non te ruentis terruit imperi
 Commissa moles; nec rudis artium
 Navem gubernasti per atra
 Incolumem Palinurus undas.

Nec te procelles vis populit feror,
 Læsere nos te saxa latentia;
 Sed Terra cum nutus Tyranni
 Sensit iners, timuitque flagra,
 (Qualem inquieti, cum Notus Africo
 Decertat olim, fluctibus æquoris
 Jactatus, impendente nocte,
 Nauta videt procul eminentem
 Inter tenebras in æoppulo Pharon;)
 Videre gentes te miseris domum,
 Dantemque depulsis salutem
 Principibus, profugoque Regi;
 Videre regum frangere vincula,
 Et salva lætis mœnia civibus,
 Et jura Libertatis almæ
 Reddere, legitimosque fasces.
 Ergo beatæ raptor¹ Iberiæ
 Cessit revictus consiliis tuis,
 Mundumque pacatum futuros
 Deservit minitans furores,
 Non tale quidquam pollicitus sis,
 Quando juventæ flore vigeas novo
 Deserta calcavit Sabæa
 Milite, degeneremque Memphin.
 Non Rhœnus illi terminus imperi,
 Superbientum non capita Alpium;
 Non Ister nudosus, nec iram
 Sithonies tenere brunnæ.
 Ibat malignæ victima Gloriæ;
 Nec tum aciebat, quem levis exitum
 Fortuna vellet, nec per altum,
 Ut caderet graviore lapsu,

Vectum putabat se quoque, dum tremit
Famosa multo Gallia crimine,

Et Roma non æquum Tyranni

Imperium stupet insolentia;

Quin tendit ultra—ferre graves minas
Ausus Britannum ad bella ruentium—

Nunc carcere angusto retentus

Invalida fremat exsul ira.

Quo jam morantes Pax iterum gradus
Terras revisens dirigit ocyus,

Secumque commixtas choreas

Pieridum Charitumque ducit;

Dum læta Plebs, et Curia nobilis,

Oblita pugne et sanguinis, otia

Depescit, invisisque templum

Claudit ovans vacuum duellis.

Quid si improborum Seditio virum

Contaminatō cum grege venerit,

Nobisque dementes ruinas

Perfida, et imperio pararit;

Quid civium si prava jubentium

Ardor quietem juraque temserit,

Urbes et effuso tumultu

Miscuerit?—Tua vox furores

Compressit atros, et scelerei modum et

Insanienti fræna licentiæ

Injecit, o qui sceptrâ nostro

Nobilitata tenes amore.

Dum tu insularum, quas mare dividit,

Cûras magistrâ, te dominum æquoris,

Quicumque pacati remotos

Navigat Oceani recessus,

Agnoscet, ingens qua Boreæ latus

Torpet perenni frigore; fertilis

Qua ridet Esperanza,¹ aquisve
Auriferis rigat arva Ganges.

At te tuorum si procerum cohors
Cingens triumphante ordine vocibus
Salutat, et gens omnis uno
Exoriens veneratur ore;

Non, quas recessus inter et arborum
Frigusque gratum, et mite silentium,
Et lustra Musarum remittit
Granta precēs, patiere vinci.

Cui gratulanti si faveas, neque
Neglecta flebit Musa, nec aurea
Tu voce cantus, nec carebit
Aoniis diadema sertis.

H. N. COLERIDGE,

COLL. REGAL. ALUMN.

EPIGRAMMATA

INSCRIPTIO

In Venam Aquæ ex imis visceribus terræ arte eductam.

Κρήνη μὲν ἦδε, γαπότοις ἦν εἰσφορᾶς
Γράντης φιλοῦσαν νάμασιν δόμων μέτα
ρέουσιν, οὐτ' ἐξ ἰππικῶν λακτισμάτων
ἐπαντίκ' ἐξεφίηνατ', οὔτε μυστικῶν
δικέρωτος ὄζου² πρὸς τεχνῶν εὐρημένη
τοῖς νῦν γόησι τοῖς καλοῖς ξυμμαστρεῖ
ἀλλ' ἐκ κρυφαίων διατόρου γαίης μυχῶν

¹ Cape of Good Hope.

² Δικέρωτος ὄζον, Anglice "The Divining Rod." Vid. Quart. Review, No. XLIV. p. 373. et Not.

κοίλαισι μηχαναῖσιν ἔσαντε λαομένη
 παρῆχε Καμιχαῖσιν ἄφθονον ποτόν.
 ἰάσιμον δὲ, καὶ σιδηρομήτορα,
 ὡς οἱ σοφοὶ λέγουσιν, ἐκβάλλει ῥόν.
 ἀλλ' ἦν, πεπωκὼς τοῦθ' ὕδωρ, καθ' ἡδονήν
 ἄδη τις, ἡμῖν ἐξανίστασθαι τάχ' ἂν
 λέγοιμεν αὐτὸ πῶμα τῶν Παρνασίων.

R. OKES,

COLL. REGAL. ALUMN.

IMPRANSI DISQUIRITE.

NIHIL non hodie dapes valebunt ;
 Sive est erudienda nostra pubes
 Gentis pauperior, piave cura
 Convertenda fides Hebraïcorum,
 Seu magno statua erigenda civi ;
 Quicquid sit, genus omne publicarum
 Coenatum coëant hetæriarum.
 Confert quisque suum volens tributum,
 Confert sobrius, illicoque opimæ
 Succedunt epulæ, joci, loquela
 Frequens, plurima vina, conciones ;
 Rerum quicquid agunt, agunt bibentes.
 Recti, judice me, bonique moris
 Inversa est ratio ; quod est agendum
 Impransi reputate, deinde pransi
 Nummos promitte liberaliores.

R. OKES,

COLL. REGAL. ALUMN.

for 1820.

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TROCHAICI GRÆCI,
PRÆMIO PORSONIANO,

QUOTANNIS PROPOSITO,

DIGNATI,

AUCTORE

GULIELMO H. F. TALBOT,

TRIN. COLL. SCHOL.

SHAKSPEARE.

MACBETH. *Act 1. Scene 7.*

Macb. We will proceed no further in this business :
He hath honor'd me of late ; and I have bought
Golden opinions from all sorts of people,
Which would be worn now in their newest gloss,
Not cast aside so soon.

Lady M. Was the hope drunk
Wherein you dress'd yourself? hath it slept since?
And wakes it now, to look so green and pale
At what it did so freely? From this time,
Such I account thy love. Art thou afraid
To be the same in thine own act and valor,
As thou art in desire? Would'st thou have that
Which thou esteem'st the ornament of life,
And live a coward in thine own esteem ;
Letting " I dare not" wait upon " I would,"
Like the poor cat i' the adage?

Macb. Pr'ythee, peace :
I dare do all that may become a man :
Who dares do more, is none.

Lady M. What beast was it then,
That made you break this enterprize to me ?
When you durst do it, then you were a man ;
And, to be more than what you were, you would
Be so much more the man. Nor time, nor place,
Did then adhere, and yet you would make both :

They have made themselves, and that their fitness now.
Does unmake you. I have given suck, and know
How tender 'tis to love the babe that milks me :
I would, while it was smiling in my face,
Have pluck'd my nipple from his boneless gums,
And dash'd the brains out, had I so sworn, as you
Have done to this.

Macb. If we should fail—

Lady M. We fail!

But screw your courage to the sticking place,
And we'll not fail. When Duncan is asleep,
(Whereto the rather shall his day's hard journey
Soundly invite him) his two chamberlains
Will I with wine and wassel so convince,
That memory, the warder of the brain,
Shall be a fume, and the receipt of reason
A limbeck only. When in swinish sleep
Their drenched natures lie, as in a death,
What cannot you and I perform upon
The unguarded Duncan? what not put upon
His spungy officers? who shall bear the guilt
Of our great quell—

Macb. Bring forth men-children only!
For thy undaunted mettle should compose
Nothing but males. Will it not be receiv'd,
When we have mark'd with blood those sleepy two
Of his own chamber, and us'd their very daggers,
That they have done't?

Lady M. Who dares receive it other,
As we shall make our griefs and clamor roar
Upon his death?

Macb. I am settled, and bend up
Each corporal agent to this terrible feat.
Away, and mock the time with fairest show
False face must hide what the false heart doth know.

IDEM GRÆCE REDDITUM.

ΜΑΚΒΗΘΟΣ. ΓΤΝΗ.

ΜΑ. Οὐ πλέον πρέβησόμεσθα πράγματος τούτου, γύναι·
Κεῖνος ἀρετίῳς μ' ἐτίμασ'· ἡδ' ἔγωγ' ἀπάντοθεν
χρυσέαν τιν' ἠμπόληκα δόξαν,¹ ἣν ἀσχεῖν πρέπει
νῦν, ἕως τὸ σχῆμα λαμπρὸν, μὴδ' ἔτ' ἀνθούσαν νέον
εὐθὺς οὕτω πρόεσθαι.

ΓΤ. Μῶν-κάτοικος ἦν ἄρα
ἐλπίς, ἣν τότε ἀμφεββάλλου; καὶ ὅτ' ὕψιν κοιμαιμένη,
τοῦ θράσους ἀπαλλαγείσα, νῦν ἄρ' ἐξεγίγρεται,
κάπῃ τοῖς πρόσθεν τοσαύτης μετ' ἀρετῆς εἰργασμένοις
ἄχρότῃ² ἡμεῖςτε χροιάς; τοῖσιν οὖν πεφυκέναι
σέθεν ἔγωγ' ἔρωτα κρίνω. Πρὸς θεῶν, οὐκ οὐ φοβεῖ
δεικνύναι σαυτὴν μὲν ὅς ἦσθ' αἰεὶ προθυμία,
τοῖον εἰς ἔργων ἀμιλλαν; ἄρα τῶνδ' ἐπίεσαι
ἂν βίῳ κάλλιστα κρίνεις; εἰδ' ὑποπτήξας κάθη,
φανερὸς οὕτως ἐξελέγχθεις δειλὸς ὡς εἴης φύσιν,
αἰὲν ὃς γ' ἔας ἔπεσθαι τῷ ποθεῖν τὸ δεδιέναι,
ὡς ὕδαρ γαλῇ φοβεῖται, καί περ ἐπιθυμοῦσ' ἄγρας;

10

ΜΑ. *Εα·

πάνθ' ὅς' ἀνδρὶ δρᾶν προσήκει, πρῶτος ἂν τολμῶμ' ἐγώ—
ὃς πέρα τούτων προβαίνει, θῆρ τις, οὐκ ἀνὴρ ἔφυ.

ΓΤ. *Ἡ τότε ἦν τι θηρίωδες ἄρα καὶ σαύτου φρεσίν,
εὖτε μετέδωκας τὸ πρῶτον τῶνδ' μοι κοινωνίαν;
οὐμένουν· ἀνὴρ τότε ἦσθα, τῶνδ' ὅτ' οὐκ εἶχεν σ' ὄκνος·
καὶ τετολμηκώς τι μείζον ἦσθα, θηρὸς ἂν φύσιν
οὐδαμῶς ἔχων ἔδειξας, ἀλλ' ἔτ' ἀνδρείας πλέον.
καὶ γὰρ οὐ τόπος τότε οὐδὲν, οὔτε καιρὸς, ὠφέλει·
ἀλλὰ μὴν ὅμως ἔμελλες καὶ βίᾳ προσαρμῆσαι.
ἦν ἰδοὺ καὶ σοὶ πάρεισι—τοῦτο ὃ αὐτὸ τὸ ξύμφορον
νῦν σὲ μὲν τίθησ' ἀνάνδρον, καὶ σθένος λύει τὸ πρῖν.
τέκν' ἐγὼ ποτ' ἐξέθρεψα, καὶ παθοῦσ' ἐπίσταμαι

20

¹ πάντα ναιεῖν, δόξαν ἠμποληκόντα. Eur.

ἀμφὶ παῦδ' ἔλκοντα μαστὸν¹ ὡς ἔπος ἔστιν γλυκύς·
 ἀλλ' ἔγωγ', ἔως ἔκειτο προσγελῶν μ' ἐν ἀγκάλαις,
 νηπίου τίττην ὅμως ἂν ἐκ στόματος ἀπέσπασα,
 κείς πέδον ῥίφας², ἔφθον οὐδας ἀθλήντη φόνῳ—
 εἴπερ ὦδ' ἄραις μεγίστοις, ὡς σὺ νῦν, ἔδραμην.

30

ΜΑ. Μή νυν ἐκ τούτων σφαλῶμεν—

ΓΥ. μὴ σφαλῶμεν, ἐκφοβεῖ;
 σύ γε μόνον ψυχὴν ἐπαίρειν ἔστ' ἂν ἠπαύδως ἔχῃ,
 κοῦ σφαλισόμεσθ' ὕπνω γὰρ ὁ βασιλεὺς ἔταν κλίθῃ,
 (ἐμπεισεῖν γὰρ εἰκὸς ἐστὶν ὑπὸ μακρᾶς ὁδοῦ βαθύν)
 ὦδ' ἐγὼ μέθῃ ταρβέξω διπτύχων ὀκαίων
 νοῦν, ἴν' ἡ μνήμη, πάροθεν ἥτις ἦν φρενῶν φύλαξ,
 αἰθέρος δίκην ἄφαντος ἢ σκιᾶς οἰχέσεται·
 καὐτὸ τῆς ψυχῆς μέλαθρον, ἄγγος ὡς τετρεήμενον
 μηδὲν ἂν σάξαι δύναιτο· κἄθ' ὅταν χοίρων δίκην
 κείμενοι τύχῳ³, ἐπ' οὐδας θανασίμῳ πεπτωκότες—
 ποῖον ἔσθ' ὃ μὴ δυνάμεθ' ἔργμα λυμωατέρῳ
 κείνῳ ἂν δρᾶσαι κλίθιντα; κοῖα μὴ καθύβριστον
 προσπόλους βρέχθοντας; οἷον αἰτία προσθήσεται
 τῆσδε γε φθορᾶς μεγίστης—

40

ΜΑ. Παῖδας ἄρσενας μόνον,
 ὦ γύναι, τέκοις· μόνους γὰρ σῶν ἀνικήτων φρενῶν
 βλαστάνειν ἄνδρας προσήκει. πιθανὸν οὐ φανήσεται,
 ἦν φόνου κηλῖσιν ἐχθραῖς προσπόλους λαβῶμενοι
 κείμενους χραίνωμεν, αὐτῶν φασγάνοις κεχρημένοι,
 ὡς ἄρ' οἱ δράσαντες εὐτοί;

50

ΓΥ. Πῶς τις σὺν ἄλλῳ κρίνῃ;
 εὐ γὰρ ἄμφ' αὐτοῦ θανόντος σεμνὸν ἐλαυγμὸν θρεῖν
 εἰσόμεσθ'.

ΜΑ. Ἄραρ τοῦμον, ἥδ' ἄπας ἐπλίζομαι
 δυσσεβῇ τόνῳ⁴ εἰς αἰγῶνα—καιρὸς οὖν—τί μέλλομεν;
 νῦν ἴν' ἔξωθεν λαθῶμεν σχήματ' εὐπρεπεστάτων—
 κρυπτέον ψευδεῖ προσώπῳ, εἴρην ἄπερ ψευδὴς πλέκει.

¹ ἢ πρῶτα μαστὸν εἴλεσσα. Eur. Phœniss.

ENGLISH POEM.

WATERLOO.

FROM stormy skies the Sun withdrew his light;
 Terrific in her grandeur reigned the Night:
 'Twas deepest gloom—or lightning's angry glare;
 Voices of mighty thunders rent the air;
 In gusts and moanings hollow raved the blast, 5
 And clouds poured out their fury, as they passed.
 But fiercer storms to-morrow's Sun shall fright;
 More deadly thunders usher in the night.
 The winds may howl unnoticed; for their sound
 'Mid the deep groans of thousands shall be drowned; 10
 The plain be deluged with a ghastlier flood:
 That tempest's wrath shall fall in showers of blood.
 See! by the flash of momentary day!
 The hills are thronged with battle's dread array.
 There, Gallia's legions, reeking with the gore 15
 Of slaughtered Prussia; thirsting deep for more;
 Secure of Conquest; ravening for their prey;
 On Brussels thought, and cursed the night's delay.
 Here, Brunswick's sable warriors, grim, and still,
 Mourned their lost chief; and eyed the adverse hill 20
 With fell intent. Indignant at retreat,
 Here Britons burned once more that foe to greet.
 Yet were there some could slumber, and forget,
 Awhile, the deadly work for which they met.
 But anxious thoughts broke many a soldier's rest, 25
 Thoughts, not unworthy of a hero's breast.
 The rugged Veteran, struggling with a sigh,
 In fancy listened to his orphans' cry.
 Saw them a prey to poverty and woe,
 And felt that pang which only parents know. 30
 With eager feelings, not unmixed with awe,
 A battle's eve now first the Stripling saw.
 Weary, and wet, and famished as he lay,
 Imagination, wandering far away,
 Shows him the scene of dear, domestic joy; 35
 Laughs with him o'er the frolics of the boy.
 The words of parting tingle in his ears;
 How swells his heart, as each loved form appears

And now it yearns towards her, and her alone,
 Whom youth's fond dreams had given him for his own. 40
 From these—from her—'twas agony to part!
 'To-morrow's chance smote chill upon his heart.
 'Twas but a moment. Hope asserts her right;
 Grants him his wildest visions of delight.
 To gay, victorious thoughts, he lightly yields, 45
 And sleeps like Condé¹ ere his first of fields.
 Slow broke the Sun thro' that sad morning's gloom.
 An awful scene his watery beams illumine.
 No glittering pageant met the dazzled eyes;
 For painful marches and tempestuous skies 50
 Had quenched the light of steel; the pride of gold:
 Each warrior's plight a tale of hardship told.
 And youthful eyes beamed gaiety no more,
 But all a look of settled fierceness wore.
 It is a breathless pause—while armies wait 55
 The madd'ning signal for the work of fate.
 Its thunder spoke,—quick answering to the first,
 Peal upon peal in dread succession burst.
 Darted Imperial Eagles from their stand;
 Rushed in their train a long-victorious band; 60
 Shot down the slope, and dashed upon the wood,
 Where, calm and ready, Britain's guardians stood.
 Hark to that yell! as hand to hand they close.
 There the last shriek of multitudes arose!
 —Hark to the musquet-fire! from man to man, 65
 Rapid, and gathering fury as it ran,
 It spreads, fierce crackling, thro' the ranks of death;
 While nations sink before its blasting breath.
 The war-smoke mounts; cloud rolling after cloud.
 They spread; they mingle; till one sulph'rous shroud 70
 Enwraps the field. What shouts, what demon-screams
 Rung from the misty vale; what fiery gleams
 Broke fast and far—oh! words are weak to tell.
 It was a scene had less of earth than hell.
 But look! what means yon fitful, redd'ning glare? 75
 What flames are struggling with the murky air?
 Lo! thro' the gloom they burst! and full and bright
 Streams o'er the war, their fearful, wavering light.

¹ The battle of Rocroi, on the eve of which, according to Voltaire (*Siecle de Louis XIV.*) the Prince, having made all his dispositions, slept so soundly, that they were obliged to awaken him for the engagement.

Amidst yon wood 'tis raging. Yes! thy towers,
 Ill-fated Hougomont, that blaze devours. 80
 Forth blindly rushing mingle friend and foe.
 See the walls tottering! there! down, down they go
 Headlong! Within that ruin to have been!
 Oh! shuddering fancy quails beneath the scene.
 For there had many a victim crept to die; 85
 There, crushed and motionless, in heaps they lie.
 And happy they For many a wretch was there,
 Powerful to suffer; lingering in despair.
 Is it the bursting earthquake's voice of fear?
 That hollow rush? No! borne in full career, 90
 On roll the chosen squadrons of the foe;
 Whose mail-clad bosoms mock the sabre's blow.
 Wild waves of sable plumage o'er them dancing;
 Above that sea, quick, broken flashes glancing
 From brandished steel; shrill raising, as they came, 95
 The spell of that all-conquering chieftain's name.
 Dismal the rattle of their harness grew;
 Their grisly features opened on the view.
 Forth spurring, cheerful as their trumpets rang,
 The stately chivalry of England sprang 100
 In native valor—arms of proof—arrayed.
 Nought but his own right hand, and his good blade,
 To guard each hero's breast. Like thunder-clouds
 Rolling together, clash the foaming crowds.
 Their swords are falling with gigantic sway, 105
 And gashes yawn, and limbs are lopped away;
 And lightened chargers toss the loosening rein,
 Break frantic forth, and scour along the plain.
 Their lords, the glorious shapes of war they bore,
 The terrible, the graceful—are no more. 110
 Crushed out of man's similitude, expire,
 With nought to mark them from the gory mire,
 (Tomb of their yet warm relics) save the last
 Convulsive flutter, as the Spirit past.
 Those iron warriors reel! their eagle's won, 115
 Tho' squadrons bled to rescue it! 'tis done,—
 That stern, unequal combat! 'tis a chase!
 Hot Wrath let loose on Terror and Disgrace!
 Such is the desert antelope's career;
 Plunging and tossing, mad with pain and fear; 120
 Whom her keen foe, the murd'rous vulture, rides
 With talons rooted in her streaming sides.

Where, yonder, war's tumultuous billows roll ;
 Where each wild passion fires the frenzied soul ;
 The blood, the havoc, of that ruthless hour 125
 On those steeled hearts have lost their chilling power.
 The charging veteran marks, with careless eye,
 His comrade sink ; and, as he rushes by,
 Sees not the varied horrors of his lot.
 Springs on his foe, and strikes and shudders not. 130

But turn, and pity that brave, suffering band,
 Beneath the battery's fury doomed to stand
 With useless arms : with leisure to survey
 The wreck around them. Hearts of proof were they,
 That shrunk not. Burning like a meteor star, 135
 With whirlwind's fury rushing from afar,
 The bolt of death amidst their close array
 With deafening crash falls ; bursts ; and marks its way
 With torn and scattered victims. There are they
 Who, but one moment since, with haughty brow, 140
 Stood firm in conscious manliness. And now—
 Mark those pale, altered features ; those wild groans ;
 Those quiv'ring lips ; those blood-stained, shattered bones !
 With burning hearts, and half-averted eyes,
 Their fellows view that hideous sacrifice. 145
 Oh ! they did hail the summons with delight,
 That called them forth to mingle in the fight.
 Forward they press : too busy now to heed
 The piteous cry ; the wail of those who plead
 With frantic earnestness to friend and chief 150
 For help to bear them off ; for that relief,
 Which might not be. How sunk the sufferer's heart
 Who saw his hopes expire : his friends depart,
 And leave him to his woes ; an helpless prey.
 Death ! death alone may be his friend to-day. 155
 'Tis he shall calm each agonizing fear
 Of trampling hoofs, or lancer's coward spear.
 Shall cool that thirst, and bid those torments cease,
 And o'er him shed the sweets of sleep and peace.

When storms are loud, go, view some rugged shore, 160
 Tow'rd's whose stern barrier hoarsely racing pour
 The long dark billows ; swelling till they curl ;
 Then full against the rocks their fury hurl,
 And spring aloft in clouds. Dost see that wave
 Leap at the cliffs, and into yonder cave 165

Ride, swift and high? From the rude sides recoiling
 It flies in showers of spray; then, fiercely boiling,
 Rallies, and drives its might amongst the crags,
 Wheeling in eddies; Vain! its fury flags;
 Tost from their points, it yields; and to the deep, 170
 Baffled, and broken, as its currents sweep,
 Leaves to its conquerors, on the cavern floor,
 The wreaths of foam; the crest it proudly wore.
 Firm as the rocks that strew that sea-beat coast,
 In clust'ring masses stood the British host. 175
 Fierce as those waves, the warrior horse of Gaul
 Streamed, blindly rushing to as sure a fall.
 Ever, as near to each dark square they drew,
 In act to plunge, and crush th' unshrinking few,
 Burst, as from Death's own jaws, a fiery shower, 180
 Whose whelming blast, whose paralysing power,
 Nought earthly might withstand. To rise no more
 Whole ranks are down. The treach'rous cuirass tore
 The breast beneath; in splinters flew the lance.
 Yet, nobly true to Glory and to France, 185
 Yet, 'mid the ruin, many a stedfast heart,
 Ev'n to the last, played well a chieftain's part.
 They lived to see their efforts fail to cheer
 Those veterans, pale with all unwonted fear.
 In vain devotion, in despairing pride, 190
 They rushed upon the bristling steel, and died.
 What tho' the remnant fled; fresh myriads rear
 The forked banner; couch the threatening spear;
 Drive, and are driven, to that fatal goal;
 Countless, as clouds before the gale that roll : 195
 Fast, as the troubled world of waters pours
 Wave upon wave from undiminished stores.
 The tide has turned : the roar is dying fast :
 Each lessening wave breaks shorter than the last.
 And France, the life-blood ebbing from her veins, 200
 Feeble, yet furious still, for victory strains.
 One effort more ! a mighty one ! She came,
 Nerved by despair, and goaded on by shame.
 But Britain marked her fainting rival's plight,
 And gave her vengeance way; and from her height 205
 Plunged, like the lava-cataract, whose roar
 Shakes frozen Hecla's precipices hoar.
 The bright blue gems of Arctic ice that crowned
 Her lofty head, are melting all around;

194 *Cambridge Prize Poem, for 1820.*

A thousand winters' hardened depth of snow 210
 Is vanishing before that torrent's glow;
 Mighty the rocks that, frowning, bar its path:
 Rending, uprooting, scattering them in wrath,
 The flaming deluge, with resistless sway,
 Holds on its widely desolating way. 215
 France! thou art fallen! and he, so oft the boast,
 The idol, of thine oft-deserted host,
 Leaves it once more; to curse his name and die.
 But as he turned, what phantoms met his eye?
 Rising like those wild shapes that from the dead 220
 Return to haunt the tortured murderer's bed.
 No, mighty murderer! 'tis not a dream!
 'Tis Prussia's self! her own exulting scream!
 Fliest thou? she comes with lavish hand to pay
 The debt that swelled thro' many a bitter day. 225
 There's rust upon her steel. Ay! there was shed
 The deadliest venom hatred ever bred.
 And she shall wash that deeply cankering stain,
 France, in thy blood and tears: but wash in vain.
 Not all the flames she kindles in thy land 230
 Shall ever brighten that polluted brand.
 'Tis retribution bloody as thy deeds:
 But who shall pity when a Tiger bleeds?
 Thou cry for mercy! was it not denied
 To every suppliant, in thine hour of pride? 235
 Grim laughs th' avenger hanging on thy way,
 Weary with slaughter, lab'ring still to slay.
 And unfleshed Belgians hurry down to glean
 The field where Britain's generous hand had been.
 To distant skies that hurricane has rolled. 240
 But oh! the wreck it left! Could tongue unfold.
 The matchless horrors of those cumbered plains,
 'Twould chill the current in a warrior's veins.
 And yet, that field of anguish, brief as keen,
 Was but the centre of the one wide scene 245
 Of human misery. Oh! who shall say
 How many wounded Spirits, far away,
 Are left to groan thro' long, chill, bitter years,
 Beneath the woe that nothing earthly cheers?
 Shall Glory be the widowed bride's relief? 250
 She feels it but a mockery of grief.
 Shall Glory dry the childless mother's tears?
 Harsh grate the notes of Fame upon her ears!

Cambridge Triposes, for 1818.

195

Thine are no Spartan matrons, favored isle!
Gentle as fair! The sunshine of their smile, 255
Where the proud victor loves to bask, is set.
With sorrow's dew the loveliest cheeks are wet.
Throughout the land is gone a mourning voice;
And broken are the hearts that should rejoice.
Dimly, as yet, the crown of Victory shines; 260
Where cypress with the blood-stained laurel twines.
But there shall Time the brightest verdure breathe,
And pluck the gloomy foliage from her wreath.
Then proudly shall Posterity retrace,
First in the deathless honors of their race, 265
That giant fight; which crushed Napoleon's power,
And saved the world. Far distant is the hour,
Unheard of, yet, the deed our sons must do,
That shall eclipse thy glory, WATERLOO!

G. ERVING SCOTT,
TRINITY HALL.

CAMBRIDGE TRIPOSES, FOR 1818.

PETRARCHA LAURE.

QUAM sibi desperat, mittit tibi, Laura, salutem
Tristia Petrarchæ fata querentis amor.
Mittit eo demens, unde infelicior ipse
Retulit ingrata nil, nisi damna, vice.
Si mihi jampridem verissima signa doloris
Et fronti et madidis incubuere genis;
Si mala nec sensus parcunt turbare diurnos,
Nec vigilem noctu sollicitare torum;
Si mihi torpescit miseræ vis ignea mentis,
Verser ut, in vivis mortuus, omne tuum est.
Fatalisne tibi succurrit lucis imago,
Ultima tranquillæ quæ mihi sortis erat?
Ante quidem vernæ secura inscitia vitæ
Cordis inaccessu strinxerat ima gelu.
Viderat iratus sperni sua tela, tuumque
In nostro inculpsit pectore nomen Amor.
Solennes (memini) cœlum venerabar ad aras;
Hæc te prima oculis obtulit hora meis.

Tu prope tendebas niveas ad sidera palmas,
 Attollens flexo lumina casta genu.
 Quid loquar? aspexi: subitis simul ignibus arsi:
 Combibit imimites ima medulla faces.
 Protinus hærebant vota imperfecta palato,
 Fudit et incertos irrita lingua sonos.
 Nil pietas, aut sancta loci reverentia movit;
 Tu mihi Relligio, tu mihi Numen eras.
 Surgis; ego insector: quoquo vestigia flectis,
 Ducor, et effræni subsequor usque gradu.
 Excipis imprudens, nimiumque benigna, furentem,
 Dum potui flammæ dissimulare meas.
 Mox, ubi se prodant, subito restinguere quæris,
 Meque abigis foribus dura repente tuis.
 Dura tamen frustra; cum jam quoque cassibus isdem
 Callidus implicitum me retinebat Amor.
 Tu quoque, quem simulas ruptis dimittere vinculis,
 Arctius imposito comprimis usque jugo.
 Captivam veluti cum fune puella columbam
 Detinet, ad sævos ingeniosa dolos.
 Et fugat, ad seseque trahit, cauteque relaxat,
 Nec spatio patitur liberiore frui:
 Ne propria assurgens in nubila præpete penna,
 Audeat æriam, non reditura, viam.
 Tum mihi proposui, magis aspera facta manenti,
 Fata sub externo fallere dura polo.
 Damnavi meipsum exilio, longamque paravi
 A cara mœrens Avenione fugam.
 Vix tamen egressus, respexi inœstus¹ ad urbem,
 Tæsum est incœptæ poenituitque viæ.
 Fortis ego invitos vetui languescere gressus,
 Damnosaque animum fingere velle moras.
 Regalem petii sedem, qua² Cæsaris arces
 Tranquilla lambit Sequana mollis aqua.
 Hinc virides adii campos et pascua Rhæni,
 Et placidæ agrestes simplicitatis opes.
 Ausus eram³ Hercyniæ tenebrosa per avia sylvæ

¹ Magnam respexit ad urbem. VIRG. *Æn.* 12.

² Lutetiam Julius Cæsar usque adeo ædificiis auxit, tamque fortiter cinxit mœnibus, ut Julii Civitas a nonnullis sit appellata.

STEPHANI *Dict. Geograph.*

³ Prominet Hercyniæ confinis Rhætia sylvæ. CLAUDIAN.

Incustoditum tendere inermis iter.
 Nec mihi formido : quippe, in graviora reservans,
 Fidus adhuc custos invigilabat Amor.
 Dein natale solum. (post tempora quanta revisum !)
 Accipit errantes Ausonis ora pedes.
 Vidi, iterum evectam regno super omnia, Romam,
 Æquantem imperio sceptrâ vetusta novo.
 Nil tamen augustas urbes gazasque morabar,
 Exul eram in patria scilicet ipse mea.
 Qua tu non aderis, quoquo sub sidere verser,
 Qualibet in terra flebilis exul ero.
 Hic tamen in ¹Clausa reperimus Valle quietem,
 Omnia sunt nostris hic satis apta malis.
 Hic impune animo licet indulgere dolenti,
 Nec quisquam, præter me, mihi tortor adest.
 Hic mihi nutantes referunt suspiria sylvæ,
 Lenis et ardores temperat aura meos.
 Ipse susurrantes docui tua nomina ventos,
 Nullaque non dulces integrat umbra sonos.
 At manet interea cordi immedicabile vulnus,
 Languida dum sola corpora febre calent.
 Concidit, exsurgit, sperat, timet, æstuat, alget,
 Nec manet in certo mens stabilis loco.
 Vultus in obtutus, animo mutabilis omnes,
 Obsequitur ; nec stat fidus in ore color.
 Scilicet et tacitum declarant pectus ocelli,
² Ut gutta inclusam succina prodit apem
 Vos nemora, et placidi, solatia nostra, recessus,
 Quos nec edax tempus, nec fera lædit hyems ;
 Quæque coronatis muscosæ flumina ripæ,
 Vivit adhuc vobis, qui fuit ante, decor.
 Solus ego infelix dominus cultorque per horas
 Mutor, et in pejus, quo furor urget, eo.
 Per montes me raptat Amor, sylvasque comantes,
 Cuncta tamen paci sunt inimica meæ.
 Per loca sola vagor : sed ubi loca sola petentur,
 Quo mihi se comitem non ferus addet Amor ?
 Usque virescentem convallem, atque altera Tempe,
 Contrahit acclivum montis utrimque latus.
 Panditur hic nigrum, scopulis hiscentibus, antrum ;
 Vix tremulum admittunt saxa nemusque jubar.

¹ Clausa Vallis, vulgo dicta *Vaucluse*.

² Cf. Martial. lib. 4. Epig. 34.

In medio fons est, vitro splendentior, unde
 In mare collectas Sorgia volvit aquas.
 Fama quidem vivo fundum negat esse fluento ;
 Non fœda illinem polluit ulva sinum.
 Huc (simul incumbunt nocturna silentia terris,
 Meque unum fugiens, cetera somnus habet)
 Deferor ; hic animum vana dulcedine pascō,
 Et juvat ærumnas dedidicisse meas.
 Incusoque leves irridens ipse querelas,
 Meque rogo : " Quo se dirigit iste furor ?
 " Forte, miser, doleas, tibi vilis, amabilis illi,
 " Ploresque, ignorans quæ tibi servet Amor.
 " Tu quoties iteras absentis nomen amicæ,
 " Forte etiam toties increpet illa tuum."
 Tunc etiam, in memori quæ semper pectore vivis,
 Obvia amas oculis, Laura, venire meis.
 Te sæpe in rigidis (quid non credatur amanti ?)
 Rupibus, in vitrea sæpe videmus aqua.
 Pingimus aut liquida candentem in nube figuram,
 Digna Ixionio qualis amore foret.
 Sæpe libet, tumidis ubi rupes imminet undis,
 Culmina difficili vincere summa gradu.
 Hinc urbes, camposque, et nullo limite clausa
 Æquora prospectu metior alta meo.
 Contemplans spatium, quod me tibi separat, angor,
 Verbaque vix, gemitu præpediente, fluunt.
 " Cur, quod jungit Amor, divellunt numina vinclum ?
 " Cur, quod divellunt numina, jungit Amor ?"
 Est etiam ut cupiam specula me mittere ab alta,
 Et semel arrepta dedoluisse nece.
 Spes cohibet, suadens venturum tempus, ut in me
 Perdiderit Paphii se gravis ira Dei.
 Nec, quibus hoc iterum transfigat pectus, habebit,
 Jam nimium vehemens, amplius arma puer.
 At mihi supremam cum sors compleverit horam,
 Quis scit, an haud grata venerit illa vice ?
 Quem lenire negas, certe miserebere luctus ;
 Hoc etiam in media morte levamen erit.
 Sique (velut perhibent) sensus quoque vivat in Orco,
 Et sit apud Manes intemeratus Amor ;
 Tum Laribusque tuis, thalamoque superstitis ipsi
 Usque adero, et caros prosequar umbra pedes.
 Quam vivo renuunt, tandem mihi, morte beato,
 Fata mali requiem candidiora dabunt.

FUNGAR INANI

MUNERE.

SÆPE ego, qui quondam spatiis inclusus iniquis
Feci equidem, et multo enixus sudore refeci
Carmina ad arbitrium domini deducta, querebar
Durum opus infelix; clamabam, tollite nostro
Pugnantem ingenio morem, ingratumque camœnis:
Hoc saltem detur mihi, si cantare necesse est,
Quæ fert mens, quæque ipse probo, cantare potestas.

Hic ubi nulla premunt sudantem vincula vatem;
Nec data lex duro cogit moderamine musam
Angustum per iter, contractis viribus, ire;
Me cum fata meis patiuntur nectere verba
Auspiciis, et sponte mea componere carmen;
Quid moror invitus, quid iniqua mente recuso?
Scilicet in causa est libertas ipsa, morantem
Quæ partes rapit in varias, perque omnia versat.
Sicut apis virides casias, et olentia libans
Serpylla, Hyblæis sepes ubi floribus halat;
Nunc hos nunc illos leviter degustat, et omni,
Nescia qui sit, odor gratissimus insidet herbæ;
Dum dubitat, Zephyri fugiunt et amabilis æstas.
Non aliter, labente die, suspensa tenetur
Res inter varias mea mens (nam copia rerum
Se pandit, propria dignissima quæque camœna)
Et libertatem, quam nuper amaverat, odit.

Dum quæ sit ratio incertus, quæque apta canenti
Materies mecum meditor, mox tristior aura
Spirare, et liquidas in questum ducere voces.
Agnosco veteris bene cognita murmura luctus;
Et simul in tristes numeros se musa resolvit.
Nam licet, humanos forsan miserata labores,
Jusserit infandum per se languere dolorem
Natura, et vigiles mitescere tempore curas;
Multa tamen memori suspiria pectore missa
Te vel adhuc, regum soboles infauata, sequuntur
Pollicitam meliora tuis; te vota fatigant

Mœrentis raptam populi, spes orta Britannis
 Quæ modo fulgebas, et ni fata, invida fata,
 Abnuerant, genti jura expectata dedisses.

Quæ scelera, aut quæ jam luimus perjuria cives?
 Illa quidem periit modo quam speravimus Angli
 Mox fore, quæ populos, pacis studiosa, bearet
 Imperio molli, atque novas educeret artes
 Consiliis innixa novis; eademque per orbis
 (Si modo libertas aut gloria læsa vocaret)
 Mitteret extremos belli sua fulmina tractus,
 Ipsa decus palmæ, decus haud leve, forma victrix.
 Illa suam subito confixam vulnere gentem
 Destituit—nullæ quod prædixere tenebræ,
 Nec terræ tremor, aut splendens per inane cometa.

Quis tibi nunc sensus? lævos qui solus amores
 Et spes effractus, et vota, miserrime conjux,
 Irrita qui luges; qua te solabimur arte?
 Nam neque te dulces libri, quos illa legebat
 Tecum una quondam, poterant recreare dolentem,
 Nec molles citharæ sonitus, quos illa solebat
 Voce sua junctis meliores reddere chordis.
 Non nisi Lethæo capies solatia potu.

Quam sociare tuo lateri, propriamque vocare
 Dulce fuit, quam non tibi vis in brachia misit,
 Sed fidus conjunxit amor, sed mutua vota;
 Quo tandem poteras morituram cernere vultu?
 Triste ministerium præstantem et verba soventem
 Ultima deseruit, gelida jam pallida morte,
 "Invalidasque tibi tendens, hæu non tua, palmas."

Si qua tamen raptæ soboles genetricis imago
 Luderet in tectis, neque tu desertus ab omni
 Parte videreris, nec gens viduata fuisset.

Paulisper lacrymarum, atrique oblita doloris,
 Mens avet ad latebras secreti accedere luci,
 Quas inter, modo vos manibus, par nobile, junctis
 Insano procul a strepitu, procul urbe remotos
 Errare, alternoque frui sermone juvabat;
 Illic ipsa sua fingens umbracula myrto
 Constituit sedem Venus, et sacravit amori.
 Necdum etiam vobis quid sit sentire licebat
 Imperium, nec onus regni turbabat amantes.

Manuscripts found at the Parthenon. 201

Sed veluti largos spectanti ruris honores,
Montis apex cupidos longe distantis ocellos
Allicit, et plus quam quæ sunt propiora, renidet:
Non aliter vobis, intercedentibus annis,
Regnum arridebat melius, meliorque corona.

At tu, quæ, claris de regibus orta, Britannis
Debueras dare jura tuis, composta sepulcro
Curarum et nostri langues fors inscia luctus.
Quod si jam proprium in cœlum, tua regna, receptam.
Spectantemque tuos vel adhuc mortalia tangunt;
Te forsan querulas voces bibere aure juvabit,
Quas desideriiis gens icta fidelibus edit.
Quisque tua attonitus metuit sua funera morte.
Ergo ubi prima mali tanti jam fama volabat
Nuncia, serpentem sensit per corda timorem,
Hæsit et in mediis virgo tremefacta choreis;
Inscia quæ primos modo concipiebat amores,
Fretaque jam vernis ridebat inaniter annis.

Hæc ego dum meditor male condita carmina, fors
Vox, opere infecto, letho compressa silebit,
Deficietque manus. Tuto me tramite ducas,
Sancta anima, in celsas, nuper quibus addita, sedes
Perpetuo gaudes melioris honore coronæ.

MANUSCRIPTS FOUND AT THE PARTHENON.

THE Marquis de Nointel was, I believe, the first modern patron of any note, who encouraged researches in Greece. He was ambassador from France to the Ottoman Porte in the reign of Louis XIV. He engaged an artist, by name Carrey, a native of Troyes in Champagne, and a scholar of Lebrun, to accompany him to Constantinople. During an excursion which the ambassador made to Athens, Carrey took some drawings of the Parthenon, and other monuments of the city. After the death of the ambassador, these drawings became the property

202 *Manuscripts found at the Parthenon.*

of a gentleman of Rochefort; but in the year 1770 were deposited in the king's library at Paris. The principal librarian indulged me with a view of these interesting sketches, when at Paris three years since. They are almost wholly in red chalk; and though evidently done in haste, are of considerable value, having been taken before the city was besieged by the Venetians under Morosini. Many of the figures therefore given subsequently by Leroi and Stuart as defective, are here entire. Two circumstances struck me as worthy of note in these drawings.

1. Many of the figures, composing the reliefs of the Parthenon, are covered with hats after the modern European fashion.

2. The Olympieum, generally called the Columns of Hadrian, is here given with its architrave complete. The last column to the left of the drawing, bears also above the architrave a curved fragment, from which perhaps we may infer that this splendid edifice was covered with a vaulted roof.

The Abbé de Fourmont visited the Morea by order of the government in the reign of Louis XV. He copied nearly seven hundred inscriptions in various parts of Greece. I was favored also with a sight of these interesting Mss., which have never been published. A few taken by the Abbé from among the ruins of Sparta, I copied, and herewith subjoin.

Spartæ juxta Turrim Septentrionalem.

Η ΠΟΛΙΣ
ΚΛΑΥΔΑΙΟΝ ΚΑΣΙΟΝ
ΤΥΧΙΚΟΥ ΑΔΕΙΠΤΗΝ
ΠΙΣΤΗΩΣ ΤΗΣ ΠΕΡΙ
ΤΟΥΣ ΥΠ' ΑΥΤΩ ΓΕΓΕΙΝΟ
ΜΕΝΟΥΣ ΑΘΛΗΤΑΣ
ΕΝΕΚΑ

Spartæ prope Templum Lycurgi.

ΜΑΝΙΩΙΚΑΟΥ
ΣΑΠΦΙΩΝ ΚΑΠ
ΠΗΛΑΡΟΥ ΙΕΡΟ
ΟΝΟΘΕ
ΩΝ
ΔΟΣ

Sparta juxta Portam Orientalem.

ΤΩΝ ΜΕΓΙΣΤΩΝ ΟΥΡΑΝΙΩΝ
ΣΕΒΑΣΤΕΙΩΝ ΝΕΡΟΥΑΝΙΔΕΙ
ΩΝ ΩΝ ΕΓΕΝΕΤΟ ΑΘΛΟΘΕΤΗΣ
ΓΙΟΥΛΙΟΣ ΑΓΗΣΙΛΑΟΣ ΚΑΙ ΤΕ
ΦΛΑΟΥΙΟΣ ΧΑΡΙΞΕΝΟΣ ΜΕΤΑ
ΤΩΝ ΤΕΚΝΩΝ ΤΟΥ ΑΧΘΕΝΤΟΣ
ΠΡΩΤΟΣ ΑΓΩΝΟΣ ΕΠΙΜΕΝΕ ΚΑΙ
ΟΥΣ ΑΓΩΝΟΘΕΤΟΥΝΤΩΝ Π ΙΟΥ
ΛΙΟΥ ΜΕΝΕΚΛΕΟΥΣ Τ ΚΛΑΥΔΙΟΥ
ΑΓΗΜΟΝΟΣ ΜΝΑΣΩΝΟΣ ΠΑ
ΣΙ ΚΛΕΟΥΣ Τ ΦΛΑΟΥΣΙΟΣ ΑΤΤΙ
ΝΑΣ ΦΩΚΑΕΥΣ ΝΕΚΗΣΑΣ ΑΓΕ
ΝΕΙΩΝ ΠΑΛΗΝ ΚΑΤΑ ΤΟΥΣ ΙΕ
ΡΟΥΣ ΝΟΜΟΥΣ ΚΑΙ ΤΑ ΨΗΦΙΣ
ΜΑΤΑ ΤΟΝ ΑΝΔΡΙΑΝΤΑ
ΑΝΕΘΗΚΕΝ

*Hoc marmor repentum fuit in Ecclesiâ S. S. Virginis in Subur-
bano Geraniæ cui nomen Μεγάλη Μαρτῖνῐα.*

ΤΙΣ ΜΟΙΡΩΝ ΜΙΤΩΝ ΥΜΜΙΝ
ΣΚΟΛΙΑΣΑΤΘ ΠΑΙΔΕΣ
ΑΩΡΩΝ ΕΛΠΙΔΟΣ ΕΚ ΜΗ
ΤΡΟΣ ΚΑΙ ΠΑΤΡΟΣ ΑΡ
ΧΙΤΕΛΕΥΣ ΟΥΤΩΝ ΔΕ
ΑΝΘΗΣ ΑΝΤΑΣ Υ
ΠΟΚΡΟΤΑΦΟΙΣΙΝ
ΙΟΥΛΩΝ ΗΡΠΑΣΕΝ
Η ΠΡΟ ΠΙΕΤΗΣ ΜΟΙΡΑ
ΔΙΩΣΑΜΕΝΗ
ΘΕΙΟΦΑΝΗ . . .
. ΤΟ ΑΙΜΩΝ
ΑΜΦΙΟ ΠΡΩ
ΘΗΒΑΣ ΕΡΚΕCΙΝ
ΕΙΔΟΜΕΝΟΥC

The first and third evidently commemorate some wrestlers, after the destinies of Sparta were blended with those of Rome. The second is no otherwise interesting, than because, according to Fourmont, it was discovered near the ruins of the temple of Lycurgus. The last is, I suspect, the most ancient, and beyond

comparison the most important. May we not plausibly conjecture that it was inscribed on some monument erected by the parents of two brothers, who in the flower of their age fell gloriously either at Leuctra or Mantinea, or at least made themselves conspicuous in some affair *before the ramparts of Thebes?*

C. K.

ON THE PLAGIARISMS OF C. J. BLOMFIELD.

IN the last No. of this Journal, p. 366. a charge was publicly made involving the character of C. J. Blomfield, as one of the three marked Plagiarists, of the present day, on subjects connected with Greek Literature. An accusation of so grave a cast ought not to have been preferred on slight grounds. Whether the evidence we have to adduce in support of a censure, not hastily formed, be not such as to establish the charge, is a point which we may safely leave to the decision of even C. J. B. himself.

Although this propensity of the *English Fiorillo* to disregard the moral of the fable, *ne moveat cornicula risum Furtivis nudata coloribus*, has been so conspicuous, as even to excite the attention of those, but slightly acquainted with the various productions of C. J. Blomfield's *compiling* labors; yet he may give us credit for stating, that, long before the appearance of the Jena Review of his Callimachus and Persæ, a work with which we have but lately become acquainted, through the medium of E. H. Barker's pamphlet, we had drawn up the materials of the present paper; but the whole of which we determined to keep as a sealed book, unless the obtrusive conduct of C. J. B. might be such, as to induce us to break the seal; when it might be said of him, as has been said of more than one individual:

Ἄλλὰ γυνὴ χειρὸς ἐκείνου μέγα πᾶμ' ἀφελούσα
ἐσκέδασεν καὶ πᾶσιν ἐμήσατο κήδεα λυγρὰ.

One consolation will, however, be left to C. J. B.: as he is not the first or only person, who has had reason to exclaim, *Quam temere in nosmet legem sancimus iniquam!* That such will be

his present sentiments we doubt not; though different from what he honorably expressed, when speaking on a similar subject, he stated that, "though it must always be unpleasant to the candid Critic to detect instances of literary dishonesty, yet that justice, whose laws should be as strictly observed in cases of literary as of personal property, requires it to be done," and on another occasion, when, in the unsparing language of honesty insulted, he speaks of one "φάργατος Fiorillo." Alas! poor Fiorillo had not then learned, whatever he may have since done, the meaning of φάργατος, and still less could he dream of the possibility of his being φωραθείς by one, who is himself κλεψίστατος, though hitherto permitted to carry on his calling in seeming secrecy. Whether we are to attribute this allusion to Fiorillo's fate, as a blind to those, who might suspect similar conduct in C. J. B., or to that inherent jealousy in him, which will not permit a rival even in plagiarism, is a point which we leave to the decision of the third in this honorable fraternity, Augustus Meineke.

Before entering upon our own proofs, we will just transcribe what Seidler (for to him are attributed the Jena Reviews, which he probably intended to be an agreeable ἀντίδωρον to C. J. B. in return for his gratuitous abuse) has remarked (p. 79.) upon this subject, so interesting to the cause of honesty and sound literature. "We were, indeed, agreeably surprised by the real and genuine learning, displayed in the remark on H. in J. 80. until we recollected having already seen the whole of it in Wesseling's Dissertat. Herod. p. 24. In the same way Mr. B. appeared in Epigr. xiv. 1. to have surpassed himself; but we soon found that the one half was borrowed from Valck. on Theocrit. 7. 11. the other from his illustrious countryman Gaisford on Hephæst. p. 47." Again at p. 88. "But the Albertian Hesychius has been the truest prop to the Editor; from which he has sometimes appropriated to himself almost entire articles. To be convinced of this, it is requisite only to compare, at the very threshold of the Glossary, the article Ἰππιохάρμης at v. 29. and δίσκος at v. 44." and lastly p. 102, 3. "C. J. B. on v. 944. of the Persæ, stumbles at the words νυχίαν πλάκα, and says, *equidem pæne suspicor legendum βρύχιον πλάκα vel μυχίαν*. Why did he not leave to the authors of these conjectures their wretched property? Arnald had already imagined βρυχίαν and Pauw and Heath μυχίαν." But these instances of Plagiarism are pigmies compared with the gigantic examples, which we have to produce.

Although it were matter of no great difficulty to track C. J. B.,

with all his variations of signature through the pages of different periodical publications, and to show that, from the first moment he felt an ambition to appear in print to the last effort of his pen, he has uniformly adopted the pilfering system; yet with his earliest depredations, performed as they were under modest initials, we will not trouble ourselves. An ample field is left in his openly acknowledged publications, to gratify the malice of his bitterest foe.

We will commence with the first work, to which C. J. B. put his name; and, as we promised, will draw up the statement of his debts to various individuals, and more particularly to Richard Porson. The *Prometheus*, as appears from the title page, was published in 1810, and from the preface we learn that the notes of Porson, whose papers were put into the hands of C. J. B. are distinctly marked with the initials R. P. From this we infer such notes, as are not so marked, to be the Editor's own property. If, however, a whole host of emendations be found in a note of C. J. B. and every one of these be recorded in the Porson papers, without being honored by those distinctive marks in the edition of C. J. B., shall we charitably say, that, in this particular case, great geniuses have clashed, or shall we, harshly perhaps, though not falsely, call C. J. B. a plagiarist on that very individual, whose papers he was permitted to copy, and afterwards employed to publish? The note to which we allude is on *Prometh. v. 795*. "*Quoniam vero de particula ἀν agitur, quædam loca corrigamus, ubi hæc syllaba excidit. 1. Eurip. apud Stob. viii. p. 97. Οὐτ' ὄλον οὔτε πόλιν ὀρθάσειεν ἄν: lege πόλιν ἀνορθάσειεν ἄν. 11. Eupolis apud Plutarch. Cimone p. 892. Grot. Exc. p. 505. Κάνιότ' ἀπακοιμάτ' ἄν ἐν Λακεδαιμονί: corrigo Κᾶν ἐνιότ'. 111. Cratinus apud Schol. in Platon. ed Ruhnk. p. 88. "Ἐδεῖ παρέχειν ὅτι τις εὐξαίτ' ἔμβραχυν: lege ὅτι ἄν τις." And in the second edition of 1812, 1v. Plato Comicus apud Themistocl. p. 233. Χαῖποτε ἀμιλλα τῶν νεῶν, θεάσεται, lege χαῖποταν."* Delighted and dazzled as every reader must be with the extensive research and delicate taste of a juvenile editor, equally familiar, as it would seem, with the remains of Comedy as of Tragedy, dispersed through the bulky volumes of Plutarch, the elegant extracts of a Stobæus, or the collected scraps of an unknown scholiast; and unwilling as he must be to see a rude hand thus daring to tear *olivam undique decerptam fronti*; yet justice bids us say, that of these four emendations, the first was doubtless found in Porson's papers; for it exists in the *Advers.* p. 275: that the second was doubtless found in Porson's papers; for it is published in

the second edition of the *Orestes* at v. 581.: that the fourth was also found in Porson's papers no doubt; for it exists in the *Advers.* p. 299., though more correctly there, *Χάπεται ἄμιλλ' ἢ τῶν νεῶν, θεάσεται* (and so C. J. B. as we suspect, has silently quoted in a recent No. of the *Quarterly Review*); but the third emendation was not, we venture to state, found in the Porson papers; as it introduces a violation of Greek syntax, which any fourth-form boy in a Classical seminary, unless under the superintendence of C. J. B., would have been whipt for not avoiding. It is creditable to the good sense of C. J. B. that, in the second edition, this truly original emendation of his, was, at the suggestion of Elmsley in the *Edinburgh Review*, omitted; but we cannot say as much for his honesty, when he wishes to complete the old number four, by introducing in the second edition a correction of *Iph. T.* 1302. *Οὐ πρὶν γ' ἂν εἴπῃ τοῦτος ἑρμηνεύς τόδε: ubi*, says this wondrous Greek scholar, *mirum est Gaisfordum reliquisse εἰποι.* . . .

That Gaisford should have left a faulty reading in the text may, perhaps, be a matter of surprise; but it can be none to find an emendation proposed by C. J. B., when he has already discovered a clue to it in the notes of others. Nor would the merit of this mighty discovery of Gaisford's oversight have been diminished, had C. J. B. informed us, that his improvement in the knowledge of Greek syntax, was owing to the Porson papers upon *Aristoph. Eccl.* 625. where to support this construction, the very words *πρὶν ἂν εἴπῃ* are quoted from *Vesp.* 915. We are not ignorant, that this important change of *εἰποι* into *εἴπῃ* is recorded in the *Mus. Crit.* N. 11. p. 193. But from almost every article in that publication coming from the pen of C. J. B. damning proofs of Plagiarism may be produced. One example shall suffice taken from N. 11. p. 189., upon *Iph. A.* 1242. where thus the Plagiarist: "*Ὅμως δὲ συνδάκρυσον ἰκέτευσον πάτριος.* Marklandus conjecit *πάτριος.* Gaisfordus *ἰκέτευσον τὰδε.* Lege *ἰκέτευσον τε πρὸς.* Cf. *Phœn.* 619. *Prôm.* 73. *πρὸς* autem et *πρὸς* (i. e. *πατρός*) facillime confundi poterant." This emendation, which, perhaps, may be considered as the most ingenious and most certain of any in that article, is, like all the best of C. J. B.'s good things, stolen from another person. In the Appendix p. 129. to Mr. Burges' edition of the *Troades* published in 1807., we find the following note. "*Iph. A.* 1242. Ald. *Ὅμως δὲ σὺν δάκρυσιν ἰκέτης γίνου πατρός.* MSS. vero proxime *συνδάκρυσον ἰκέτευσον πατρός.* Pro *ΠΑΤΡΟΣ* tu lege *ΤΕ ΠΡΟΣ.* Sæpe versum claudunt *τε πρὸς*—Cf. *Phœn.* 619. et *Eum.* 233."

And this is one of the very persons, to whom C. J. B. alludes, when in the article upon Gaisford's *Hephaestion*, Edinb. Rev. No. xxxiv. p. 382. he says, "we suspect that, even now, more credit would be given, in many instances, for arranging than for construing a chorus; and many modern scholars, we believe, feel less delight in the perception of a beautiful image, or a noble sentiment, than [Borges feels] in the antistrophising a set of monostrophics, or [Seidler does] in the detection of an hitherto undiscovered dochmiac." How well C. J. B. can, or cannot, construe a chorus, even when emended by himself, let Seidler tell, in the *Jena Review*, p. 100. upon Pers. 83., and how far C. J. B. is alive to the perception of noble sentiments, Mr. Barker will answer; and with what eagerness he catches a beautiful image, suggested by others, the present remarks bear ample witness. But we have wandered from the favorite, if not first-born, hope of C. J. B., his edition of the *Prometheus*.

But as in the body of the play C. J. B. has favored us with not one admissible emendation, pretending to come from his own ingenuity, we are deprived of the chance of detecting even one plagiarism. In the notes however and Glossary, we have a rich feast, not so much in discovering the source of his emendations, as in that of his citations from authors of every kind, which the youthful Editor doubtless wished to palm off, as the result of his own extensive reading and deep research.¹

¹ The most usual trick, which C. J. B. exhibits to excite the astonishment of the unlearned, is to fill a note with a long list of the names of voluminous or unusual authors, quoted for the purpose of noticing a fragment of the Tragic or Comic writers, already to be found in their proper place, in the edition of each Poet respectively. For instance, in the Glossary on v. 15. C. J. B. has occasion to quote two fragments of Euripides, discovered by the aid of the Index; and we are referred, not to Beck's edition of that Tragedian, which is in every tyro's hands, but to Dionys. Halicarnas. ii. p. 591. [Beck in Teleph. Fr. 1. presents 59. : which is the correct reference, we know not] and to Strabo viii. p. 366. and in the same note we read of "Fragment. Promethei Soluti apud Galen. Comment. ad Hippocrat. de Morb. Epid. i. p. 454.," as if C. J. B. was the first Scholar who had read carefully Bentley's letter to Mill, p. 57. ed. Cant. = 500 Lips. extracted by Brunck in his *Lex. Sophocl.* where this passage of Æschylus is quoted from Galen; for that C. J. B. had himself read thoroughly the works of Galen at the period of his first edition of the *Prometheus*, we, who are not ignorant of his early life, are hard to believe; nor are we disposed to retract this opinion by finding Galen quoted at v. 658. and v. 721. since the first passage was supplied by Valckenaer. Diatrib. p. 197. and the second by F. Jacobs.

Upon the little credit given to Stanley's labors we make no comment; since C. J. B. would, doubtless, assert that all his readers well knew, how little Stanley had left, on the score of multifarious reading, to the industry of a future Editor of the *Prometheus*: and that to mention his name on every occasion could be of no other use, than to swell the notes to an immoderate size. Nor are we unwilling to accept the apology. We cannot, however, so easily pardon the silence of C. J. B. respecting his obligations to other scholars. But as we have only a small space to spare for a lengthened enumeration of these unhandsome debts, we will merely refer to the lines of the text or Glossary, and attach the name of the creditor. V. 20. Menander—[Butler. v. 22. Eustath. II. 4.] V. D. in Comment. Societ. Lips. 11. p. 284. By the bye C. J. B. seems, between the interval of the first and second edition, to have read Eustathius honestly through: see the Corrigenda to the second edition. We believe also that the same observation will apply to the Venetian Scholia: the citation, however, on v. 244. accompanied with that to Herodian, is found in Porson's Miscell. Crit. p. 207. and lest C. J. B. should assert that the Miscell. Crit. were not published by Kidd till 1815. and that consequently he could not have been acquainted with them earlier, we beg our readers to compare the emendations of C. J. B. on Photius in the Edinb. Rev. No. XLII. p. 336. at the words *Θυιασμαιόλη*, *Σείσαι*, *Σταθμών*, and p. 337. respecting *Μαριχάρτι*, with the notes of Porson in the Miscell. Crit. p. 285, 6, 7. and upon Aristoph. Nub. 998. and let them decide whether to R. Porson, C. J. B. be, or be not, indebted for these corrections; which, with the exceptions of three others, form the whole of C. J. B.'s mighty achievements upon that Lexicon, and whether if Porson had left more in his papers, C. J. B. would, or would not, have exhibited himself still more to the scorn of honorable minds.

But this *ἐν παρόδῳ*. We return to the *Prometheus*. V. 59. ed 2. in Aristarcho πόρους] Jacobs. Cur. Secund. in Eurip. p. 213. v. 105.] Alberti on Hesych. v. Ἀδύριτος. v. 112.] Burney in Monthly Rev. Feb. 1796. p. 132. v. 169.] Schæfer in

is the notes upon Archilochus in the Anthologia. That we are not very wrong in attributing the knowledge of Galen to Bentley's letter, may be guessed from the note of C. J. B. on Prom. 821. who seems to have been guilty, even before he appeared in print, of concealed, as he fancied, Plagiarism. See Maltby's note in Morell. lex. Gr. Prosod. v. Πίμριξ.

edit. Lips. Porson. 4. fab. Eurip. in the Index, v. *Τίθμη*. v. 250.] Duport quoted by Stanley, v. 302.] H. Steph. v. 321.] Jacobs *Animadvers.* in Eurip. p. 208. v. 363.] Schutz: v. 386.] Stanley and Davis. ad Cicer. *Tusc.* will account for the array of learning in this note, with the exception of the reference to the Venetian Scholia, for which C. J. B. was indebted, we believe, to the Porson papers. See R. P. in *Præf.* ed. 3. p. 10. Compare also C. J. B.'s remarks in the *Edinb. Rev.* No. xxxiv. p. 389. who, when he published the first edition of the *Prometheus*, does not seem to have read the latter part of the Venetian Scholia; otherwise he would have quoted, as he subsequently did, the second passage from *Il. ψ. 12.*¹ v. 463.]

¹ To relieve the dulness of these dry details, we will endeavour to amuse ourselves, our readers, and the Plagiarist with one observation or two suggested by this passage of *Æschylus*. The words of the Tragedian are,

Ὀργῆς τοσούτης εἰσὶν ἱατρὸς λόγοι,

where instead of *Ὀργῆς*, Plutarch and Eustathius exhibit *ψυχῆς*: and so Isocrates seems to have read: *ταῖς ψυχαῖς ταῖς τοσούταις οὐδὲν ἴσθι ἄλλο φάρμακον ἢ λόγος*.—But these words, perhaps, have an allusion rather to a Gnomæ distich,—*ταῖς δὲ ψυχαῖσι τοσούταις φάρμακον οὐκ ἴσθ' ἄλλ' ἢ λόγος*, and consequently prove nothing positive with respect to *Æschylus*. Amongst the Gnomæ Monostichs however is found, v. 428. 298. *Ψυχῆς τοσούτης ἴσθι ἱατρὸς λόγος*, and certainly in this place *ψυχῆς* seems preferable to *Ὀργῆς*, as the sentence, when completed, would be *Ὀργῇ ψυχῆς τοσούτης*. To us it appears that neither is the right reading; but that *Æschylus* wrote *Ὀργῇ τοσούτης ἢ ἴσθι ἱατρὸς λόγος*. With respect to the various other passages quoted in the note of C. J. B., we conceive that not Menander, but Euripides, wrote,

A. *Ἱατρὸς οὐκ ἴσθ' ὁ λόγος ἀνθρώποις νόσων*

B. *ψυχῆς γ' ἂρ' οὗτος μόνος ἔχει θελαπτήριον*

which was thus imitated by Philemon,

ψυχῆς πόνος γὰρ ἐπὶ λόγου κομφίζεσθαι.

To Euripides also we would give another distich modelled after the sentiment of *Æschylus*,

A. *Ὀργῆς ματαῖοι γ' εἰσὶν αἵτιοι λόγοι*

B. *σφριγῶντα θυμὸν μαλακὸς ἴσθαι λόγος.*

and to Menander the imitation of both Tragedians,

Οὐκ ἴσθιν Ὀργῆς, ὡς ἴσθιν, φάρμακον

ἄλλ', ἢ λόγος σπουδαῖος ἀνθρώπου φίλου;

whose words Themistius had in mind—*φάρμακον δὲ Ὀργῆς οἰδαίνουσης—λόγος ἴσθι*: and with respect to the passage of *Æschylus* quoted by the Scholiast on Sophocles, C. J. B. has happily added three words from the Venetian Scholia, but has most unfortunately defended *ἱρίσματα* against *κομφίσματα*, not perceiving, that the variation arose from the confusion of *ι* and *φ* (the frequency of which change has been pointed out by many scholars) and that the distich should thus be read,

οἷδ' ἢν στίτηγμοῖς τῶν πόνοι κομφίσματα

τοῖς μήτραις τυγχάνουσι γ', ἀλλ' ἀρίσματ' οὐ.

Concerning the use of *μήτρια*, compare *Tro. 731.* *οὐ γὰρ μήτρια πάσχεσθαι κακῶς,*

Schweighæuser in Athen. Index v. *Διοχύλος*. v. 470.] T. Hemsterh. v. *Ἐργάτις* v. 591. ed. 2.] Porson Advers. p. 122. v. 698.] Spanheim—See Mr. Barker's Reply, p. 71,2. v. 836.] Holsten. ad. Steph. Byz. p. 67. A. v. 865.] Burney, Monthly Rev. v. 878. ed. 2d.] Porson ad Hec. 1161. in Addend. ad Equit. 1046. et ad Pac. 630. suggested the materials of this note.

So much for the annotations; we proceed to the Glossary. But here, as in the notes, we are enabled by internal evidence, to detect the plagiarist. At. v. 27. *Λωφάω*, the Schol. on Apoll. Rh. vi. 487. is cited. At first we conceived the vi. to be a mistake for iv. there being in fact only 4 books of Apollonius Rhodius. But we discovered afterwards that C. J. B. obtained this wrong reference (which should have been ii. 487) from D'Orville on Chariton p. 416=355. where the very same error is committed. Had D'Orville's name been oftener mentioned, we should have sooner found to whom C. J. B. was indebted in his 2d. Edit. at v. 376. for the fragment of Phrynichus, preserved by Pausanias, and quoted by D'Orville, p. 76=244. unless, indeed, C. J. B. stumbled upon that passage, while arranging Porson's Advers. p. 38. But as neither R. P. nor C. J. B. have hit upon the undoubted reading, we will hazard a conjecture by proposing in the following Antispastics, (see Meineke, Quæst. Menandr. p. 22.) to read—*τὸν κρύτερον γὰρ οὐκ ἠλυξεν μόρον, ὠκεία δὲ νιν φλόξ κατέδαισε τοῦ Δαλοῦ πρηθομένου, μητρὸς ἑᾶς ἐκ κακομηχανοῦ*. Where our emendation of *αἰᾶς* into *ἑᾶς* seems to be confirmed by the preceding words of Pausanias, *πρὶν ἢ ὑπὸ πυρός* (read *ὑπὸ μητρὸς*) *ἀφανισθῆναι τὸν δαλὸν καὶ ὡς ὑπὸ τοῦ θυμοῦ καταπρήσειεν ἡ—Ἀλθαια*. Respecting the use of *ἑᾶς* in the choral songs, see Iph. A. 1530. El. 1204. and Schol. on Pers. 13. In the dialogue the expression *ὁ δς* is more common. Compare S. C. Th. 638. Aj. 442. CEd. T. 1248. CEd. C. 1639. Trach. 266. And once we have met with *οἱς* in the Med. 951. Amongst the few proofs of literary honesty, we quote the note in v. 90. upon the word *Παμμήτωρ*. To the instances of compounds of *μήτηρ*, collected, as C. J. B.

and Lex. Bekker. p. 84. v. *βάβαι*. *τῶν οὐχὶ μητρῶν, ἀλλὰ τῶν βάβαι βάβαι. ἄλεις Σικωνίω*. For so C. J. B. properly reads instead of *οὐχὶ τῶν*, on the Pers. 1032.—and with respect to *οὐ* thus placed at the end of the line, it is sufficient to refer to Trq. 1226. *Τλήμων ἰατρός, ὅτι μὲν ἔχουσα, τάρ γε δ' οὐ*. The word *ἀνίσματα*, though rare, is still acknowledged by Hesych. Lex. Bekker. p. 364. *ἀνίσματα ὑγίσματα, ἰάματα*.

says, by Abresch and Valckenaër, we add *Μεγαλομήτης* from Hesych. We wish the same justice had been done to the scholars, from whose united labors C. J. B. has made his readers *smile* by his dissertation on *γέλασμα* in the same passage. But, perhaps, we are too captious upon this and similar occasions, where a reference is, indeed, made to the works of others, although in such a way as to make the extent of his obligations to those others little apparent. This mock modesty of Plagiarism in another Editor has been noticed in the Monthly Review, March, 1806. p. 236. Some observations in the same article, p. 228., written, we believe, by a friend of C. J. B., are earnestly recommended to the attention of all Plagiarists, opened or concealed. V. 199. The emendation of Hesychius Sopingius had anticipated. v. 249. The error of Grotius had been pointed out by Porson, on Hec. 1246. & Advers. p. 170. from whence a mistake of C. J. B. or his printer, may be corrected, by reading 318. for 813. But the most conspicuous instance of unacknowledged obligations is to be found at v. 431. where, says C. J. B. "Subjiciam composita quædam e πρώτα, quia exempla in Lexicis rariora sunt. 'Ἀνδρόπρωρος Empedocles apud Aristot. Phys. 11. 8. Plutarch. in Colot. p. 2058. ed H. St. [=1123.] Ælian. H. A. xvi. 29. Theophrast. Epist. 44. p. 79. Theodor. Prodr. Epist. ad Trapez. Metropol. p. 547. ἀντίπρωρος. Trach. 223. Eurip. El. 846. Rhes. 136. Βούπρωρος. Vid. Hesych. Καλλιπρωρος. S. C. Th. 533. Agam. 237." Of this mighty array of authorities, every one, with the exception of Theodor., and he, perhaps, will be tracked hereafter, has been quoted by the Commentators on Hesychius; from which Lexicon might have been still added *Εὐπρωρον*, 'Ιχθύπρωρος, (in the gloss, Σαμιακὸς τρόπος,) and *Τανύπρωρος*.

With this glaring proof of Blomfieldian Plagiarism we might bring our evidence to a close; but a few others may still be added from v. 453. 'Επήβολος, where, in the fragment of Archippus apud Etymol. *νῦν* is included within curved lines, and appears as if C. J. B. wished it to be expelled—and so did Sylburgius. This passage has, however, been better emended, by Meineke, Cur. Crit. p. 48. by reading "Ἀρχιππος Πλούτῳ" *νῦν ἐγενόμην χρημάτων ἐπήβολος*. The true reading is, doubtless, "Ἀρχιππος Πλούτῳ *Νυνὶ δὲ γάνυμαι χρημάτων ἐπήβολος*. The verb *γάνυμαι* is found in Vesp. 612. *Τούτοισιν ἐγὼ γάνυμαι*. We are sorry we cannot compliment C. J. B. on his sagacity in not discerning the fragment of a Comic Poet, in the words of Aristænetus—

καὶ πολλὰ καλὰ, γυναικὸς αὖ ἐπὶ βολος
εὐ πῶς τέχναις, ἔσθῃσα τροπαία, προσφύρας
μεθόδους ἐκάστη τὰς ἐρωτικὰς ἀγων.

A similar want of sagacity is exhibited in the note on v. 486, where others, we believe, have remarked that the words of Photius, in his Biblioth. p. 1582. καὶ μῶμεναι ἢ μετοχή παρὰ Σοφοκλεῖ refer to Trach. 1138. χρυστὰ μωμενῇ, for so it has been rightly corrected, instead of μνωμένῃ.

At v. 488. Stanley, Valckenaer and Villoison will strip C. J. B. of many a plumie; where, respecting his method of curing a disordered passage of Euripides, something will be said at another time: at present we only remark that his medicine need not be taken; as from some inherent defect in the composition of the ingredients, arising from the ignorance of the prescribing quack, it is absolutely incapable of removing the complaint.

But while we are thus busy in detecting Plagiarisms, we will prove that we can be just even to one, who deserves little pity at our hands. In the Glossary on v. 721. C. J. B. amuses us with a show of reading, and an attempt at emendation upon Archilochus. In a letter, however, to Mr. Barker, inserted in his Reply, p. 72. C. J. B. discovers that D. Heinsius and Hemsterhusius had anticipated his fancied correction. This is well. But why did not C. J. B. state, that every passage quoted, as well as every emendation made, was to be found in Jacobs' notes upon this very passage of Archilochus in the Anthologia. Or was C. J. B. ashamed to give a proof of his want of ingenuity, as well as of ingenuousness, in not discovering that the lacuna in Archilochus was to be supplied from Hesychius by reading Στήθεσιν λασιόισιν, οὐ δέ γ' ἐπινοήμασιν, δάσους; which we are surprised the ingenious F. Jacobs, (a scholar, whose character should have been differently described by Porson, in a well-known passage) did not stumble upon, especially as he sagaciously discovered, that Archilochus alludes to the Homeric Πυλαιμένεος λάσιον κῆρ, which Hesychius thus explains: ἡ πυκνὴ καὶ σάφρων καὶ λίαν θεία ψυχὴ καὶ συνετὴ ἀπὸ τοῦ περιέχοντος τὸ περιέχμενον. τὸ γὰρ ἡγεμονικὸν τῆς ψυχῆς ἐν τῇ καρδίᾳ, ἣ τις ἐστὶν ἐν τῷ στήθεϊ, ὅπερ ὡς ἐπιτοπλεῖσταν δασύ ἐστι καὶ ἰσχυρόψυχον. Nor is a preceding gloss, from which we have drawn our supplement, less applicable to the passages of Archilochus. Λασιόισι δασύσι. "Στήθεσι λασιόις" ἐκδέχονται τινες, ἀπὸ τῆς ἔξωθεν ἐπιφανείας; ἀνδράδεσιν ἄλλοι πυκνοῖς καὶ συνετοῖς. The same passage of Archilochus is alluded to again in Στήθεσι λασιόισι πεπυκνωμένοις λογισμῶ καὶ εὐψυχίᾳ. But to reproach C. J. B. with his want

of ingenuity, is, after all, useless. "*Men do not gather grapes from thorns, nor figs from brambles.*" Else we would ask, how could he have permitted so many true readings to escape him in the text of the *Prometheus*, a play, which, after all the labors of critics, neither C. J. B. nor any of his school can understand, or construe; why has he quoted from Plutarch, p. 966. ed. H. Steph. = 11. p. 544. *Ε. αὐγάσδεο*, in a passage where a fourth-form boy would have corrected *γυμνάσδεο*—and have confirmed it by the expression *πῆραν λάβε*, which Plutarch substitutes in another place, when quoting the same tristich; why did he not correct in v. 841. Hesych. *Ψελλός*: δ τὸ σίγμα παχύτερον λέγων by reading τὸ ψι γράμμα, where there is the same change of *ψ* into *ς*; as in that gloss of Hesychius, corrected by C. J. B. at v. 694.

The three last specimens which we mean to bring forward, as connected with the history of Plagiarism,¹ are taken from vv. 802. 1051. and one from the S. C. Th. 75.—Of these the first and third debts, of which the account is heavy, are to R. Porson, as appears by his books.—See *Advers.* p. 275. and *Aristophanica*, *Acharn.* 250. The second is a mixed account of small debts to the Commentators on Hesychius, and Pollux, to Musgrave, Troad. 82. and Wytttenbach, Plutarch. p. 115. A.

It was our intention to have gone through the whole works of C. J. B. and to have done our best to exhibit him in his true light. We have, however, already extended this article beyond all moderate limits, and are unwilling, we do not say, unable, to trespass upon the patience of our readers; and to the taste of C. J. B., we suppose, we have said enough. Should he feel, however, disposed to complain of our chariness in producing evidence, we will tell him, that every work of his furnishes abundant matter against him. And as a specimen we have thought proper to bring one from the commencement of his second acknowledged publication; the very counterpart of which may be seen in his anonymous critique of Butler, in the *Edinburgh Rev.* N. 38. p. 479. promising our readers, that we have many arrows in our quiver ready to be shot, whenever the object exposes itself, as it has lately done, offensively.

¹ In humble imitation of a certain author, who commenced a *History of Dancing in the Athenæum*, pillaged, most probably, from Mr. John Weaver's *Essay in the possession of C. J. B.*, as appears from the *Mus. Crit.* v. p. 83. we mean to entitle our work "*Every man his own Plagiarist—Dedicated to a Gentleman, who has very eminently exhibited his talents in the art of a purloiner, at his house in St. Botolph's, Billingsgate.*"

Towards the commencement of this article an allusion has been made to Æsop's fable, "The daw with borrowed feathers."—At the time when that sentence was written, we were not aware, that the allusion was in every respect peculiarly applicable to the present case. Of the story we have to tell, an enemy of C. J. B. may in the language of Plato say, *ὅτι οὐ μὲν ἡγήσεται μῦθον, ἐγὼ δὲ λόγον.* But we will add from the same author, *καὶ γὰρ ἀληθῆ ὄντα λέξω, ἃ σοι μέλλω λέγειν.* The fact then is, that in the *Musæum Criticum* N. 3. p. 408. appeared a review written, as from internal evidence is manifest, by C. J. B., of the fables of Æsop published by F. De-Furia, and reprinted at Leipsig A. D. 1810. Although that article be disgraced by abuse and sneers, in the Blomfield style, against individuals totally unconnected with the subject in hand, we confess we read the critique with some pleasure, and felt disposed to award the praise of considerable ingenuity to C. J. B. for his discovery, that amongst the fables first published by De-Furia, a Vatican MS. presented, what, since the days of Bentley, has been a desideratum in Literature, the very words of a most elegant fabulist, one Babrias; the fragments of whose works had indeed been preserved by Suidas, but scarcely one entire fable of whom was known, till the appearance of T. Tyrwhitt's, the learned, the ingenious and, what is higher praise, the gentleman-like Tyrwhitt's, dissertation on Babrias. So great indeed was the interest we felt, that we were induced to purchase the volume, in order to satisfy ourselves with ocular demonstration respecting a discovery, no less novel than true. We have since had reason however, to rejoice, that C. J. B. received no public proof of our satisfaction. For had we done otherwise, we should have exposed ourselves to the charge of being duped even by that very individual, whose honesty we have for a long time suspected.

The critique of C. J. B. was published in March, 1814. But in October 1812. appeared a work with the following title.—*ΜΥΘΟΙ ΑΙΣΩΠΕΙΟΙ.* *Fabulæ Æsopiæ e Codice Augustano nunc primum editæ, cum Fabulis Babriæ Choliambicis, collectis omnibus, et Menandri Sententiis singularibus; recensuit et emendavit Io. Gottlob. Schneider, Saxo. Vratislaviæ 1812."*

At what time a copy of this book was first brought into England we know not. But that C. J. B. saw it before he wrote that article, is evident from the following passage in the preface to Schneider's edition. Speaking of Tyrwhitt's discovery of the fragments of Babrias, he adds, *iis accesserunt nuper aliquot fabulæ ipsius ipsius Babriæ verbis redditæ, quas e Codicibus scriptis Vaticanæ Bibliothecæ exscriptas, INSCIUS EGREGII*

ἱρμαίου Franc. De-Furia, Florentia publicavit, mox in metra sua redegit, egregius Adam Coray."—which C. J. B. has thus adapted into English: "But a manuscript of greater importance is one in the Vatican Library, of the value of which THE EDITOR DOES NOT SEEM TO BE AWARE: many of the fables are nearly in the same state in which they came from the hand of Babrias; but they are printed without any distinction or indication of their differing from prose. C. J. B. then proceeds to reduce this prose to its ancient poetical form. But will it be believed that every individual attempt of this kind made by C. J. B. has been already anticipated in Schneider's edition; and that even almost all his proposed emendations are derived from the same source? We request our readers to verify our assertion; for without such proof it is difficult to conceive that any individual, laying claim to the character of a Scholar, should have so compromised his literary honesty.

Had C. J. B. been honest enough to mention, that Schneider's work had anticipated his restitutions, we might have been disposed to give him credit for the assertion, had it been supported by some proof of similar restitutions of other fables, which had escaped the sagacity of preceding scholars. As a specimen of what might have been done for the recovery of these remnants of the muse of Socrates, we quote the following fable, the very one, to which allusion has been made. [Libanium, Aphthonium, et Tzetzem citat Hudson ad Æsop. Fab. 188. Adde Fab. 58. Cod. Bodl. apud Tyrwhitt p. =174. et Vat. Cod. Fab. 217. apud De-Fur. p. 90. necnon Berger. in Babrii Fab. p. 36. e quibus omnibus inter se collatis hæc fabula eruitur.]

Δι' αἰθέρ' ἦν πτηνοῖσι πᾶσι κήρυγμα
τὸν Ζῆνα μέλλειν βασιλέ' ὀρνέοις στήσειν,
ὅστις ποτ' εἰς τὸ κάλλος ἂν φανῇ κρείσσων·
πάντες δ' ἐφοίτων, ἡμέραν θ' ὀρίζοντος
ἐκκλησίαν τε κυρίαν τέκνου Μαίας,
εἰς τὴν ἄορνον ἐπισυνηγμένοι λίμνην·
κατελάμβανον δὲ πᾶσαν, ἵνα τὰ μὲν φαῦλα
πτέρ' ἀπέβαλον, τὰ δ' αὖ καλ' ἐξεφαίδρυναν·
ἀλλ' οὐδὲν εὐκρεπὲς κολοῖος εἶχ' αὐχεῖν,
αὐτὸς δι' αὐτοῦ πτερὰ δ', ὅσ' ἐξεπιπτ' ἄλλων,
συνέθηκε ταῦτα, κοσμὸν ὥς τιν' οἰκείον,
ταῷ γ' ἔργῳ ποικιλώτερον πολλῶ·
οὐ γ' εἰσιόντος, ὅμματ' ἐστράφη πάντων,
χρὶ Ζεὺς τὸ κάλλος εἰσιδὼν ἰθαμβήθη
λευκὸν κύκνου καὶ σεμνὸν αἰτοῦ μάλλον·

πρὶν δ' αὐτὸν εἰπεῖν “ βασιλεῖ ὀρνέοις στῆμαι
 ἔδοξε πλείστα τὸν κολοῖδν ᾠραῖον,”
 ἢ γλαυξ, Ἀθήναιά τις, αὐτὸν ἤλεγξεν,
 κάφειλετ' ἐκσπάσασα τὰ πτέρ' οἰκεία,
 καὶ ταῦτό γ' ἄλλων ὀρνέων ποιησάντων,
 γυμνὸς ὁ κολοῖδς ᾧν γέλω διεγνώσθη.

When C. J. B. shall discover a work in MS. or print, from which he can pilfer undetected a fable like this, we will then, but not till then, retract our opinion respecting his want of learning, ingenuity, and literary honesty.

Should C. J. B. feel disposed to answer this charge, before he puts pen to paper, we recommend him to reflect upon the sentiment of a favorite poet of his,

Σκιδναμένης [κάγτ'] ἐν στήθεσσιν ὀργῆς,
 δεῖ πεφυλάχθαι γλῶσσαν ΜΑΨ-ΤΑΑΚΤΑΝ.

This fragment of Sappho preserved by Plutarch, Vol. 11. p. 456. E. has been omitted by C. J. B. in his collection of the Sapphic Fragments in the Mus. Crit. N. 1. where every care has been paid to the fleeting forms of the dead dialect, though none to the imperishable sentiments of the still living Poetess. That C. J. B. should have omitted this fragment, we own, surprises us. Time has been when C. J. B. revelled in the very sound of *Μαψ υλάκτης*. But it is one thing to be a *Barker* and another to be a *Vain-Barker*.

P. S. Since writing the above, we understand that a scholar, whose liberality, equalled only by his learning, deservedly places him amongst the first of critics, and the most indulgent of men, has been disposed to question the accuracy of our statement respecting the Plagiarists, Meineke and Blomfield. Unacquainted as that individual is with the secret history of English scholars, we own that some doubts might have arisen in his mind with regard to Blomfield's want of honesty; doubts, however, that may now be removed as satisfactorily, as might have been those in favor of Meineke, whose Plagiarisms have been so fully and properly exposed in the Classical Journal, No. xxxiv, under the head of Literary Coincidences. The kindness of one scholar seems to have misled another of similar feelings. Had Kild designated his article, as we have done, Plagiarisms, the curiosity of the modern Markland, a character, alas! almost unknown in these days, might have been excited to read the Literary Coincidences; and we should have been saved from the suspicion of asserting an untruth.

We are not ignorant, that it may be urged in behalf of the

Plagiarists in question, that they seem to be men of learning and ingenuity ; and that consequently they might have stumbled upon the same emendations and the same passages as those, of whom they are accused of being Plagiarists. To this we reply in the language of Blomfield himself, in the Quarterly Review, N. xv. p. 217. "*There is a wide difference between emendation and illustration. The chances are very greatly against two persons hitting upon the same emendation, unless, indeed, it be a very tolerably obvious one ;—whereas they are just as much in favor of their thinking of the same illustration. Emendations are private property : the sources of quotation are common.*"

In this sentiment we heartily coincide. A similarity in emendations, and not in the citations of passages, is the touch-stone to try the integrity of a scholar. If we discover many similar emendations, we set down the more recent writer as a Plagiarist. But having found him guilty upon this point, we consider him not free from suspicion upon the subject of quotation, in cases where proofs must, in their very nature, be less convincing. Nor is it always the number of emendations stolen that convict the plagiarist ; but the manner, frequently, in which the crime has been committed, will furnish as strong a proof of guilt. We know not whether the plan adopted by C. J. B. is an original idea, or whether he was not led to it by his suspicions respecting a similar act of dishonesty, which C. J. B. thinks Stanley committed with the papers of Casaubon. But whether even the idea of this novel species of Plagiarism was, or was not, original, is not our present inquiry ; the real question is, whether we have, or have not, made good our accusation. And in order to give both the accused every possible advantage, we will agree, not only to a non-suit, but even to a verdict for the defendant, if it be discovered that the original emendations of either party are equal in number to a moiety of those stolen ; or, if amongst the unappropriated specimens of ingenuity, one third are so marked in the quality of excellence, as to make an unprejudiced jury believe, that all the best might have come from the same author as him, who furnished the worst.

Through the whole of this article the true Reviewer's *we* has been adopted. The writer of it is still but one and the same individual, who has in the last number made the attack upon the Plagiarist. Let C. J. B. gainsay this evidence, if he can ; and if he can, the writer of this will give all the credit, which he is at present disposed to deny, to the learning, ingenuity, and literary honesty of Charles James Blomfield.

G. B.

ARISTOPHANIS FRAGMENTA EMENDATA.

A. G. B.

INTER Comici Fragmenta notabiliora principem fere locum tenent ea, quæ, *Δαιταλεῦσιν* adscripta, conservavit Galenus in Proœmio libelli nomine ἡ τῶν Ἱπποκράτους Γλωσσῶν ἐξηγήσις. Totum Medici Criticique magno in honore habendi locum describere libet emendatum.

Νομίζω δὴ σοὶ τὰ ὑπὸ [leg. ἔπη] Ἀριστοφάνους ἀρκέσειν τὰ ἐκ τῶν¹ *Δαιτάλεων* ὧδέ πως ἔχοντα.

πρὸς ταῦτά σύ² μοι λέξον Ὀμήρου γλωττάς, τί καλοῦσι κορώνην; προβάλλει γὰρ ἐν ἐκείνῳ τῷ δράματι ὁ ἐκ τοῦ δήμου τῶν *Δαιτάλεων* πρεσβύτης τῷ ἀκολάστῳ υἱεὶ πρῶτὸν μὲν τὴν κοράκα, τί ποτ' ἐστὶν ἐξηγήσασθαι μετὰ δὲ τοῦτο,

τί καλοῦσ' ἀμένηνα κάρηνα;
κακείνος μέντοι ἀντιπροβάλλει³ τινὰ ἐν τοῖς Σόλωνος ᾄξεσι γλωττῶν εἰς δίκας διαφερούσαν ὧδί πως.

ὁ μὲν οὖν σὺς,⁴ ἐνός γε πέους ἐκφύς, φρασάτω τί καλοῦσιν⁵ ἰδυίους· ἐφέξης προβάλλει,

— τί ποτ' ἐστὶν⁶ τοὔπυειν;

— δηλοῖ δὲ καὶ αὐτὸς οὗτος ὁ Ἀριστοφάνης ἐν τῷ αὐτῷ δράματι διὰ τῶνδε,

⁷ ἄλλως σορέλλη καὶ μύρον καὶ ταινίαι·
εἴτα ὁ πρεσβύτης ἐπισκώπτων,

ἰδοῦ σορέλλη τοῦτο παρὰ Λυσιστράτου·
πάλιν δὲ αὐτοῦ τοῦ ἀκολάστου υἱέως εἰπόντος

⁸ ἢ μὴν ἴσως σὺ καταπلاغήσῃ τῷ χρόνῳ
καὶ τοῦθ' υἱοῦ ὁ πρεσβύτης ἐπισκώπτων ἔρεϊ,

τὸ καταπلاغήσῃ τοῦτο παρὰ τῶν ῥητόρων·
εἴτ' αὐτὸς ἐκείνου φάντος,

ἀποβήσεται⁹ ποῖ ταῦτα σοὶ τὰ ῥήματα;
πάλιν ὁ πρεσβύτης καὶ τοῦτο σκώπτει,

παρ' Ἀλκιβιάδου τοῦτο τ' ἀποβήσεται

220 *Aristophanis Fragmenta Emendata.*

καὶ μὲν γε καὶ ὁ υἱὸς οὐδέπω παυόμενος οὐδ' αἰδούμενος τὸν γέροντα
φησὶ,

τί ὑποτεκμαίρει καὶ κακῶς ἄνδρας λέγεις

¹⁰ καλοκαγαθὴν ἀσκούντας·

εἶτα ὁ πρεσβύτερος,

¹¹ οἴμ', ὡς Θρασύμαχος,

τίς τοῦτο τῶν ξυνηγόρων ¹² γηγρύεται;

1. Vulgo Δεγάλεων. 2. Ald. σοι λέξων "Ομηρε γλῶττα στικὰ
καλοῦσι κόρυκα. Inde erui γλωττὰς τί καλοῦσι: cui favet Pollux.
11. 109. ἀλλὰ τὰς ποιητικὰς φωνὰς γλωττὰς ἐκάλουν· ὡς 'Αριστο-
φάνης· πρὸς ταῦτα λέξον 'Ομήρου γλῶττα τι καλεῖται κόρυμβος. Hoc
postremum vix distat a κορώνη: quod restitui ex Hom. Od. A.
441. quo respexit Pollux. v11. 111. "Ομηρος Κορώνη λέγει, ὃ νῦν
Κόρακα λέγουσιν, ὡς Ποσειδίππος ἐν Γαλάτῃ [f. Γαλεώτῃ] ὁ νέος
κωμικός, εἰπὼν "Κόρακι κλεῖτε τάσδε θυρίδας:" unde patet bis
corrigendum in Galeno κόρακα vice κόρυκα. Paulo ante inserui
μοι: collato Aristoph. Lys. 506. σὺ δ' ἐμοὶ λέγε. 3. τὸν—ἄξωσι
γλωττὸν—διαφερούσας. 4. Vulgo ἐμὸς δὲ οὗτος ἀδελφός. At fuit
ille juvenis ἀκόλαστος. Poterat igitur ridere Homericum ἱὴς ἐκ
νηδύος suo ἐνός γε πέους ἐκφύς. 5. Ita egregie Seidler in Disser-
tat. de Fragment. Aristoph. p. 17. advocatis Phot. 'Ιδύλους
μάρτυρας οὕτως Σόλων. et Eustath. ad Il. Σ. p. 1158. 20, 1208.
ιδύλους, καὶ Δράκων καὶ Σόλων τοὺς μάγιστράς φασιν. Αἴλιος Διονύ-
σιος ἱστορεῖ. Addo et Eustath. ad Od. H. p. 272. 14. Bas.
ιδίους, τοὺς ἰδμονας φασιν οἱ παλαιοὶ: et corrigo ιδύους. Vulgo hic
ιδούσι τε. 6. Ita feliciter Dobræus ad Aristoph. Ach. 254.
'Οπυεῖν: quod fuit verbum forense. 7. Vulgo ἄλις σορέλλη—
Elmsl. ad Ach. 716. ἀλλ' εἰ. Ipse ἄλλως revera. Vid. Ruhn-
ken. ad Tim. p. 199. 8. Ita Porson in *Matty's Rev.* vel *Mis-
cell. Crit.* p. 37. collatis Nub. 865. 1242. Vulgo ἡμῶν ἴσως
οὐ καταπληγῆσθ. 9. Vulgo σοι ταῦτα ποῖ. Voces ipse trans-
posui. v. 10. Ita Elmsl. ad Acharn. 716. Vulgo καὶ κακοὺς—
λέγεις καλοκαγαθεῖον. Ex Elmsleo profecit Seidler in Dissertat.
de Fragment. Aristoph. p. 17. 11. Vulgo οἴμ' ὃ Θρασύμαχος.
At nihil hic habet ista appellandi formula. 12. Ita Brunck.
pro τερεύεται. Fuit Θρασύμαχος homo politicus. Ejusdem me-
minit Theopompus apud Priscian. xviii. p. 1183. Γυνὴ Θρα-
συμάχου ὑμῶν γυνὴ καλῶς ἐπιστάτῃσιν: ubi lege, Γυνὴ Θρασύμα-

χος νῶν γε νῶν καλῶς ἐπιστατήσῃ· Versum non sanavit Porson. *Advers.* p. 300. neque Elmsl. ad Ach. 529.

Hoc fragmentum eo magis notabile est, quo pateat exinde apud Athenienses fuisse Glossaria, etiam temporibus Comici, ad voces Homericas aliasque rariores exponendas. Hanc rem non satis explicate monuit C. J. Blomfieldus, more suo *omne ignotum pro mirifico* censens. Perlegas, quæso, verba præstigiatoris istius apud literatores famosi in *Quarterly Rev.* No. XLIV. et compara similia illa oracula ejusdem Critici in *Edinburgh Rev.* No. XXXVIII. p. 502. cum notis ejus ad Tryphon. in *Mus. Crit.* 1. p. 49. Scribendi hæc ratio, inepta adeo, hominem vere eruditum dedecet. Si quis secum habeat, quod rei literariæ sit profuturum, id omne sine ambagibus involucrisque præferre debet. Tecte ista scripta indocti non intelligunt, docti rident. Dum Comici γλωσσᾶς tracto, non abs re fuerit monere veram scripturam, ἐν τῇ Κωμικῇ Λέξει, vice ἐν τῇ Κωμικῇ Λεξικῷ, exhiberi a MS. Vatican. Schol. Apoll. Rh. IV. 1614. teste Inverniz. ad Aristoph. Præf. p. 27.

HINTS TO FORM THE OVIDIAN DISTICH.

(I.) SCANSION and STRUCTURE.

1. FOUR verses out of five, or nearly so, commence with a dactyl.

2. When the sense of the *first* line overflows by a single word into the *second*, that word almost always forms a dactyl, or a trochee.

Obsequio tranantur aquæ; nec vincere possis
Flumina, si contra quam rapit unda, nates.

Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.

The exception to this rule is very rare, and takes place perhaps only with a verb.

Inde duæ pariter, visu mirabile, palmæ
Surgunt: ex illis altera major erat.

3. A molossus initial is preferred to a spondee, *ceteris paribus*.

4. The Pentameter is never formed thus: (Monkish epitaph.)

Vile cadaver | sum || tuque cadaver eris.

(II.)

5. The long verse, in structure, seldom deviates from these models.

Tityre, tu patulæ || recubans sub tegmine | fagi.

Sylvestrem tenui || musam meditaris | avena.

Formosam resonare | doces || Amaryllida | sylvas.

6. The trisyllabic ending is avoided in the short line, as the quadrisyllabic is in the long. The short line on some very rare occasions ends with a quadrisyllabic word.

Quem legis, ut noris, accipe, Posteritas.

Me sciat in media vivere barbarie.

Quicquid et in tota nascitur Anticyra.

7. The sense does not overflow from one into another distich, unless under circumstances like the following.

Languor, et immodici nullo sub vindice somni,

Aleaque, et multo tempora quassa mero,

Eripiunt omnes animo sine vulnere nervos :

Adfluit incautis insidiosus amor.

(III.)

PROSODY.

8. A short vowel in one word preceding *sc*, *sp*, *sq*, *st*, in another, very rarely forms a short syllable.

"In words like *Scamander*, *Sciurus*, *Smaragdus*, authority and necessity consecrate the usage." G. B.

9. The cæsural lengthening of a short syllable in *any* place of the verse is very uncommon.

Ut rediit animus, tenues a pectore vestes, &c.

10. *M* final and final short vowels are rarely cut off, even in disyllabic words : much less in monosyllables, and with long vowels.

11. The most usual forms occur in fine pentametri, such as the following :

....via est.solo est.ubi.es?meum est.

12. Of the apostrophe so placed, the following line (otherwise, objectionable) gives an extraordinary instance. Heroid. x. 86. Ed. Burman.

Quis scit, an hæc sævas tigridas insula habet?

13. Consilii, imperii, &c. stand as quadrisyllables in Ovid.

To this head, perhaps, of convenience in versifying, may be referred the position of *que* in the short line; the peculiarity of *evolvisse* and *persolvenda*, as forming words of five syllables; and the frequent use of *implicuisse*, &c., where *implicare*, &c. else would naturally occur.

14. The shortening of the *O* final is very rare, and in a very few words only admitted; *puto* when parenthetic, and *nescio quem*, &c., are not uncommon instances.

(IV.) RELATIVE POSITION of WORDS.

15. The words by which the pentameter is usually concluded, are nouns, and verbs, the verb substantive very much, and pronouns possessive.

16. Of adjectives and adverbs in fine pentametri the instances being rare and particular are easily remarked: these it is not safe to imitate, unless in cases justified by identity or very close similitude.

17. Instances like these with *sum*, *facio*, and other verbs, are readily distinguished.

Quæ tantum lanas non sinat *esse* rudes.

Hoc *faciet* positæ te mihi, terra, levem.

18. The *participle* in fine pentametri, as in the fictitious verse below, is not legitimate. G. B.

Et lætus vivit, rura paterna colens.

19. While the following instances, with a few others, form no real exception to the rule.

Nunc tibi *sum* pauper, nunc tibi *visa* nocens.

Dicere non norunt, quid *ferat* hora sequens.

224 *Hints to form the Ovidian Distich.*

On the position of the Adjective.

20. Generally, as in prose, the adjective precedes the noun,

Except,—*a.* Where it is the longer word of the two.

b. Where it has a very emphatic or decisive meaning in the sentence.

c. Where some word belongs to it in government.

d. Where one adjective is coupled to another.

The following collocations are legitimate, and may be imitated with safety.

A. Si mea *materia* | respondet Musa | *jocosa*.

B. Rupert et duram | vomer *aduncus* | humum.

C. Inque sinu natos | *pignora chara* | ferunt.

D. Prius vocas tardos | ad *juga panda* | boves.

E. (any where perhaps but in fine pentametri.)

Qui mihi | *Livor edax* | ignavos objicis annos.

Quæ que nec | *hoste fero* | nec nive, terra, cares.

21. Other collocations equally legitimate occur, which it may not be quite so easy to class and define. These the Scholar will note as he meets with them, remembering carefully to distinguish where the noun and the adjective go disjunctively as in *A*, and where conjunctively as in *B*, *C*, *D*, and *E*.

22. The noun in the long line is seldom followed by its adjective in the short, unless in a few cases very peculiar, like these.

Protinus adspicies venienti nocte *Coronam*

Gnossida: Theseo crimine facta Dea est.

Dira viro facies; vires pro corpore; *corpus*

Grande: pater monstri Mulciber hujus erat.

Nos quoque *templa* juvant, quamvis antiqua probemus,

Aurea: majestas convenit ista Deo.

10 Dec. 1816.

R. S. Y.

A
REPLY
 TO THE
QUARTERLY REVIEWER
 OF

Stephens' Greek Thesaurus.

*[The THESAURUS is to be published in 39 Nos., or all after will be
 gratis. The whole will be printed within 5 years from the
 next delivery of No. X.]*

WE Subscribers to the New Edition of STEPHENS' THESAURUS
 doubtless recollect the Advertisement prefixed to No. IX. in which
 the Editors announced a curtailment of the plan previously pursued,
 and the adoption of one on a more circumscribed scale.

To enter into a detail of the reasons of this change, imperative as
 they were on us, who are compelled to yield to the wishes of the general-
 body of Subscribers, though against our own judgment, and, what is of
 later consequence, in opposition to the opinions of first-rate Scholars
 in favor of the extended plan, we deem to be needless. And with
 respect to the mode, in which the change has been effected, com-
 mencing with the word *ΑΙΘΩ*, we conceive it necessary only to refer
 to the contents of our last Number, published in March, 1820.

It was therefore with no little surprise, and, we will confess, pain,
 that, subsequently to the publication of that number, our attention
 was called to some animadversions on our labors in an article in the
 Quarterly Review, No. 44, published soon afterwards. On evidence
 external and internal, sufficiently convincing, we are compelled to
 ascribe that article to the Rev. Dr. Blomfield.

The gratitude, which we owe to our steady friends and patrons,
 and the interests of literature, which, we hope, will be advanced by the

To correct any misapprehension that may arise from this paragraph, we beg leave
 to state, that almost as this reply was going to press, we were given to understand,
 that the Critique was printed before our present plan, which was commenced at the
 year of 1819, had been actually put into practice in our last number.

If this fact, although it has so lately come to our knowledge, we feel ourselves
 bound in justice to apprise the reader. Had a similar regard to justice influenced
 Dr. B., he would doubtless have embraced an opportunity of qualifying his statement
 previously made. This step might easily have been taken in a fly-leaf, appended to
 the last number of the Q. R. But this would, perhaps, have been considered as old-
 fashioned honesty: and we know enough of the Reviewer to suspect, that to such an
 appeal to his candor, the answer would be, *ὅτι ἀντιφάσιμον ἔστιν ὁ λόγος, ἀπὸ τοῦ ἑαυτοῦ
 ἑξῆς.*

COL. XXII.

CL. II.

NO. XLIII.

P

completion of a work, supported by the general approbation of Scholars, and enriched by the contributions of first-rate philologists, and a regard to our reputation, compel us to notice charges so deeply affecting our character, as well in a moral as literary point of view.

We are not ignorant of the nature of the contest, or of the parity of the odds, which we have to encounter, while answering an article in the *Q. R.*, the extent of whose circulation defies the possibility of publishing our defence in every place, to which accusation is wafted. Yet there is one tribunal, to which we most fearlessly appeal, that of Time; whose motto, so dear to all honest minds, is, *Magna est Veritas, et prævalebit*. A few years will decide the question, whether the Reviewer or ourselves are destined to bow the neck in shame to the irreversible decrees of an unerring Court.

Before we enter on a specific refutation of the charges brought against us, we would ask Dr. Blomfield, whether his mind was totally free from prejudice and resentment against the Editors of the *Thesaurus*, as to permit him to enter on a review of that work with the candor of a Scholar, and the impartiality of a Critic. He was among our earliest Subscribers, and appeared friendly to the undertaking; but between the time of his subscription and that of publication of the first number, some criticisms on his edition of *Æschylus* appeared in the *Classical Journal*, which, as we have reason to suspect, offended him to such a degree, that he refused to take the first Number of the *Thesaurus*. Dr. B. however states his reason for declining, to be, "that, as the first number did not contain one word of the *Thesaurus*, but a farrago of Treatises by various Authors, he conceived this to be so complete a deviation from the Prospectus, as to dissolve the previous relative connexion of the Subscribers and the Proprietors." Now, if he will stake his veracity on that, that his name was given under the idea of having only a bare reprint of the *Thesaurus*, and of leaving nothing to the discretion of the Editors, as to what they might consider necessary to the publication of a useful Greek Lexicon, we will confess he had a right to withhold his name; but we humbly beg leave to suggest that this step should have been taken earlier by him—at the moment when he discovered something "suspicious" (how suspicious we are at loss to know) the Prospectus announcing an improved and enlarged edition. By neglect to warn us of his suspicions, we naturally considered him like the rest of our Subscribers, so liberally disposed towards new arrangements as to countenance them by his silence. Had he thus acted, and explained to us that he wanted only a reprint of Stephens' *Thesaurus*, and would leave nothing to the discretion of the Editors, we should have replied more courteously, though substantially to this effect, that we could not receive his name, and would not accept his money. It seems, however, that we are doomed to suffer from his suspicions, if silent; and his abuse, when that silence is broken. Amongst this farrago of Treatises, as he calls them, Dr. B. objects specifically to the insertion, in the first Number, of *Καὶ De Verbis Mediis*. Will he deny the absolute necessity of *Ka-*

strive to the right understanding of many passages in the Greek? Will he deny the necessity of its insertion? Will he state where it could be placed in the body of the Thesaurus? Where so well in the preliminary matter; especially as it would require, for a view to justice to all parties, the accompanying remarks of Me, Le Clerc, and others? Does he not know that, for a reason clear to that, which actuated us, H. Stephens thought it necessary to subjoin to his Thesaurus works irrelevant to a Lexicon, intimately connected with Lexicography? And, if he allowed any discretionary powers, as by his tacit consent he seemed to do, can he with any consistency complain that we made use of discretion so permitted?

But whatever doubt may arise as to the real motives, which induced Dr. B. to withdraw his name; yet respecting the effect, which attended to produce, of bringing ruin on the publication, by acting on the Subscribers, if not in direct terms, at least in language sufficiently intelligible, to follow his example by seceding, little can remain. Still less is our scepticism respecting his hostility to the Printer of the Thesaurus, when we perceive with what bitterness he travels out of his way, to speak contemptuously of another publication, in which the same Printer is deeply interested, to defeat, if possible, the success of the DELPHIN and VARIORUM CLASSICS; which he chose to designate "Mr. Valpy's preposterous scheme of republishing the very worst edition of the Latin Classics." To this observation we may reply in the language of Terence, *Nihil est—Quin male narando possit depravari. Tu id, quod vest, excerpis; dicis, quod mali est.* Were we disposed to admit, that no scholar can, the justice of this sweeping censure of the original Delphin editions, still in the present case a similar sentence would be manifestly unjust, and totally inapplicable to Mr. Valpy's publication. Of this fact Dr. B. might have made himself manifest. For, had he condescended to examine any portion of the Delphin and Variorum Classics already published, (and this he was bound in justice and fair dealing to do, before he threw out his opprobrious sentiments,) he would have found that, in conformity with the Prospectus, the text was taken from the best editions and not the Delphin; that the most approved Variorum Notes were added; that a set of Various Readings was inserted; that the Bipontine Notes were continued to the present time, and that the Indices were corrected, and adapted, with considerable trouble and expense, to the very edition of the Classics. Had he been guilty of no other misrepresentation, the spirit in which this observation was written, would have been sufficiently visible to put the readers of the Q. R. on their guard, as to the real feelings of the Critic. But with the misrepresentations of Dr. B. on other subjects the Editors of the Thesaurus have had to do. Business, ample enough, is on their hands; in answering direct charges and indirect insinuations: of the latter of which two the most conspicuous specimens imperiously demand their attention. The first insinuation, which is repeatedly thrown out, that we are influenced by mercenary motives of the most dishonest kind, stops in the very threshold to repel ἀταρβήτως πρόσποις, and a conscience that knows not *pallescere culpa*.

' We do indeed frankly confess that we did look forward to a pecuniary remuneration for an undertaking demanding no money and time, with incessant fatigue bodily and mental. we will as firmly deny that profit was the only stimulus, which urged us to commence the work, or that it has been the consolation, which has cheered us in its progress. Had filthy been our sole and undivided object we might have realised a great harvest by confining ourselves strictly to the very letter of the first spectus; every deviation from which has only led us into additional expense by the accumulation of those very materials, for the abundance of which we have met indeed with the reproach of Dr. B., but to which, if the future conduct of the Review be similar to his past conduct as an Editor, he will owe the same obligations, as he is already known to owe to his learned predecessors; but for which obligations we expect, like them, to be reproached; from the effects of which censure we hope we may free ourselves, in the increased attachment of old, and in the acquisition of new, friends.

The second insinuation, respecting *Hermann's*, NO DOUBT BOUGHT PANEGYRIC, we publicly proclaim totally unfounded.

Although the various publications of Dr. B. prove how little are his feelings towards Hermann, and we might be disposed, in consequence, to suspect that this remark was advisedly made by him, yet, for the honor of human nature, we would fain hope the insinuation has unwittingly slipped from his pen. The character which Hermann bears in the literary world for unimpeachable and integrity, might have shielded him, even in the opinion of those from the unworthy suspicion of expressing sentiments, foreign to his heart, from the bias of mercenary motives.'

The Review may be distributed into 5 sections—

The first gives a synopsis of Greek Lexicography in general, its origin and progress, and presents an account of the various Lexica as well extant in MS. or in print, as extinct and only known by name.—In the second, notice is taken of the printed Lexicon alone, in which, unlike the preceding, Greek words are explained synonymously Latin, and not Greek.—In the third, we are taught the plan and defects of H. Stephens' own publication as arising from an unphilosophical arrangement of matter, and the omission of words.—In the fourth our republication is more particularly criticised for a similar want of arrangement, and the contrary vices of superabundance of matter.—And to the fifth may be added miscellaneous remarks on subjects connected or not with the Thesaurus, conveyed in language well suited to the frivolous common events, though not very consistent with the civilised aims of literary pursuits.

' It will be recollected by the readers of the *Classical Journal*, that some of the remarks of Dr. B. had been already made by Hermann, and that to such objections, as to carry weight, we had given the best answer by adopting his suggestions for improvement; and to the others of less consequence we have reason to believe our reply was perfectly satisfactory.

Respecting the first portion of the Review, its character has been truly and facetiously designated by a Subscriber, in a Letter recently published in the *Classical Journal*, No. 41, that we shall now leave to make the following extracts from it :

"The first part of the review is taken up with a somewhat meagre, ill-digested, and uninteresting account of the Greek Lexicons and Glossaries, for which the Reviewer is almost entirely indebted to the *Dissertatio Critica* subjoined by Maussacus, to his edition of Harpocration, where any person may easily trace the extent of his obligations,—and to the Preface of Ruhnken to the second volume of Alberti's Hesychius. A prolix enumeration of erudite names may astonish the fashionable readers of the *Quarterly Review*; but scholars are too well acquainted with the implements and aids, with which the erudition and industry of former ages have supplied the shallowness of their successors, to confound the pretension to learning with its possession, or to mistake the pomp and parade of citation for the familiar knowledge of the nature, characters, and works of those illustrious men, whose names figure on the pages of the literary quack, like the hieroglyphical characters on a conjuror's robe.

"The Critic next displays the faults of Steph. Thes. in its original state: these no one is disposed to question. But, as it was the professed intention of the Editors to republish the work of Stephens, and to make it the basis of their own, not to compose a new one, the charges, such as they are, must rest with Henri Etienne; and he fortunately is far removed above the censures of the *Quarterly Reviewer*."

These sentiments so completely coincide with our own, and the language so perfectly anticipates all that we had to offer on the third section, that we shall dismiss that subject without a single remark from our own pen, and shall only touch on the second section just to express our thanks for the wondrous discovery respecting the peculiar advantages of the *Commentarii Græci* of Budæus; and to congratulate our Subscribers (ignorant as they must have been on all subjects connected with Greek Lexicography, till informed by the profound and original learning of Dr. B.) on the intelligence that since H. Stephens made so copious a use of that very valuable work as to insert nearly the whole of it into his Lexicon, they will in course be able to suck the marrow and pick the bones of old Budæus in our present and their future *Treasury*, as Dr. B. wittily expresses himself.

We have called the learning of Dr. B. *original*, being unwilling to offend the vanity of uninformed readers. To others better acquainted with the wholesale plagiarisms of Dr. B., it may be amusing to present the following specimen of this Critic's propensities.

The whole article, written in the spirit of justice, with the erudition of a scholar, the elegance of a man of taste, and the urbanity of a gentleman, was forwarded to the Editor within three days after the appearance of the *Quarterly Review*, from a place where no access could be had to books.

At the foot of p. 311, he finishes the 1st section of the review, observing in a small note that a more detailed account of the ancient vocabularies is given by Maussac in his learned *Dissertatio Critica*. For what purpose, except to hide his own plagiarism, has he neglected to state, where this *Dissertatio Critica* is to be found? He will reply, perhaps, that every scholar knows the contents of Maussac's Edition of Harpocration; and that it was needless to give the title and length. What other scholars may know of the contents of that dissertation, we presume not to state: but we can state that Dr. B. has read very attentively a work, from which the whole of the materials for his learned first section have been compiled. One passage, however, of that dissertation, he has, it seems, strangely neglected; and for this instruction we will here extract it, written as it seems to be without eye no less to the past than to the future---plagiarist and reviewer.

Recentiorum fidem et labores laudare non omnino damno—ubi quædam incognita et inaudita e sinu vetustatis eruerint, dummodo caute semper editorum—nomina non reticeantur; nam quid insulsius et inanius est, aliæ aliena laude gloriari et vicini veste ornari?

Now had Dr. B. borne this remark in mind, he would doubtless have thus remodelled his note p. 305.

“Ruhnken, in Præf. Hesych. p. ix. says, *Comici Lexici nulli editorum scriptorum, quod sciam, mentionem facit.*—It is, however, quoted by Hesychius in the Epistle to Eulogius. But this, as being suspected by Valckenaer, Ruhnken probably thought not decisive authority, and all mention of it might have been advisedly omitted. The Lexicon is nevertheless quoted by name in the Scholia to Apollon. Rhod. iv. 973. and 1614. as Ruhnken's own master, Heisterhuis, has remarked, on Aristoph. Plut. p. 98. A work not very different of Palamedes is cited by the Etymol. M. Ἀρμάταιον μέλος, i. 145, 44: as observed by Maussac in *Dissertat. Crit.* p. 366. who then gives a detailed account of this and similar Vocabularies.”

Such might have been the form of a single note, equally creditable to his industry as the two he has thought proper to write. But seems Dr. B. has chosen to adopt the practice of modern plagiarists, unawed by the chastisement to which they have so justly exposed themselves.¹

Before we dismiss the subject of the first Section, we will be leave to make two remarks for the benefit of our readers, and two requests for our own instruction.

The Reviewer asserts that Schow has made many mistakes in deciphering the compendia of the only MS. in which Hesychius's valuable Lexicon is preserved. Does he know this fact from his own collation of this MS. with Schow's edition, or did he, as we suspect, take the account without acknowledgement from Bast; whose note in Schäfer's edition of Gregorius de Dialectis, p. 211. is not written with the accustomed liberality of its author? If however or

¹ The reader's curiosity may be gratified by turning to the articles under the head of *Literary Coincidences* in the *Classical Journal*, Nos. 33 and 34.

ions as to the source, from whence Dr. B. derived his of abusing poor Schow, be ill-founded, and he has in re-collation of that precious MS. we conjure him by the love to the good cause of Greek Literature, to impart the fruit of his to the other lovers of Greek; and we can assure him, that it possess not one *original* remark of Dr. B., or though it under the weight of his borrowed learning, we will receive the with heartfelt gratitude, and devote many a good hour to its per- rith deep delight. We suspect, however, for intercourse with Reviewers and Editors has made us sadly suspicious, that he this, as in the following piece of information, depended less own observation than on that of others; where, in speaking of , he says that "that Lexicon contains many fragments of the eatisse of Ælian on Providence." This idea, we believe, was first by Stanley on Æschylus, and subsequently by Valckenaer.

Dr. B., while displaying his own intimate acquaintance with it works of one author, might not have blushed for his ac- nance with the preserved writings of other dead. But, perhaps, e thought the dead could tell tales.

two requests we have to make, are, 1. respecting the *Περὶ βολὰς Σουίδα*, their value, and the place where they are to be found; if valuable, we would endeavour to gain access to them, and, benefit of our subscribers, incorporate such portions as might ul: and, 2. whether the exertions of modern scholars have been sful or not in discovering the present lurking place, if it indeed of the MS. Lexicon of Pausanias, from which Eustathius, as truly states, makes such extracts as enable us to have some idea alue, and to authorise an incalculable regret for it, if lost. y way of holding out some inducement to Dr. B., we will en- oy to exalt his reputation by explaining an expression of his, may not generally be understood. The Reviewer's words are e were Homeric Lexicons at an early age. One certainly ex- nuch anterior to that of Apollonius, which we possess, in even the youth of republican Athens had been accustomed eh for the elucidations of the great poet." This enigmatical e will be understood by a reference to Galen, quoted by : on Aristoph. *Δαιταλεῖς*, Fragm. 2.

course of our defence has brought us to the examination of the chapter in this long-winded diatribe. And as the charges are owered thick, fast, and heavy, we shall be excused if we take breathing time to *bide the pelting of the pitiless storm*.

ough to give an intelligible form to the objections "huddled to- a perfect chaos and hodge-podge of Criticism," is almost a ss attempt; yet the accusations may perhaps be all classed our heads: 1. That the quantity of new matter is useless. 2. he arrangement of it is bad. 3. That the length of time, which lapse before the work can be terminated, is beyond the period in the Prospectus. And, 4. That the work will be larger ore expensive than the Subscribers expected.

t must ever delight an accuser *habere reum confitentem*, we will y that the two last charges are well-founded. But we trust

that we are giving no handle for the insinuations thrown out against us respecting the dishonorable motives of our speculation. *On* have we alluded to this charge, and we feel we must still touch it once again, connected as it is with the existence of what we prize dearer far than sordid lucre, a spotless reputation.

Respecting our pecuniary profits, Dr. B. is pleased to state, *full* is his mind on this interesting subject, "that our work was *before* it was printed."

This remark might have been hazarded with some show of truth, had we stipulated for the Subscription-money in advance. But *this* was a step the Reviewer *knows* we did not take, relying as we did on the good faith of our Subscribers to receive and pay for the Numbers when delivered. Had we believed that many could be found, with feelings similar to those of Dr. B., ready enough to give the name, and *hold* out delusive prospects of success, yet refusing to fulfil *the* engagements, and thus plunge us into certain ruin, we should *either* have abandoned our design, or so have modified it, as to *save* ourselves against the duplicity of a treacherous, or the vacillating conduct of an uncertain, friend. But we had a higher opinion of the liberality of those who were likely to become our Subscribers, *than* to adopt a plan which would express our suspicion of the existence of other than honorable men. For our disinterestedness we appeal to this Number, in which we have redeemed the pledge, *which* we made in the last, of giving 200, instead of 170, pages. And *when* we state, that with a view to expedite the completion of the work two able Scholars have been engaged as assistant Editors, we give an additional proof of our disregard of the *rem, si possis recte; si ne quocunque modo rem.*

It is not for us to display our own deeds; but on the score of our disregard of self in the pecuniary arrangements connected with *this* Thesaurus, we could appeal to many satisfactory proofs, did we *not* feel ourselves restrained by the sacredness of private intercourse from bringing them forward. We may however refer to the language of a Subscriber, who has thought it but due to justice to state *the* the liberality, with which the contributions of foreign Scholars *have* been repaid, has been duly appreciated.

Although we are confident that, had the republication been confined to the narrow limits of the first suggestion, we might have easily fulfilled our original intention, as well in the length of time as quantity of Numbers stipulated, still we had no doubt that all those, who patronised the undertaking, would equally support it on its *improved* and consequently enlarged plan. Nor were our ideas altogether unfounded, as it would seem, since even Dr. B. though not a subscriber himself, ventures to answer for the Subscribers, that they would have preferred waiting a longer time and paying a larger sum for *an* improved work than receiving their present Numbers at a less price and with a hurried publication. *Credat Judæus!* For this very individual who here is so patient of delay, and so regardless of cash, has complained in another part of this identical Review of our slowness of publication, and felt so indifferent to the manner in which *the* work might be edited, that he withdrew his name on the appearance of the very first Number of the Lexicon.

With this glaring proof of the inconsistency of the Reviewer's sentiments, it may seem a waste of time to enter on a formal refutation of the other charges brought forward. But we have the foe in sight, and is it wise to lay by our arms.

That the work will be more expensive than we calculated is true; and, as we have elsewhere stated, the book, which will cost to the subscribers, in its improved state, little more than half of what it did in its original form, cannot be considered, as Dr. B. would wish it to be considered, in the light of the most pickpocketing scheme; which error was engendered in the brain of a zealous printer; and that we are not very wrong in our ideas on this point, may be inferred from the fact that we have obtained new Subscribers since the publication of the depreciating Review.

With respect to the probable length of time and quantity of Numbers requisite for the completion of the work, a calculation has been made and published separately, by which it will appear how ill-founded are the fears of Dr. B. so kindly expressed respecting the goodness of our own lives and those of our Subscribers; few of whom, although not of an antediluvian race of patrons, printers, and proprietors, can, in the common course of events, be expected to be so far from the delights of reading the caustic effusions of Dr. B. without seeing the conclusion of our undertaking.

Enough perhaps has been said on the greater length of time and weight of expense, to which the arrangements on the improved plan have subjected all parties. Something, however, remains still to be said on this subject; which will be produced when we come to discuss the close of the last section. At present we return to the 1st and 2d.

With respect to the first accusation against the useless quantity of matter, Dr. B. founds his reprobation of our excrescences on certain canons and notions of his own respecting the construction of a Lexicon, which, however applicable they may be to a Manual, are totally incompatible with the plan of a Thesaurus.

Dr. B. defines a Thesaurus, a book where the student looks not for a dissertation but authority. Now, if this be a just definition of a Thesaurus, how would he, we ask, define a Manual as distinguished from the greater Lexicon? Surely, the difference does not consist in the larger bulk and greater number of congregated words; but in the more full enumeration of authorities, in the elaborate explanation of doubtful meanings, in the discussion of controverted, and, if need be, in the emendations of corrupted, passages.

Now, these are the causes of those very excrescences of which he complains, and yet without these a Thesaurus would not answer to its title.

But, on the subject of inconsistency, it were hard on Dr. B. were he compelled to count for sentiments expressed at an interval of eighteen months, a period during which a man may have time to change his very self, much more his opinions. As we may reproach, to return to the subject from which we have digressed, Dr. B. for his recommendation to wait till all books were bought, read, and extracted, and all arrangements made for publishing our work in such a way that, when once commenced, it might appear as regularly as a newspaper; and at the same time taunting us for the ingenious plan devised of making our work at once periodical and personal; and this too when he reminds us that, as we are not antediluvians, we ought not have permitted three years to elapse between the period of our first number and the 50th.

We have hitherto written as if we understood Dr. B., but we are not sure we are so fortunate as to know what meaning is attached to the word *authority*. Does he intend by it the mere dictum, the *αὐτὸς ἔφα*, of a Laconic Lexicographer? Or does he mean authors cited? If the former, we will remind him of R. P. Knight's observation, that the dictum of a Lexicographer is authority with a dunce; and, therefore is inadmissible by us, whatever it may be to the Reviewer. And if he means authors cited, it may happen in the controverted passages of authors quoted, that we may find from not looking for a dissertation in the Thesaurus, a dissertation is the very thing which that scholar there expects to find, who is prepared *jurare in verba magistri*.

If these notions be correct, those of Dr. B. cannot be so, when he states that in no instance should any critical or philological discussion be introduced. For a discussion, as we have shown, is absolutely necessary in some points to produce conviction in the reader's mind, a consummation which a view of the whole arguments alone cannot attain; at least we speak for ourselves. Some writers and readers of Reviews think to arrive at truth by garbled extracts.

We are next taught that a reference to critical works is necessary only in particular cases.

Has then, we ask, any scholar yet defined, or can he define, in what cases and to what extent such references are necessary? Or is this discovery to be left to the nicely discerning and precision loving mind of Dr. B.? Perhaps, however, he wishes us to refer only to books published by himself. But will he not grant us the liberty so fully takes, of extracting the works of his predecessors?

Till we are better informed on this point, we shall continue to make such references, as will secure us from the charge of plagiarism,¹ and such extracts only as may be deemed necessary, from books that are not, and cannot be, within the reach of even determined collectors. We allude particularly to the numerous critical pamphlets with which the press in Germany teems, but of which, till our recent connexion with continental scholars, we scarcely knew the names, much less the contents; and, though many of them were not intended to live beyond the period of an ephemeral production, yet from others we have derived information very fit to find a place in the Thesaurus; but to which, being not easily attainable, if reference alone were made, according to the wishes of Dr. B. the reference would be vain, except to scholars of the stamp of Dr. B. whose love of plagiarism might induce them to hunt for the work referred to, in the hope of meeting with information in a place to which few had access. He has therefore ample reason for saying with respect to himself alone, "that he does not want a collection of treatises on words, however useful the reference to them may be."

¹ It is with this view of avoiding even the suspicion of plagiarism, that we have been led to detail, "page after page, discussion and diatribe," that neither the dead nor the living might have to complain of our unwillingness to give honor to whom honor is due. But this is a feeling, of which, as Dr. B. does not enter into it himself, he cannot suppose the existence in the breast of another. This idea alone can account for his wonder at our superabundant honesty.

it little intelligible as Dr. B. is in his definitions and axioms, he is less so in his postulates; since all that he demands is, a statement of the meaning, derivation, and inflection of words sorted by sufficient authorities. Without stopping to animadvert on the strangeness of a request, the attainment of which he has done his power to prevent, we ask what is meant by sufficient authorities. Whether he allude to the age of the authors, the corrupt or rect state of their texts, or to the number of passages quoted, we are unable to decide: since we perceive that in one place he objects to authorities brought from the old Hesiod, the modern Tryphorus, and the interpolated Homerides; in another we are censured for multiplying authorities for a common word; and in the third we are reproached for leaving a word without any authority at all simply because neither our own researches, nor those of our co-laborers, have been able to offer one.

In the last paragraph, which winds up the προπαρὰσκηνη of the Introduction, we will first transcribe, and then touch on such points, which have not been already exposed.

A Thesaurus is a book, where the student looks not for dissertation but for authority. We wish that the present editors had kept this consideration in view: as it is, we regret to say,—they have led page after page of discussion and diatribe, till poor Stephens and his Thesaurus are often lost sight of in the fray. But we do not want a collection of treatises on words, however useful a source to them may be. All that we desire is, a clear statement of meaning, derivation and inflexion of words, supported by diffident authorities. It is worse than useless to collect, or even to copy all the passages where a word is used, unless it be of rare occurrence, or have some peculiarity, which renders it more than merely remarkable: and it is still more objectionable, to throw her in a dictionary all that has been said upon it by grammarians and critics; yet this is going on to an alarming extent (alarm the eyes and the pockets of the subscribers) in the new edition of the Thesaurus."

In this we reply,

We know not what is meant by the expression "to specify all passages, where a word is used:" unless Dr. B. insinuates that we have done what we have not done, and what no man in his senses would attempt to do, because in itself impracticable. 2. We

do not what is meant by the exception in favor of rare words. A word be of rare occurrence, and not liable to suspicion, the circumstance of its rarity precludes the possibility of saying anything about it. Our discussions of the longest kind do, as they take place respecting words not uncommon, though used in an uncommon way, and directly or indirectly presenting various connotory features, such as the luckless word ἀγᾶλμα, whose peculiarities where such as to compel us to write a much longer article than we believed any one word of the Greek language could have produced. It seems, however, that in taking advantage of the Editor's own exception we have still incurred his disapprobation.

How we are to reconcile this apparent inconsistency is a matter of no

difficulty; as we know well that his learning compelled him to make the exception, though his want of candor prevented him from making the exception in our favor. 3. Respecting the remark of throwing together all that has been said by grammarians and critics, we observe that he has strangely altered his opinion, in which we then, and still do heartily coincide, on the utility of a similar plan at least with reference to the Greek Lexica, suggested by Bentham and praised by the Reviewer elsewhere.

Having thus discussed the definitions, axioms, and postulates Dr. B., we proceed to the grand propositions founded on them, **1.** That the new matter is useless. **2.** That our arrangement is bad. **3.** That we have totally failed in producing a reprint of Stephens. **And, 4.** That the only advantage to accrue from it, is what the Editors and Proprietors will derive from a publication at once periodical and perennial.

Of these four propositions the last may be answered in a few words. If by advantage Dr. B. means to say, that the literary value of the Thesaurus is none, we may appeal to various Scholars who have for different purposes made reference to the new matter; but if he intends pecuniary profit, we tell him that our profits will be considerably increased by a rapid and consequently cheap publication, from which we are restrained by the honorable obligation of giving our Subscribers a work worthy of their liberality, and discreditable to our own exertions. On Prop. 3., that our reprint does not deserve the name of a reprint, we shall continue to believe our work entitled to that name, as it contains all the phenomena which the Thesaurus does, except its typographical errors, its unquoted orthography, and such sentences as would, if repeated, produce tautology. On Prop. 2., that our arrangement is bad, it gives the additional trouble of consulting Indices, in consequence of not knowing where to find the information required, we ask, in cases where the student wishes to know more than the interpretation of a word, (and what student is contented with that alone?) is not his labor considerable abridged by finding, as we have elsewhere stated, all the information, direct or indirect, at once, and without being compelled to examine the Index oftener than once? Lastly, on Prop. 1. that the new matter is useless, we would ask Dr. B. could he here speak intelligibly? Does he intend by 'useless' that which cannot, or will not, be used? or, if used, be productive of no information? If the last be intended, we defy him to produce a single passage, which will not afford information to those who are compelled to consult a Lexicon. If he asserts that it will not

¹ This is the third time that we have been compelled to meet Dr. B. on his insinuations respecting the profit, which he supposes we are likely to derive from our speculation. As he feels so interested in the subject, we will make him a fair offer. He is willing to reimburse us for the capital laid out on the Thesaurus, since the plan was first agitated, and also to pay simple interest on that sum from that period up to the present, we will hand over to him all our right in the speculation, all profit made on it; together with all books and materials collected for the purpose; and we will add a most fervent wish that no future Critic may interfere with his dreams of golden bills—but that he may have and hold the benefits of our envied Treasure, for himself, his heirs and assigns for ever.

we reply, such an assertion cannot be supported, since the ads, within which curiosity is restrained, cannot be defined. If he means that the new matter cannot be used, he should propose passages connected with the new matter, which are perfectly intelligible. This he has not done, and, we know, he cannot do. But, dismissing subjects of this trifling kind, which we are reluctantly compelled to notice, we return to those of a graver cast. We already fancy the Reviewer singing *Io triumphe!* "Though arguments and assertions have been met and overturned, yet to prove the justice of the censures; since, if the Editors were nearly right, and the Reviewer wrong, the first in supporting, and last in combating the extended plan, they cannot here be equally at fault, and their opponent equally wrong, when they express their determination to adopt a more confined plan." We do not deny change in our arrangements; but we do deny that it has been suggested by any change in our sentiments respecting the manner, in which the work ought to be printed: but because we have seen, if some are willing to go as far as we might think necessary for the completion of the work, others are anxious for a less perfect but quicker publication, with a reasonable hope of a conclusion in a stated period and price.

As to the misrepresentations on these two topics that we have called the attention of the Subscribers; and, though we have already spoken freely on this subject, we will not dismiss it even now unnoted, as it forms the last section of his accusations.

Dr. B. asserts we did possess unlimited resources in books, in our own libraries, but in the public repositories of literature. This we deny. To obtain all the works necessary for our use, not only no single repository, but all the repositories united in the Kingdom would not suffice. We speak more particularly of works fetched abroad within the last thirty years, of which in some cases, by the exertions of our continental friends, we have, after a great length of time, been able to obtain perhaps the only copy in the country; and in others research has long proved fruitless. In respect to printed books of an older date, and especially critical works, those in their very nature most useful to our undertaking, at least interesting to the general collector, most difficult to be found in booksellers' catalogues, how deficient even the British Museum was, till the recent purchase of the Burney library, other than he, who has advocated our cause so ably on this point, can testify. Indeed, on the subject of books generally, we can say, unless kind friends had favored us with the use of their collections, the very expense of purchasing what was indispensable would have overwhelmed the work, though double in price.

And Dr. B. "suspects" that the Subscribers whose names are withdrawn, are, in fact, those who are represented as the deceased subscribers.

We have put this suspicion down as unfounded, because even a suspicion assumes a very suspicious character, when he, who suspects, possesses, but chuses to neglect, the means of approximation.

ting to the truth. Had Dr. B. examined the list of Subscribers, he might have seen even amongst the names of persons with whom he was acquainted, individuals now dead, but who, when living, were Subscribers. His wilful negligence on a point so vital to his reputation and ours, will do any thing but shield him from the charge of giving a false color to our acts by his unfounded suspicions.

3rd. It is not to be doubted that the farther the work proceeds, the greater will be the accumulation of materials.

The objection, which this remark is meant to convey, has been already met, when we stated, what will prove the remark of Dr. B. incorrect, that words, once discussed, need not be repeated, and that all the excrescences, for example, in the word *ἀγαλμα*, are, in fact, so many decrescences in other articles.

The experience of every scholar tells him, that, as a work proceeds, his materials must diminish; and the knowledge of every Grecian tells him that almost the whole of a Greek Lexicon, composed as Stephens' is, might be brought by means of the compound into a very few letters; and that the proportion, which many letters bear to A alone, is about 1 to 1000; so that, even were the Editors disposed to empty the contents of their accumulated contributions on the latter letters of the alphabet, they could not find words enough to use as pegs to their dissertations.

The fourth misrepresentation, founded in some measure, like the first, on wilful ignorance, is, that he chuses not to observe that, giving so much extraneous matter, one object we had in view was to prove to our Subscribers that we had diligently amassed materials, and to our contributors that we had faithfully exhibited their communications. The last we have been successful in satisfying, and we doubted not of being able to give equal satisfaction to the former. How we have been intercepted in these honest endeavours it is unnecessary now to repeat.

As the whole review is written in a spirit, which proclaims its wanting in every particle of candor, it seems useless to produce an insulated example, yet one shall be stated, and *ab hoc disce omnia*.

Dr. B. states that the Review was commenced when only four Numbers had appeared; although he had seen, it appears, but one, seen, two additional Numbers. We must therefore suppose his observations apply only to those four numbers; and yet, after having calculated the whole work to extend to 240 or even 120, he asserts that the defects of these four are such as to detract very materially from the value of the whole work. Does then 4 bear so great a proportion to 120, as to warrant such an observation? And are we to be barred the power not indeed to remedy the past, but to correct the future 116, so as not to overweigh the frightful account against 4? Thus then have we met the leading objections of Dr. B., and the pledge given in the Classical Journal has, we trust, been satisfactorily redeemed.

The feelings with which we commenced this defence have, by the expression of them, been cleansed and purified. We wish Dr. B. may be able to say as much, and feel the same tranquillity of mind when he shall have rescued himself from the present open charge made against misrepresentations direct and insinuations indirect. Before we conclude our remarks, we will call his attention and

public to a subject, which we think is not much calculated to the urbanity or liberality of the Reviewer in a very favorable of view.—After wading through the cumbrous parts of the Thesaurus, he is no sooner freed from his thralldom, than he looks about who has had the temerity to write favorably of what he is used to censure by the wholesale. We allude more particularly to the mention of Mr. Dibdin's commendation, in an animated and conceived and expressed with his usual spirit, in his *Bibliographical Decameron*, towards the close of his review of the modern method of printing.

In respect to this reference, the reviewer has been guilty of two inaccuracies: he conceives the work, in which this eulogy is contained, to be the *Bibliomania*: seeing in his extract, he chuses to garble the passage, making it almost down-sense. We contend, indeed, that no man has a right, in holding up an author civilly sneered at, to quote from him on the strength of memory alone—especially where that memory proves to be rather weak. We shall therefore let Mr. Dibdin speak for himself:

“The undertaking is arduous in the extreme, and perhaps not a little perilous; but we admire the zeal and love of ancient lore, which could have matured, and brought into execution, a project so vast, so expensive, and requiring such constant, untiring, and (I had almost said) interminable labor. I address myself to the experienced, and the liberal; not to those, who, previous to the publication of the first Number, were sharpening their critical knives, and preparing other instruments of literary torture, whereby they might inflict a severe wound, and cause irreparable death to the undertaking! English critics, I trust, like English soldiers, love fairer play than this. Nor can such attempts, after all, damp the exertions of those, to whose conduct this ‘monumentum æreus’ is entrusted. Let us tell an interesting and unsophisticated tale.

“The new Edition of the *Greek Thesaurus* of H. Stephens the younger must necessarily, in any shape, be a tremendous undertaking; especially too, when one thinks of the multiplicity of lexicographical and critical knowledge which has pervaded the literary world, since the first appearance of that wonderful performance. Only to attempt, by impulse, or encouragement to the plan only to bring the vessel to the edge, as it were—required spirit, strength, and no ordinary assistance. In the circular notes, prospectuses, &c. announcing the nature and extent of it, it was stated that the proprietors of the work not less than 1,500l. This was surely bold enough: and when seven hundred subscribers were subscribed, its progress would be uncertain, and sufficiently decisive. However, the plan ‘grew,’ and the subscribers multiplied, and the names of not fewer than nine hundred and eighty-five [1086] of them were collected for the covering of the first Number. Such a number, to such a work, is, I believe, a precedent: and well might Lord Grenville, the Chancellor of the University of Oxford, express a pleasurable pride in receiving the homage of the Dedication of the new *Thesaurus* to himself. That Nobleman's letter to the printer, upon the occasion, of which we are speaking, does equal honor to his head and heart. It announces the glory of the design. All attempts which had been made towards a translation of Stephens' *Thesaurus*, in Germany, Russia, France, and Denmark, have been rendered abortive; but the materials for it, collected in those places, have been almost voluntarily, as well as absolutely, poured into the capacious reservoir of A. J. VALPY.

“The manner, in which this new edition is given to the public, need not be specified. All the classical world are aware of it; but, for comeliness and propriety, the nicer collector will betake himself to the large paper. In the small paper the text looks abundant and honest to excess. It was the intention of Mr. Valpy to strike off three copies upon vellum, at 300 guineas each copy; but the influence of that recent rash and ruthless Act of Parliament, respecting copyright, which gave one copy of the best kind to the British Museum, (the pernicious feature in the Act) diverted his intentions.

“The vacancies yet open have been occasioned by the decease of some of the subscribers. The price to such as were not on the original list has been already raised, and the Editors mean, it should seem, shortly to raise it again. We should

He should, however, have known that a *love of truth* is at once the brightest ornament of a pure mind and an honest heart.—That the powers both of learning and reasoning are not to be perverted to answer petty purposes, or to gratify private feeling. Dr. B. has read much; but may still be ignorant of the words, and insensible to the sentiments, of Sextus Empiricus, in the treatise against Logicians, alias Reviewers: *εἰ γὰρ τὸν λόγον, ἐν τῷ κρίνειν τὴν ἀλήθειαν, ἀπὸ τῆς ἐμπειρίας ὁμαῖσθαι, &c. ἀλλ' ἡ ἐνέργεια οὐκ ἐστὶν αὐτάρακτος πρὸς γνώσιν ἀληθείας.* Edit. Fabric. 1718. fol. p. 461.

We are not sure that we are justified in bringing Mr. Dibdin forward in this dispute without something of an apology to him. That he has our best thanks for his honest opinion, so warmly and kindly expressed, we should be hypocrites not to avow, and if he want our consolation (of which it may be doubtful) we shall only beg leave to inform him, that Reviewers and Authors seem to have a sort of antipathy—something like what Oppian has described in the eternal war waged among lobsters, lampreys, &c. *"Ἐξοχα δ' ἐλλήλοισιν ἀνέρισι ἔχθος ἔχουσιν—Ἀλλήλους δ' ὀλέκουσιν ἀμοιβαίοισι φόνοισιν.*

Here we rest for the present. We may prefix to our future numbers such remarks as we may deem necessary on any similar attacks that may possibly, we will not say probably, be made hereafter. In the present case, it will be easily acknowledged that we are the injured party; but it is not in our nature to pursue a foe with cherished resentment. Life is too short to be employed in enmity, or wasted in recrimination. We hope we have not transgressed the bounds allowed by the peculiarity of our situation. But should our expressions be thought by any one of our readers more severe than the subject demanded,

"Let our disclaiming from a purposed evil
Free us in his most generous thought!"

A. J. V.

P. S. Since this answer was drawn to a close, Mr. Barker, feeling himself personally attacked, has, like ourselves, published a reply, in the shape of a letter, signed with his own name, addressed personally to Dr. B. Although we feel as keenly, as every honorable mind ought to do, the bitter virulence of a most unprovoked and wanton attack made on the two publications in which we are engaged, yet the language in which we have clothed our reply, will prove that we are not so struck with the style of Dr. B. as to wish to imitate its *beauties*. The most cursory reader will not fail to perceive, that the object, which we have endeavoured to keep in view is, to separate the cause from the individual. I would have given us infinite pleasure to have met Dr. B. on public grounds alone. But as he has occasionally forgotten what was due to his own character, it is possible that we have been led to forget it equally. Our apology, if any be requisite, is, that we have entered the field *ὡς τις οὐχ ὑπέσχεον ἀλλὰ τιμωρούμενος*; as *one more sinned against than sinning*.

ADVERSARIA LITERARIA.

No. xxv.

" *Jam nova germanis vestigia torqueat annus Consulibus.*"
Claudian. Carm. i. 6.

HREINSIUS conjectures *fastigia* for two reasons: 1. That *fastigia* and *vestigia* are frequently confounded in MSS.; 2. That *fastigia* often denotes *consulatus*, and therefore may in the passage before us signify *consulatus annus* or *tempus*. To this conjecture there are three objections; that MSS. are consistent in reading the passage as it stands; that *torquere fastigia* is an expression of very rare occurrence, if not wholly destitute of examples in support of it; and that *annus torqueat novum consulatus annum* presents no satisfactory meaning. Gesner makes the following observation: " *Personam facit annu, qui ad tropicum Capricorni cum sole delatus, retro flectere vestigia, hoc enim est torquere, incipiat:*" but this explanation renders the adjective *nova* null and void; *retro flectere vestigia nova* being wholly unintelligible. It is also inaccurate in another respect. *Torquere vestigia* does not imply *to turn back*, merely *to turn aside*, *to deviate from one's original course*. Thus Claud. Carm. xlix. 58. " *Qua jussere manus, mobile torquet iter:*" in allusion to a river turned from its natural direction. Virg. Æneid. iii. 667. " *ad sonitum vocis vestigia torsit:*" *turned quickly, suddenly, on hearing the sound* (viz. of the oars:); where there is nothing to indicate that the noise proceeded from behind him. But there is a peculiar propriety in the use of *torqueo* in the passage before us, which appears to have escaped the notice of the commentators. *Torqueo* in its simplest sense is applied to a rotatory motion; hence the poets have transferred it to the apparent path of the sun in the heavens, to the revolution of the seasons, and the succession of day and night. Thus Claud. Carm. i. 267.

" *O consanguineis felix auctoribus anne,
Incipe quadrifidum Phœbi torquere laborem.*"

xv. 153. " — *jam Solis habenæ
Bis senas torquent hyemes.*"

xliv. 27. " *Namque ubi mille vias longinqua retorserit ætas.*"
Virg. Æn. v. 378. " — *torquet medios nox humida cursus.*"

* See an observation in the English notes on Virgil, Ed. 2. In *Ed. Valp.* 1817.

Virg. *Æn.* ix. 660. " — cum Jupiter horridus Austris
Torquet aquosam hyemem."

Bermann compares Ovid. *Met.* i. 372.

" — flectunt vestigia sanctæ
Ad delubra Deæ :"

to which our expression, *to bend one's steps*, is parallel.

M.

Note of J. Barnes.

I met with the following observation in a marginal note in the hand-writing of the famous Joshua Barnes. As it differs in some measure from the account given by Dumesnil in his *Synonymis*, I have transcribed it :

" Habes in 2do Annal. Tomo, testimonio Varronis, illa a Romanis solita dici *Templa*, quæ sumtuosissime essent extracta, adeo ut perpauca invenirentur in urbe *Templa*, cum tamen plurimæ essent Dñs dicatæ *Ædes*. Baronius, *Annal.* Tom. i. p. 59.

M.

Alexander the Great.

Sir William Drummond in his ΠΕΡΙ ΤΟΥ ΦΟΙΝΙΚΟΣ, vide the *Classical Journal* vol. 16. p. 89 to 95, doubts if *Duhl Karnion* means Alexander the Great.—I have however no hesitation in declaring, without fear of contradiction, that there is not any doubt that this is the term by which the conqueror was and is designated, in the language of the sons of Ismael ; but there appears to be a mistake in Sir William's term, as the words in the Arabic are *Bû el Karnion*, which literally translated signify, the father of two horns, in allusion to his power in the East and in the West (in India and in Egypt). Note. The term *horn*, in the East and in Africa, is emblematical of power : one of the poetical titles of the King of Housa is, "*Ea bû Kârñ el Harsh*;" i. e. O thou father of the horn of the Rhinoceros ! I have heard this title also applied to the strength and power of the Emperor of Morocco.

The Egyptian Cubit.

Sir W. Drummond, in his learned dissertation on the sciences of the Egyptians and Chaldeans, discusses the various opinions of the learned respecting the exact length of the Egyptian Cubit. Sir W. in that dissertation, which is inserted in the *Classical Journal* vol. 16. p. 270, says the Egyptian Cubit called *فارس*, is estimated by Bishop Cumberland at 21 $\frac{1}{2}$ English

inches; by Preret at $20\frac{1}{1000}$ French inches; by D'Anville at 10 French inches and eight or nine lines; but all these calculations are erroneous; for having resided upwards of sixteen years in Africa as a merchant, and in countries where they use no other measure but the Egyptian Cubit, I can confidently assert from my own knowledge and experience that the Egyptian Cubit is exactly $20\frac{1}{4}$ inches English measure, and that 7 of these Cubits make one English yard.

J. G. JACKSON.

ACCOUNT OF THE LIBRARY OF THE UNIVERSITY OF GOTTINGEN.

SINCE books have been collected, a library has perhaps never existed more useful in spreading knowledge and science than that of Gottingen. All those, who have an opportunity of becoming acquainted with it, will coincide in this opinion. The great utility, by which that establishment is distinguished, arises,

1. From the complete store of books, which is to be found there, for every branch of science and literature.

2. From the liberality, with which the use of those books is allowed to every one who desires it.

3. From the arrangement and method, by which it is managed.

The University being considered as a place where science is to be pursued and cultivated, the library serves as a store-house, from whence the materials and instruments for that pursuit are to be obtained. It is not considered as a repository, where literary treasures and curiosities are amassed, for the purpose chiefly of preservation; but it is a magazine, the copious and valuable contents of which are designed to be employed in the useful work of facilitating instruction, and extending knowledge. With this view, every department is supplied with all those books which relate to the different subjects, which it embraces: and so fully and completely is it furnished, that I believe it will hardly ever happen, that a man should enquire for any publication, in any branch of science or literature, without finding it, provided it has any claim to be reckoned among the number. Mere trash would naturally be excluded from the shelves; but if it had any bearing on the subject, it would not be missing. Neither time, nor language makes a difference: every work is collected in its department; and to the learned it is an advantage not to be estimated, thus to have the means of consulting whatever author they may want, in their various studies and researches. It is a rule with the Library, that every

deficiency is to be filled up, as soon as it is perceived : and when any suggestion of that kind is made, or any new publication mentioned, no time is lost in adding it to the stock. The books are not heaped together at random, but the Library being scientifically distributed, an eye is kept over every division and subdivision, and, as far as possible, no blank is suffered to exist in any. This is attained by the attention and diligence of the librarians, as well as by their comprehensive and accurate knowledge of literary history, in all its branches ; and by the uninterrupted and liberal aid of government, in supplying the necessary funds. It must be added, that the Library being as it were surrounded by so many men of learning and science, as the professors are, who constitute the University, receives from them an animation, which in no other situation it could possibly enjoy. The sciences are in the University divided into four departments, commonly called *Faculties*, viz. Theology, Jurisprudence, Medicine, Philosophy. Each department has its subdivision ; for instance, in *Theology* we have, the doctrinal branch, or what is denominated Dogmatics ; the moral branch, or the Christian religion considered in its moral institutions ; ecclesiastical history ; interpretation or exposition of the Old and New Testament ; in *Jurisprudence*, the law of Nature and of Nations, the Roman law, Canon law, criminal jurisprudence, German law, feudal law, practical jurisprudence ; in *Medicine*, Anatomy, Physiology, Materia Medica, Pathology, Nosology, Therapy, Surgery, Midwifery ; in *Philosophy*, Logic, Metaphysics, Moral Philosophy, Mathematics, Natural History, Natural Philosophy, Chemistry, Botany, History in all its branches, Statistics, Political Economy, Languages, both ancient and modern, oriental as well as occidental. I have not pretended to be minute and accurate in specifying the various ramifications of science taught at Gottingen ; but even those, which I have named, will show what a library, that is to supply all with the books belonging to them, must contain. Supposing then at every division that has been named, a regular professor, who considers it among his duties to attend to the literary progress of his science, and to see that the general store-house is furnished with every article that concerns him, it is to be expected that the different departments will have their literature complete, and that it is not likely that any blank of consequence should any where be left. The number of professors amounts to between forty and fifty ; and if each of these men performs his duty, it is easily to be conceived, how the literary establishments must be advanced and benefited.

But the professor nominated to any particular subject has not the monopoly of it : it is likewise free to others, who by means of an academical degree, have the privilege of lecturing, to teach the same branches as the professor, who is appointed to the chair, and has his denomination from it. Hence a competition arises, and an

emulation to excel in the discharge of the delegated duties, which precludes neglect, or the possibility of converting such a situation into a sinecure. Certain exertions are, therefore, indispensable, which are connected with application and study; and these render an extensive use of books necessary. But it is not merely from that quarter that an incitement is given to the learned men of that place. Their general reputation as men, eminent in their respective sciences, and the ambition of being distinguished as authors, of establishing a name by their writings, and deserving well of the cause of learning, are powerful motives in stimulating industry, and subduing indolence. These men, with their active habits of application, have a watchful eye over their line of science: nothing escapes them connected with it. If a book should be found to be wanting in the stores of the public library, or if a new publication should have made its appearance, the professor, to whose department it belongs, gives notice of the deficiency to the librarians who procure it without delay. Thus science is never left in want of its proper nourishment. Those intimations, though they most commonly proceed from the professors, are not exclusively confined to them; but would be equally attended to by the librarians, though coming from other quarters. It is, at all events, a rule that a professor must never be left in want of any book required in his department. Hence arises the most complete supply of books in every branch of science.

It was by singular good fortune, that the University, and the Library, have from their first foundation enjoyed the care and protection of Ministers, who made the best and most judicious use of the noble and liberal disposition of their Sovereigns, in behalf of those establishments. The university was founded in the year 1734, by George the Second, who had at that time, for his prime minister, in his German dominions, the illustrious Munchhausen, whose name the country at this day remembers with admiration. He was a man, who to a comprehensive and enlightened mind united the most ardent zeal and most disinterested devotion for the service of his sovereign, and the welfare of his country. Whatever he undertook was carried on with so much intelligence, perseverance, and vigor, that success was certain. He was favored in his undertakings by two sovereigns, whom he had the honor to serve, George II., and his late Majesty, not to be surpassed in liberality, and that disposition, which entitles a Prince to the appellation of the father of his country. So supported, Munchhausen instituted the university, and laid the foundation of the library. Under his auspices, they grew and flourished: and when he died, in the year 1770, his successors trod in his steps; and the works began by him were never retarded in their progressive improvement. The same Sovereign lent his countenance to those, under whose protection Munchhausen had been enabled to render his services.

to his country so meritorious : and in no quarter was that beneficial influence more strongly felt, than in those literary institutions, of which we are speaking. It is necessary only to look at Gottingen to judge, whether his late Majesty was justly called a patron of learning and science.

The noble and liberal disposition of the Sovereigns, then, and the ability and zeal of their ministers, are the principal causes to which the University and Library at Gottingen owe their present exalted condition. But what rendered these qualities so efficient for the advancement of those establishments, was the steadiness and perseverance with which the attention to them was continued. To this principally, and not to any extraordinary efforts made at any particular time, their rise and perfection are to be ascribed. For the library there were from the beginning certain funds appointed to be employed in the purchase of books, and in preserving in a proper state those already collected. By the constant, uninterrupted, and judicious application of these funds, through a series of years, that valuable store of learned and literary works has been brought together, which now commands the respect and admiration of all that are capable of appreciating its merits. When the Hanoverian dominions were seized by the French, and afterwards incorporated with the kingdom of Westphalia, under Jerome Buonaparte, a particular good fortune attended Gottingen, its University, and the Library. Napoleon had, in the first instance, taken that celebrated seat of learning under his protection; and Jerome, in imitation of his brother, and, like him, aware how much honor and glory may accrue even to an usurper by the support of learning and science, with a liberal hand extended his favor and bounty to the establishments at Gottingen.

We must, according to our purpose, confine ourselves to the Library, without adverting to the other institutions of the University, which were equally benefited by Jerome's patronage. He enlarged the building which contains the library, by uniting with it the adjoining church, and forming from that an upper room of large and well-proportioned dimensions. He fixed the annual fund for the purchase of books at 14,000 francs, a larger sum than the Library had before received. He also added to it a great number of books and manuscripts, from the libraries of Wolfenbützel and Helmstadt, in the duchy of Brunswick, which, like Hanover, was incorporated with his kingdom. For it was his intention to make Gottingen exclusively the seat of learning and science in his dominions. But they were sent back to their lawful owner, the Duke of Brunswick, as soon as the present government of Hanover was reinstated. After the overthrow of the French power, and the dissolution of the Westphalian monarchy, Gottingen was restored, with the rest of the Hanoverian states, to its ancient and lawful Sovereign. Though the usurper had not only shown

forbearance but favor to the University, yet it hailed, as a most happy event, that restoration. It found itself again under that paternal government, by which it had been reared and fostered, and elevated to reputation and fame. There was, indeed, a melancholy deduction from the joy that was felt, in the lamented illness of its revered Sovereign. But even this severe grief was mitigated by the mission of the Vicegerent, a Prince, who united the same benevolent and kind disposition towards his Majesty's German dominions in general, with that particular solicitude for Gottingen, by which his Majesty had always been distinguished. The spirit of the Prince was manifested in the acts of his government. That magnanimous generosity, which belongs to his Royal Highness, was experienced by the University. The annual fund for the Library was settled at four thousand rix-dollars, a sum equal in amount to the 14,000 francs before mentioned, and answering to about 600 pounds sterling. Besides this, it was intimated that the Prince Regent's bounty would provide for the deficiencies, which had occurred in the branch of English literature, during the occupation of the country by the French, at that period when all communication between England and Germany was interrupted. There was a great arrear of English works, which could not well have been made good by the ordinary resources: but the Prince Regent relieved this embarrassment by affording extraordinary aid. That fund of 4000 rix-dollars is solely destined for the purchase of books. Some trifling expenses, such as for dusting the books, and cleaning the rooms, are not worthy to be noticed. For the salaries of the librarians and attendants, and the wages of the servants, there are separate provisions.

But in addition to the advantages before enumerated, that of being, for a great number of years, under the direction and management of such a librarian as HEYNE, is particularly to be considered. This extraordinary man, whose most interesting life has been published in the *Classical Journal*, came to Gottingen in the year 1763; and, among his other appointments, was that of first librarian. He was the fittest instrument that Munchhausen could have found. By the co-operation of these two men the Library was formed and moulded to that shape, in which succeeding years have seen it with so much advantage. Heyne was, before he came to Gottingen, familiar with the mechanism of a library, having been employed in subordinate situations in the library at Dresden. But when he found himself placed at the head of such an establishment, and supported and encouraged by an enlightened and zealous minister, his mind expanded, and displayed all those singular qualifications, by which he has been signalized above all men in similar situations. A comprehensive view of literature, a spirit of order and arrangement, a facility in classing and distributing, an aptness in combining with the survey of the whole the most accu-

rate and minute attention to details, an indefatigable activity, the most ardent zeal, and the most unvarying perseverance, were qualities united in Heyne, to a degree in which they have perhaps rarely been possessed by another individual. This eminent man lived till the year 1812; he had consequently been at Gottingen for nearly half a century: and during this long period, the library had enjoyed his unremitting care and attention. What circumstance could have been more conducive to its prosperity and grandeur?

To form an idea of the extent and magnitude of the library, it may not be amiss to mention the number of volumes, which it is supposed to contain. This is certainly not overrated, in my opinion, when it is stated at *two hundred thousand*. There are not many literary curiosities, such as manuscripts and old prints, among them: but the whole bearing of the collection is towards utility: The department of history is particularly rich. It is remarkable, that when Heyne came to Gottingen the number of volumes was between fifty and sixty thousand; during his administration it was raised to the vast amount before stated. From the foundation of the Library, the departments of History, Natural History, Natural Philosophy, and the Classics, were regarded with partiality, and received perhaps originally a greater share of attention than the rest. They continued to increase and prosper under Heyne: but he carried his enlarged view over the whole, and was solicitous that no branch should want any thing, which had merit or value, or could be considered as connected with the interests of science. Trifling and unmeaning productions were, of course, not noticed. To that view he steadily adhered, and succeeded in establishing a library, which, indeed, may be called a complete and well-regulated store-house of human knowledge, such perhaps as no where else is to be found.

We proceed *next* to speak of the use that is made of this library. Every person, who is engaged in literary pursuits, or any person who has occasion to refer to a book, has free access to the library. And by free access, in this instance, is not only meant, that admittance is granted to the building of the Library, and permission given of looking at books there, under the eye of the librarian; but the books may be taken home, or sent for, and kept, for the use of the individual, in his private dwelling. What an extraordinary advantage this is to a student, or man of letters, to have the books, in the perusal or consideration of which he is engaged, or which he wants to consult in his studies, immediately about him in his chamber, those will acknowledge who have experienced the inconvenience of going to a public library at certain fixed hours, and turning over their pages in a common reading-room. The professors, in the first place, have the right of sending for any books they want from the Library. Next to them, those who have

a doctor's degree in the university, and persons of consideration in the town, who from their situation and respectability are sufficiently responsible. Then the young men or students. For these it is necessary, that a professor should be answerable. The mode of obtaining books is this. The title of the book is written on a piece of paper; and the name of the person, who sends for it, is signed under it, together with the date. This is sufficient for those persons who are entitled to have books on their own responsibility. The young men must obtain the signature of one of the professors in addition to their own. For this purpose they apply to any one, whose lectures they attend, or with whom they are otherwise acquainted. It is not understood, that the professor should in reality be responsible for a book, which is thus lent from the library, under the guarantee of his name, to any young man, and should be compelled to make good the damage, if a book were injured, lost, or purloined. This would be a hardship on the professors: but their signature has the effect of verifying to the librarians, that the person applying is known as belonging to the University, or is considered by the professor, who has signed his paper, as respectable, and entitled to the privileges of the Library. More, I presume, is not meant; though it has, at the same time, the advantage, that the student, who has borrowed a book, will, from a consideration of the professor, who has recommended him, be careful of it. A notoriously bad character, though enrolled in the list of students, may, in this manner, be prevented from obtaining books; as it would be in the option of the professors, if they wished to discountenance him, to refuse their signature. The papers, sent to the library as vouchers for books, which we will henceforth call tickets, or library-tickets, are generally, and by the librarians required to be, eighth parts of a long sheet, or octavo leaves. The number of books, which each person may send for to his own apartments, is unlimited; I have known 50 or 100 vols. in the possession of an individual. And when the number of persons is considered that make use of the Library, and I believe there is scarcely ever a student who does not, the amount of volumes in constant circulation must be presumed to be very great. There are now above 1200 students at the University, and if we include the professors, and other privileged persons, we may estimate the reading public, supplied by the library, at 1800. If we were to allow, on an average, to each 5 vols., this would bring about 7000 volumes into circulation: but the average is probably greater. Such is the liberality, with which this establishment is conducted, that there would even be no difficulty for any literary persons, residing at a distance from Gottingen, to obtain books from the library, if the applicants were respectable in character, and understood to require the books for any learned or scientific purpose. This indulgence, however, to strangers, must naturally be limited;

it would otherwise interfere with the interests of those, who live in the bosom of the University, and to whom the principal care and attention are due. It is, easy to be conceived that when such an active and constant use is made of the library, the waste, or wear and tear, must be considerable. But this does not enter into the contemplation of government, so as to divert its views from real and extensive usefulness. Whatever damage or loss may arise is made good, and the course of liberal communication is never interrupted. I must, however, observe that the books are not so much injured, as might be expected: it would be erroneous to compare the usage which they receive, to the treatment which the circulating libraries in England commonly experience. A sense of decorum prevails in preserving from injury as much as possible whatever belongs to the public library. Theft is also very rarely occur. We will pursue these details a little farther.

The practice now followed is, that whoever wants any book or books, gives notice to the library, a day or two before, what books are intended to be sent for. The librarians then, at their leisure, take them from the shelves, and convey them into a particular room, from whence they are subsequently delivered out, when the tickets, referring to them, are presented. That room we may denominate the Secretary's room. Formerly they were delivered out in saloons or galleries of the Library itself, and the Secretary had a large table, on which he kept his portfolios and memoranda, at one end of the saloon. Those then that fetched the books, servants or others, carried them away as the librarian handed them from the shelves: and they were given at the time the tickets were presented, without any previous notice sent to the library.

But, a few years ago, two young men, brothers, and students of the university, conceived the project of robbing the library, by the opportunity which they perceived was, under that arrangement, easily afforded. They went together to the library, and while the one presented his tickets for books, and accompanied the librarian to the shelves where they were placed, the other loitered in another part of the library, and not being seen, took away such books as he thought proper. They quitted the Library both charged with books, unsuspected by the librarians or attendants. They carried on this practice for some time: and, though books were missing, yet it occurred to no one, to fix the charge of having purloined them on those young men, or others; the librarians could not account for the deficiency. The theft might perhaps have been continued, had it not been accidentally found out. The *par nobile fratrum* had, from their success in particular instances, acquired a taste for stealing in general; and began to exercise it in appropriating to themselves, hats, umbrellas, and other articles, when they met their fellow-students in the lecture-rooms. On one of

these occasions the plunderer was detected, and when his dwelling was searched, by order of the magistrates, an accumulation of booty was found, chiefly consisting of such as belonged to the Library.

They had collected a pretty store of learning in this easy manner. When such an example had once been set, it was necessary to adopt means to prevent the repetition of similar acts. It occurred immediately, that the books must not be given out in the usual manner, or it would be indispensable either to place sentinels in every corner of the library, or to examine all those that went out with books. Neither of these modes appeared eligible; and it was, therefore, determined, that no person should carry a book out of the library itself: but that the books demanded should be conveyed by the servants of the librarians to a particular room, out of which they were to be delivered to the public. As the intermediate process of depositing the books in the Secretary's room required a certain allowance of time, no other expedient was found, but that of imposing on those, who wished to borrow books, the task of sending previous notice of what they desired. In this there was some little inconvenience, especially to those who had been accustomed to the old and shorter method: but it will not be denied, that some regulation of that kind was indispensable. For every work a distinct ticket must be presented, but not for every volume. If it were to consist of twenty or more volumes, one ticket is sufficient. When the ticket is delivered, and found correct, as to its signatures, the librarian in attendance marks upon it, in pencil, the number of volumes, which are demanded, of the book, if there are more than one belonging to the work; and besides this, the size, 8vo. 4to. fol.; which pencil-mark is a sort of counter-signature, and renders the ticket efficient: the book is accordingly handed to the bearer. The tickets so received are thrown into a box: from whence they are subsequently taken by the secretary, entered into what is called the Monthly book, and distributed in different portfolios. These portfolios are assigned to the several professors' names, so that each professor has his portfolio, in which the tickets which he subscribes for the students, as well as his own, are deposited. The tickets of those who receive books on their own name, without a signature of a professor, are kept separately. In the same hours in which books are given out, those, which are returned, are received. As there must be a time fixed, how long a book may be kept, the nominal period is a fortnight: but it is not expected that it should be returned in that space. The rule, however, so laid down invests the librarian with the right to demand any book back, if it should be wanted; or if more persons should be in competition for it: it enables him not to suffer the first applicant to engross it alone. Such cases, however, do not very frequently occur; and

in the ordinary course the books may be kept for six months, though it is presumed, that no person will be either so unreasonable, or negligent, as not to return them as soon as his object has ceased. But every six months, that is, at the periods of Easter and Michaelmas, all the books, that have been lent out, must absolutely be returned. At these times the librarians review the whole stock, and the library is for several days shut, during which no book is given out. When this muster is over, the books may be received again, by fresh tickets. A person may therefore have the use of any books for almost an unlimited space of time, submitting to those regulations. Books may also be consulted in the library itself: there are convenient tables disposed in the different saloons or galleries. It sometimes happens, that a person wants only to refer to a book, but has no occasion to read much in it; or that he wants to compare several books together, or that the book is of such a nature that it is not commonly lent out: for there are books of this description, which, being either rare, or very expensive, are not promiscuously lent out. In such a case they may be used in the library itself. The hours when the library is open, for all those purposes, are, in summer, on Wednesdays and Saturdays, from two in the afternoon to five; in winter, on the same days, from two to four: on the other four days, both winter and summer, from one to two. In those hours every person is admitted to the library.

I *lastly* come to speak of the internal arrangement of the library, and the method pursued in its management. On these points its usefulness, in a great degree, depends. In Heyne's time the officers belonging to the Library were, the first librarian, the second librarian, two under-librarians, denominated *custodes*, and two secretaries. Sometimes a young man was added as assistant-secretary, from among the pupils of Heyne; but this was no part of the regular establishment. The same, or nearly the same appointments have been continued since his death. The situation of first librarian is naturally the most important. To him belongs the superintendence, and direction of the whole; and his personal qualities have a remarkable influence on the state and condition of the institution. The extraordinary qualities which Heyne combined in his person justified that unlimited confidence which was reposed in him: and he was allowed to act with unrestrained judgment in the discharge of his duties. That directing and governing mind with which he was endowed, and that comprehensive and liberal view with which he surveyed his objects, proved singularly beneficial in that situation. One of the duties of the first librarian is to decide on the books which are to be added to the library, and of this part of his office he acquitted himself in such a manner as might be expected from his extensive knowledge, and his accurate information in the progress of literature in all its branches. He

was ably assisted by the second librarian, Mr. Reuss, whose precise and minute acquaintance with literary history is perhaps not to be surpassed. This gentleman is now first librarian, and is assisted in any deliberation which may concern the Library, by a commission consisting of the two next librarians and two of the professors appointed by the government. The second librarian is Mr. Benecke, a man not only of distinguished merit as a librarian, but also eminent in some particular branches of knowledge. His acquaintance with the English language and English literature is such as few foreigners attain: and German literature is indebted to him for the illustration of some of its earliest productions. These gentlemen attend at the library in the public hours; and are besides employed there every morning, Sunday excepted, from nine till twelve. Their occupation at this time is confined to the study, or what might be called the office of the library, or as it is there denominated the working room (*die Arbeits Stube*). This is a spacious and convenient apartment, which may be comfortably heated in winter. It contains the catalogues of the Library, and is furnished with desks and tables for writing and reading. The principal business in which the librarians and secretaries are engaged, is the entering of new books in the catalogues, and carrying on the formation of new catalogues, or the completion and improvement of those which already exist. This furnishes sufficient employment for those hours, and would even fill more, if they could be spared. The attendance of the librarians is extremely punctual and regular, and their assiduity and industry uninterrupted. It is by these means that the establishment is kept in the most perfect order, and that no neglect or inattention is to be observed. As I have spoken of Heyne as first librarian, I have to add, that from the various other situations which he filled in the University, it was not required of him to give the same attendance as the other librarians. This would have been impossible; and it was enough for the good of the Institution that he should direct and superintend it, while the subordinate duties were committed to others. Mr. Reuss being differently circumstanced, devotes his whole time to the library. One of the particular excellencies of this Library consists in its catalogues, of which I will give an account. There are in all four catalogues; but the most important are the *Alphabetical* and the *Scientific*. The two others are the *Manual*, or *Daily Catalogue*, and the *Catalogue of Accession*.

1. THE MANUAL, OR DAILY CATALOGUE.—In this every book is entered as soon as it is received. The entry is made with conciseness, the title being briefly stated; and it is noted whence the book came, and on what day. This catalogue is begun afresh every year.

2. THE CATALOGUE OF ACCESSION.—This seems to have been originally intended to furnish particulars of the progressive

increase of the Library. The books are entered according to four divisions, viz. Divinity, Law, History, and Miscellaneous; under the latter of which all sciences that do not come under the three first heads are comprehended. The titles are described at full length; and on the margin is marked, on one side, the page of the Manual where the book is to be found, and on the other the number of the book in its division, and its size. This number, and the size, are also noted in the Manual. It is, like the Manual, begun anew every year, and yields four volumes for the year. The annual increase of the Library may be thus surveyed, and a sort of detailed and minute history of the collection obtained. This may have been interesting in the early periods of the Library; but it is less so now, when other considerations occupy the attention. For present purposes that catalogue might be dispensed with, for it has no practical use, and yet engrosses a portion of the time which the librarians might bestow to more advantage. This is not merely the notion of a stranger, who may be supposed to argue superficially; but it is the opinion of those who are the most competent to judge. When a book has passed the entries in the two foregoing catalogues, it is then, as leisure serves, inscribed in the other two; the Alphabetic and the Scientific.

3. THE ALPHABETIC CATALOGUE forms, at present, a series of upwards of 150 large folio volumes. This great work was projected by Heyne, begun in the year 1777, and finished in 1787. The assiduous labor of ten years, on the part of the librarians, was not more than sufficient to complete it. His Majesty granted an extraordinary sum of money to carry the work into execution: the expense was estimated at between 5 and 600 pounds. The books are entered, alphabetically, under the names of the authors. If the name of the author be not expressed on the title-page, and yet be known, it is equally inscribed under his name: but it is, at the same time, entered in another place without the name, according to the leading word of the title. This entrance is accompanied with a reference to the page where the author's name is written. When the author's name is not known, the leading, or subjective word of the title is made to correspond with the alphabet. Thus, if the writer of a work, called 'Essay on the Art of Painting,' were unknown, it would be found in the alphabetic catalogue, letter *E*, *Essay*. There is never more than one name, or if there be no name, one title-word, committed to a leaf of paper; that is, every name, or every title-word, has a leaf to itself. There are never two authors or two title-words on the same leaf, which produces this very great advantage, that leaves, with new names, and new title-words, may for ever be put between the existing leaves, without embarrassing or disturbing the alphabetical order. The catalogue, therefore, may go on to an indefinite length of time without the necessity of re-modelling, and writing it over again for the purpose of adapting

it to the progressive augmentation of literature. When, by the interposed leaves, the volumes are swelled to a larger bulk than is convenient, the aid of the bookbinder is only required for dividing them, that is, making two volumes out of one, which process may likewise go on for ever without deranging, in the least, the alphabetical order. The whole contrivance is as ingenious as it is useful. The inserted leaves are pasted in by the bookbinder to be properly secured. This catalogue, as the preceding, and the following, has two margins; on one of these margins of the Alphabetic Catalogue, by the side of every book are marked, the year, and page, of the Manual, together with its size, number, and class, as entered in the Catalogue of Accession: on the opposite margin is a reference to the Scientific Catalogue, which, however, is not made before the book is bound.

4. THE SCIENTIFIC CATALOGUE.—There is an old Scientific Catalogue, which is still in use, because the new one, undertaken and begun in the year 1802, is not yet finished. In this catalogue, the book is entered according to its subject, referred to that place in the systematic arrangement of the library, to which, from its contents, it belongs. It is most important and interesting to see the books thus ranged together: the whole field of learning is surveyed in its various divisions and subdivisions, and all the works that have been written on any particular subject, are brought under the eye. This is of inestimable advantage for any learned or scientific researches, in which the labor of enquiry is greatly facilitated and assisted, when we know what has been done before us on any subject with which we are engaged, and can avail ourselves of every step that has been taken by our predecessors. Without such means it sometimes happens that both time and trouble are lost in seeking for that which has already been found, or that a subject is not viewed in all those bearings and relations, in which it should be contemplated. To have the benefit of such a source of information is no trifling circumstance. No book is entered in this catalogue before it is bound;¹ and when the entry has been made, a reference to it is marked in the Catalogue of Accession, and in the Alphabetic Catalogue. That reference shows the department of science to which the book belongs, and gives the page of the Scientific Catalogue. But what appears of the greatest consequence is, that a similar reference to this catalogue is found in the book itself. It is in-

¹ A difference in the meaning of this expression, which prevails between England and Germany, may be noticed. A book is in Germany called not bound, or as they term it *unbound*, as long as it is in sheets. But when it is put in boards, or is even only rewed, it is considered as bound. The booksellers sell their books all in sheets. The practice in England is different, where a book sewed, or in boards, would be considered as not bound.

scribed on the inside of the left-hand cover ; and according to this notation the book is placed on the shelf. By this means it is most readily found, when wanted for use. The Scientific Catalogue points out to what division of science it belongs. The librarian goes to the set of shelves appropriated to that division. From the catalogue he likewise knows its subdivisions. He has then only at random to take out any book, and to look at the mark, to be guided either to the right or the left, above or below, in order to find the spot where that particular book, which he requires, is stationed. It is like opening a dictionary, where, if you search for a word, you look under the letter with which it begins, then you carry your eye to the right or the left, from the page, which you have by chance opened, and thus approach the very word you wish to discover. It is an easy process, and more quick and sure than the mechanical plan of putting numbers on the backs. This method, than which none is more rational and more convenient, I believe, the library owes to Mr. Reuss.

These different catalogues may not unaptly be compared to a merchant's account-book. The Manual may be said to resemble the day-book, and the Alphabetic and Scientific Catalogues be considered as the ledgers. The Catalogue of Accession is a peculiar memorandum, giving information concerning the progressive increase of the stock. When the question is, whether any given book is in the library, the Alphabetic Catalogue will furnish the answer : if it be asked where it is to be found, the Scientific Catalogue is to be consulted. The Catalogue of Accession would tell when and whence it was obtained.

Before I take my leave of the library, I must not omit to mention, that it possesses also a valuable collection of prints and engravings, which is placed under the care of an eminent professor in the fine arts, Mr. Fiorillo.

G. H. NOEHDEN.

. We shall, in our successive Numbers, present our readers with similar accounts of the libraries of Leyden, Hanover, Cassel, Gotha, Weimar, Jena, Erlangen, Leipzig, Dresden, Prague, Vienna, and Munich. ED.

ORIENTAL CUSTOMS, ILLUSTRATIVE OF THE SACRED SCRIPTURES.

No. 1.

To the Editor of the Classical Journal.

THE encouragement which my work, entitled *Oriental Customs*, has received from the public, has induced me to devote as much time as my other avocations permit to the continuation of it at some future period, in two additional volumes. I have made very considerable preparation for that purpose. In the mean time I design, through the medium of the *Classical Journal*, to publish a series of Articles selected from my papers, for the illustration of the Sacred Scriptures. I have herewith transmitted you the first number, which, if acceptable, shall be continued in subsequent Articles.

Took's Court, Sept. 1820.

SAMUEL BURDER.

I.—Exodus xv. 25. *The Lord shewed him a tree, which, when he had cast into the waters, the waters were made sweet.* “El-vah is a large village or town, thick-planted with palm-trees—the Oasis Parva of the Ancients—the last inhabited place to the west that is under the jurisdiction of Egypt: it yields senna and coloquintida. The Arabs call El-vah a shrub or tree not unlike our hawthorn, either in form or flower. It was of this wood, they say, that Moses’s rod was made when he sweetened the waters of Marah. With a rod of this wood too, say they, *Kaleb Ibn el Waalid*, the great destroyer of Christians, sweetened these waters at El-vah, once bitter, and gave it the name from this miracle. A number of very fine springs burst from the earth at El-vah, which render this small spot verdant and beautiful, though surrounded with dreary deserts on every quarter: it is situated like an island in the midst of the ocean.” *Bruce’s Travels*, vol. ii. p. 470. Our colonists who first peopled some parts of America corrected the qualities of the water they found there, by infusing in it branches of sassafras; and it is understood that the first inducement of the Chinese to the general use of tea was to correct the waters of their rivers. That other water also stands in some need of correction, and that such correction is applied to it, appears from the custom of Egypt in respect to the water of the Nile—a custom which might have been familiar to Moses, as probably it is of great antiquity. “The water of the Nile is always somewhat muddy; but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary.” *Niebuhr’s Trav.* vol. i. p. 71 (*Calmet. Dict. Art. Alvah.*)

II.—Matt. xxi. 8. *And a very great multitude spread their garments in the way.* *Plutarch* informs us that the same affectionate respect and reverence was paid to Cato. “When Cato’s expedition

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was ended, he was escorted not only with the customary praises and acclamations, but with tears, and the tenderest endearments, *the populace spreading their garments under his feet* wherever he walked, and with affectionate fervor kissing his hands—testimonies of public respect which the Romans at that time showed to very few of their Commanders." *Plutarch in Catone Jun.* p. 402. *Edit. Gr.* 8vo. So also Clytemnestra orders her servant to spread garments in the road, in order to grace and honor the return of Agamemnon. *Æschyli Agamemnon.* v. 917. 930. See also *Stanley* on v. 918, in *Editione Pawo.* 1745. See also 2 Kings ix. 13. *Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is King.*

III.—2 Samuel viii. 7. *The shields of gold.* It has been the practice of many princes to make the arms of their soldiers ornamental and precious; partly from the love of splendor and magnificence, and partly to influence the courage of those who carried them, since nothing else could secure them from becoming a prey to their enemies. It was probably on this principle that Alexander Severus instituted his *Chrysaspides*, or soldiers with golden shields. Alexander the Great had his *Argyraspides*, or soldiers with silver shields. Hadadazer had his golden ones. *Delany's Life of David.* 2, 3. 2.

"It was farther proposed that a shield of pure gold, exceeding the ordinary size, should be dedicated to him in the place allotted to orators of distinguished eloquence." *Tacitus, Ann.* ii. 83. "The images of eminent men were represented on the shield which they had been used to wear, and thence the images in honor of their memory were usually called shields." *Pliny*, l. xxxv. s. 3.

IV.—Phil. i. 7. *I have you in my heart.* "The old man followed us with his women to a distance from the village, and at parting, recommended me to his relations: 'He is your brother,' he said to his son, 'and there,' opening his son's waistcoat, and putting his hand upon his bosom, 'there let him be placed:' a way of recommendation much in use in the Arabian desert likewise." *Burckhardt's Travels in Nubia*, p. 170.

V.—Phil. ii. 25. *My brother and companion in labour, and fellow soldier.* "According to a military custom, established in an early period of the Commonwealth, every Roman soldier chose his favorite comrade, and by that tie of friendship, all were mutually bound to share every danger with their fellows. The consequence was, that a warlike spirit pervaded the whole army." *Livy*, l. ix. *Tacitus Hist.* i. 18.

VI.—Judges iii. 24, 25. *The doors of the parlour were locked.* The wooden locks commonly used in Egypt "consist of a long hollow piece of wood fixed in the door so as to slide backwards and forwards, which enters a hole made for it in the door-post, and is

there fastened by small bolts of iron wire, which fall from above into little orifices made for them in the top of the lock. The key is a long piece of wood, having at the end small pieces of iron wire of different lengths, irregularly fixed in, corresponding in number and direction with the bolts which fall into the lock: these it lifts up on being introduced into the lock, which it then pulls back. The bolts of wire differ in number from 3 to 14 or 15, and it is impossible to guess at the number a lock contains, or at the direction in which they are placed." *Turner's Journal of a Tour in the Levant.* v. iii. p. 496.

LITERARY INTELLIGENCE.

STEPHENS' GREEK THESAURUS, No. X.—(including two Nos. of the Glossary,) Price 1*l.* 5*s.* 1. p. 2*l.* 12*s.* 6*d.*, which will soon be raised to 1*l.* 7*s.* and 2*l.* 15*s.* The impression is limited to the number of Subscribers, which is 1068.

DELPHIN AND VARIORUM CLASSICS. Nos. XIX. and XX. Price 1*l.* 1*s.* small, and 2*l.* 2*s.* large paper. The number of Subscribers is now 972. The prices will be hereafter raised to new Subscribers, as the number printed is very limited.

The Rev. T. H. Horne, M. A. has put to press a new Edition of his *Introduction to the Critical Study and Knowledge of the Holy Scriptures* (reviewed in our journal for September 1819), revised, corrected, and enlarged, in four thick 8vo. volumes, with maps and fac-similes of Biblical MSS. As the *Third Volume* will consist principally of *new matter*, it is intended to print an *extra* number of that Volume, including the additional plates, for the accommodation of such purchasers of the first edition as may order the same on, or before January 1st. 1821. No more extra copies will be printed than are actually ordered.

Commentationes Societatis Regiæ Scientiarum Gottingensis recentiores, Vol. iv. Gott. 1820. 4to. Insunt hæ commentationes Classis Historiæ et Philologiæ: 1. Frid. Bouterwek de Philosophia Euripideæ, &c.; 2. Io. God. Eichhorn de Ægypti anno mirabili; 3. Lud. Heeren de fontibus et auctoritate Vitæ Plutarchi; 4. Chr. Tychsen de Chartæ Papyracæ in Europa per medium ævum usu ejusque termino; præmissa illustratione duorum fragmentorum in Papyro scriptorum.

Dzieje Starożytne. Od początku czasów Historycznych do drugiego Polowy wieku Szóstego, ery Chrześcijańskiej. (By Joachim Lelewel.) Wilno. 1818. 8vo.

N. Σ. Πικκολὸς πρὸς τὸν ἱατρὸν Γ. Γλαράκην, ἐπιστρέφοντα εἰς τὴν πατρίδα αὐτοῦ Χίον. 'Εν Παρισίοις ζ' Ἀπριλίου αωκ'.

This *propempticon* thus commences:

Ἦλθε, Γλαράκη φίλτατε, ἡ πυθουμένη αἶσα!
 Εἰς τὴν πατρίδ' ἀναχωρεῖς μὲ τῶν Μουσῶν τὰ δῶρα.
 Πῶς οἱ γονεῖς σου λαχταροῦν! πῶς σε ποθεῖ ἡ πόλις!
 Πῶς οἱ πατέρες καὶ τροφεῖς τῆς νεολαίας ὅλης!

The metre of these verses is the same as that of the fragments of Manasses, recently published by Prof. Boissonade; but they differ from those of Manasses in being written in rhyme. Πόλις and ὅλης are good and legitimate rhymes; ὅλης being pronounced ὅλις.

Supplément aux Annales des Lagides, contenant la défense de la chronologie de cet ouvrage par M. Champollion Figeac. Paris, 1820.

Observations sur la Défense de la Chronologie des Lagides; par M. T. Saint Martin. Paris, 1820.

Αἰσχύλου Χοηφόροι. Æschyli Choëphori: [Sic: atque editor ab ea scribendi norma non recedit; nam hæc sunt præfationis verba prima, *In hac Choëphororum editione studui; et Notis hic index præfixus est, Notæ in Choëphoros.*] Edidit Conr. Schwenk. Traj. ad Rhen. 1819. 8vo.

Gul. A. Teisterbant (dict. Bilderdyk) Jcti Observationum et emendationum liber unus et alter. Leidæ, 1819-20. 8vo.

Frid. Gul. Nic. Suringar Commentatio de mutati Hebræorum ingenii post reditum e captivitate Babylonica ratione et causis, præmio ornata. Leid. 1820. 4to.

Theod. Adr. Clarisse Commentatio de Athenagoræ vita, scriptis, et doctrina, præmio ornata. Leid. 1820. 4to.

A new edition of Cleomedes is now preparing in Holland. The editor is said to be the learned M. Bake.

NOTES TO CORRESPONDENTS.

As our Numbers generally vary as to quantity, we beg to state that the average number of pages was always intended to be 200. We believe it will be found, on reference to our Nos., that the quantity has on the whole been much exceeded. Our thanks are however due to 'An Original Subscriber.'

Si quam novam et meliorem Accentuum rationem proferendam censuerit A—, nos sibi morem gerentes habebit.

We have received a variety of communications, which we have not room to mention. They shall not be neglected.

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ESSAY

On the evidence from Scripture that the Soul, immediately after the death of the body, is not in a state of sleep or insensibility ; but of happiness or misery ; and on the moral uses of that doctrine.

PART II.—[Continued from No. XLIII. p. 155.]

THAT “the disembodied Soul has *even more* active energies, than when encumbered with the body,” may be assumed, I think, on probable grounds.

That, illuminated with some portion of knowledge, it never reposes in indolence, but perpetually aspires after a larger share, and proceeds more fervent in its course in proportion as it is more and more enlightened—seems descriptive of the human intellect in the present state of being. And, in its route towards perfection, how great is its restlessness when interrupted in the pursuit, yet how inconceivable its distance from the point to which it tends ! how vast the vacuity for ever remaining to be filled up—how manifold the deficiencies of which it is sensible—how infinite the space into which it desires to penetrate, but which is enveloped in clouds of thick darkness !—But to imagination who can affix boundaries ?—And, for the affections, whose objects are often worthy all their ardor, and apparently held out as an everlasting possession—who can picture their fruitless

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energies, when those objects are no sooner attained, than snatched away from their grasp?—In its aspirations beyond the body, we thus contemplate the mind with wonder: nor should we less admire its pre-eminence over its earthly vehicle, while under certain circumstances it abstracts its essence, as it were, out of the body—can render the body, though disordered, insensible of disease—though tortured can dissipate the feeling of pain, and, though in every part the brain be injured, can still pursue its thoughts or speculations.*

Tottering upon the very verge of the grave, when the body is all feebleness and fragility, and the mind is lost to every present object, with what an astonishing correctness and vivacity can the aged recollect and recount the transactions of their youth!—How vividly they retrace the scenes that had in early life amused their fancies or inflamed their passions! With all the images of the past thus crowding upon them—whilst their souls are rekindled into new life,—it should seem as if they had possession of two worlds at once:—as if, though inhabitants of earth, they were existing in the world of spirits—here, though in the body, yet almost out of the body in Paradise!

It is surely a striking circumstance, that, a little before their deaths, the Patriarchs were endued with a prophetic spirit—that they foretold the fortunes of their children—the fates of their latest posterity;—and that Moses, after the period of his decease had been determined, recounted to the Israelites their various history, addressed to them the counsels of wisdom, and chanted a song, for sublimity and pathos unrivaled in the Eastern poetry. Thus energetic almost at the hour of dissolution—thus endued with preternatural powers, we are almost warranted in concluding, that their spirits, about to throw off the incumbrances of the body, had additional force and fire, and that, after death, they gained vigor and animation.

I have already alluded to our Saviour in Paradise as meeting the Penitent. But in what manner our Lord employed his time there, and in other mansions of disembodied spirits, between his death and his resurrection, may claim our particular consideration.

* The modern theory of the materialists has been entirely overturned by reasoning from facts—from experience. See Mem. of Liter. and Philos. Society of Manchester, vol. iv. for a valuable paper of Dr. Ferriar; proving by evidence apparently complete and indisputable, that every part of the brain has been injured without affecting the act of thought.

Whilst on earth, our Saviour was all activity, both in body and mind. He not only preached "the glad tidings of salvation" to innumerable multitudes—to all that "had ears to hear,"—but "went about doing good from village to village, and from house to house, visiting the sick and relieving the wretched—proclaiming liberty to the captive, and the opening of the prison to them that were bound."

And whilst in Hades (it should seem from a fair induction) he remitted not a moment from his labors of love.

In Paradise, he met "the Penitent." To the "Spirits in prison" he went and preached. "For Christ hath once suffered for sins—put to death in the flesh,—but quickened by the Spirit. By which, also, he went and preached unto the Spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited, in the days of Noah, while the ark was preparing—wherein few (that is, eight souls) were saved by water."¹ The words *θανατωθεὶς μὲν σαρκὶ* are very strong and decisive, "dead in his body" *ζωοποιηθεὶς δὲ τῷ πνεύματι*, "lighted up with new life, in his soul!"

Escaped from the burden of his mortal body, his soul was animated with a more ardent vivacity—was rendered capable of more powerful energies!

And, with a life thus kindled into a brighter flame, he went and preached to the Spirits whose bodies had perished in the deluge.

The Ancient Fathers (with the exception of St. Augustine) understood the passage before us in its obvious sense. That "the soul of Christ preached salvation to the souls in Hades," was the persuasion of Clemens: and that "as Christ went into Hades, so shall our souls go thither,"—thought Irenæus and Tertullian.²

I mean not to hazard any new conjecture relative to a passage unquestionably obscure, but which has been finely illustrated by a late writer of high eminence in theology.

After his exposition of the text, his application of it to ourselves is equally clear and concise. "Christ was made so truly man, that whatever took place in the human nature of Christ, may be considered as a model and example of what must take

¹ Peter, iii. 18, 19, 20.

² See, particularly, Irenæus, lib. iv. c. 45. Clem. Alex. Strom. lib. vi. and St. Cyril in Joan. lib. xii.

place, in a certain due proportion and degree, in every man united to him. Christ's Soul survived the death of his body.

The soul, therefore, of every believer shall survive the body's death. Christ's disembodied Soul descended into hell: thither, therefore, shall the Soul of every believer descend.

In that place the Soul of Christ, in its separate state, *possessed and exercised active powers*: in the same place, therefore, shall the believer's Soul possess and exercise activity. Christ's Soul was not left in hell, neither shall the Souls of his servants there be left but for a season.

The appointed time will come, when the Redeemer shall set open the doors of their prison-house, and say to his redeemed: "Go forth!"¹

V.—That "the *separate Soul* shall even *have new senses*," seems suggested, in Scripture, from several incidents and circumstances.

If now we "see through a glass darkly, then shall we see face to face."² "If now we know in part, then shall we know even as also we are known."

It is not enough that the veil of obscurity shall be withdrawn from those objects, of which we at present form some faint conception. There is no doubt that scenes shall be disclosed to us, such as have no counterpart upon earth—that voices shall be uttered, such as we have never heard—language, to which nothing here can bear any affinity.

In the Paradise, to which St. Paul was carried, the Apostle heard "unspeakable words:" the vision which he saw was undescribable; the words which he heard, unutterable; the knowledge that was imparted, incommunicable. Yet St. Paul declared, he could not say whether he had been "in the body, or out of the body." If "out of the body," it was plain, that an incorporeal Spirit has a more enlarged intelligence, and livelier perceptions, than a Soul receiving impressions on the bodily organs, and carrying on its operations through the medium of the senses. New sources, therefore, of knowledge will open upon us; new avenues of delight. It is then, that, independently of the flesh and in the highest degree spiritualised, the Soul will exert its noblest energies; and amidst abstractions (to set at

¹ See Bishop Horsley's Sermon, Edit. 1811. pp. 414, 415. Why the Bishop should have confined "the life and activity" of the intermediate state to "believers"—to "the servants of Christ,"—we cannot perceive.

² 1 Cor. xiii.

nought the proudest boast of our earthly, ephemeral philosophy) will increase in knowledge more and more, and pursue its contemplations of truth—of the Eternal Mind—in that uncreated light, “at whose brightness the Moon shall be confounded, and the Sun ashamed.”¹

VI.—There are circumstances, whence we are further assured, that the Soul, thus possessing consciousness, activity, keener sensibility and new organs of perception, “shall at once enjoy positive happiness or positive misery.

“To-day shalt thou be with me in *Paradise*”—said our Saviour to the Penitent. Immediately on his decease, the Penitent was admitted into bliss. To meet, face to face, the Lord of life was, indeed, supreme happiness.

Nor is it to be questioned, that St. Paul’s desire “to depart and to be with Christ,” implied his full assurance of an instant communication of such felicity. “To me, to live is Christ,” (said he,) “and to die, is gain.” “But if I live in the flesh, this is the fruit of my labor. Yet what I shall choose, I wot not. For I am in a strait betwixt two; having a *desire to depart* and to be with Christ, *which is far better*. Nevertheless, to abide in the flesh, is more needful for you.”²

Nor is it less evident from Scripture, that the Souls of the wicked shall no sooner be disengaged from their bodies, than they shall be sensible of pain—of mental anguish the most acute.

The rich man tortured in Gehenna was very anxious to dispatch a messenger to his five brethren, whom he had left on earth immersed in sensuality—to warn them of his unhappy fate—lest they should come into that place of torment.

And there is a parable of another “rich man,” which shows that with the guilty there is no respite from punishment. In this life, there are scenes that may dissipate attention. But after death, the Soul will be abandoned to its own reflections; and the conscience of the sinner “slumbereth not.”³ “Be not afraid of them (said our Saviour) that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into hell.”—“And he spake a parable. The ground of a certain rich man brought forth plentifully.”—“And

¹ Isaiah xxiv. 23.

² Phil. i. 21, 22, 23.

³ Luke xii. 4, 5.—16-20.

he said, I will pull down my barns, and build greater : and there will I bestow all my fruits and my goods. And I will say to my soul : Soul ! thou hast much goods laid up for many years !"—“ But God said unto him : Thou fool !—*this night* thy Soul shall be required of thee !”

VII.—Though the Soul, immediately after death, is thus in a state of happiness or misery, we believe, on the authority of Scripture, that “ its *happiness or misery* is very far from *perfect in its disembodied state*.” Though it hath cast off that flesh and blood, which is never to be resumed, since “ flesh and blood cannot inherit the kingdom of God,”—and though released from its “ corruptible body” we conceive it—expatiating in fields of bliss inaccessible to mortality—amidst objects to earthly organs imperceptible ;—yet its union with a body—(refined from all carnal impurities) is necessary to that susceptibility of pleasure or of pain which is promised to the just, and must await the wicked on that day, when “ God shall judge every man according to his works.” For, as St. Augustine asks, “ What end can it answer, that Souls should receive their bodies in the resurrection, if without bodies they enjoy supreme happiness ?”¹

We admit, then, that the intermediate is by no means a perfect state. The distinction, indeed, between Paradise and the third Heaven (as revealed to St. Paul) clearly suggests the inferiority of Paradise.

VIII.—Yet, imperfect as this intermediate state must be, our faculties and affections shall be refined and enlarged. And that, thus refined and enlarged, “ they shall *be exercised in society* ;”—we may conclude, perhaps, from our own nature, and from its resemblance to the nature of Angels—to say nothing of several intimations in the sacred writings.

From the very constitution of our nature, as social, from “ the tender charities of “ Father, Son, and Brother,” and every tie of virtuous friendship, we may surely infer, that retaining all our generous propensities and affections, we must be social still, in our disembodied state.

As to the other argument, the inquiry must be, how far we resemble the Angels ?

The Angels are always represented in society.

If then, we are like the Angels, we must be social also.

It appears that “ *Angels*” and “ *Spirits*” are, in the Scripture,

¹ Epist. 57.

synonymous. "If a *Spirit* or an *Angel* hath spoken unto him, let us not fight against God."¹ "He maketh his *Angels*, *Spirits*."²

In the mean time, the *Spirits* or departed Souls of Men are "like the *Angels*," or even "the same" as the *Angels* of Heaven.

"When they shall rise from the dead, they shall be as the *Angels* in Heaven."³ "They can die no more, for they are equal unto the *Angels*."⁴ These observations (by the way) may assist us in elucidating a text, which has been almost given up, as inexplicable, by modern as well as ancient commentators.—"Know ye not, that ye shall judge *Angels*?"⁵ Know ye not, that ye shall judge *Spirits*—the *Spirits* of men? Our Saviour had told the twelve Apostles, that "they should sit on twelve thrones, judging the twelve tribes of Israel."

That the *Angels* are scarcely ever noticed but in terms that suggest an idea of society, is sufficiently obvious.

Nor can we disconnect the images of social happiness, from "the household of God," "the whole family in Heaven," "the general assembly and church of the first born," "the city of the Living God." We are also informed, that "there is joy in the presence of the *Angels* of God over one sinner that repenteth."

If, then, there be so close an analogy between the nature of *Angels* and of Men, the *Spirits* of Men exist not in solitude. And, whilst *Angels* have "such respect unto us,"—shall we remain uninterested in the fate of our fellow-creatures?

It is to benevolence—it is to friendship, that the pleasures of Paradise shall owe their zest. It is hatred—it is envy, that shall sharpen pain.

Who can doubt it, when the very prayer which our Lord himself hath taught us, breathes the warmest sympathetic affection, involving in fraternal love the individual interest—and when with every glimpse of the intermediate state, whether of Paradise or of Gehenna, we see social happiness or social misery?—"I say unto you, that many shall come from the East and from the West, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven."⁶

¹ Acts xxiii. 9.

² Mark xii. 25.

³ 1 Cor. vi. 3.

⁴ Heb. i. 7.

⁵ Luke xx. 36.

⁶ Matt. viii. 11.

But the children of the kingdom shall be cast out into outer darkness : There shall be weeping and gnashing of teeth.—There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out.

“ And they shall come from the East and from the West, and from the North and from the South, and shall sit down in the kingdom of God.”¹

IX.—Such, then, is our social nature; such our affinity with Angels. And “ *we shall meet hereafter.*”

But shall “ father, son, and brother” meet, and yet be held in ignorance of their earthly relationships?—Such ignorance should seem equivalent with eternal separation.

That we shall recognise each other, however, is capable of proof from our consciousness.

It has appeared, that the disembodied Soul possesses its consciousness; and that this consciousness includes a recognisance of our actions done in the body.

Is it possible, then, to conceive, that this consciousness will not extend from *actions*, to *persons* and *things*?

If we really possess our former selves, we must necessarily call to mind those personal connexions, which had engaged our thoughts and exercised our passions. The memory of those very actions, by which we shall be judged, seems involved in the recollection of the circumstances that gave rise to them, and the persons by whose assistance, or in whose behalf, or in conjunction with whom they were performed. Every act of virtue or vice must have, in some shape, relation to others, as well as to ourselves.

If, then, our transactions here are so combined and complicated; if two or more, who had lived together upon earth, distinctly remember the very same facts,—if they call to memory the same pleasures or distresses, the same anxieties and fears, which they together shared, or in which they had sympathised;—can we believe that death, though leaving them in full possession of the consciousness that includes “ a recognisance of their actions as done in the body,” will yet deprive them of the power of mutually communicating their recollections and their feelings?—From such communication we cannot abstract *personal* recognition.

But in that dreadful appeal to consciousness, which Abraham

¹ Luke xiii. 28.

employs in his conversation with the "rich man," we are taught to believe, that their earthly transactions and connexions will be fresh in the memories of disembodied spirits. "Son; *remember*, that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

They, who contend against such recollections, allege "the shadowy character" of the parable. But "the Penitent Thief" must silence every objection. "Lord! *remember me*, when thou comest into thy kingdom."

To that future knowledge, St. Paul is conceived to allude, at least in two or three passages of his Epistles.

Where, in his Epistle to the Colossians,¹ he looks to the hour, when he shall "present every man perfect in Christ Jesus," he is supposed to express his hope, that at the general judgment he might present to Christ the converts whom he had made to his faith and religion, and might present them perfect in every good work;—"which affords a manifest and necessary inference that the Saints in a future life will meet and be known again to one another: for how, without knowing again his converts, could St. Paul expect to present them at the last day?" To the Thessalonians² also the Apostle declares: "I would not have you to be ignorant concerning them which are" in Hades; "that ye sorrow not as others, which have no hope." For, if we believe that Jesus died and rose again, even them, also, will God bring with him.—And "they who remain on earth, at the coming of our Lord, shall not" anticipate "them" which are in Hades. "For the dead in Christ shall *rise first*. Then they which remain on earth, shall be caught up together with them in the clouds, to meet the Lord in the air."

Not that it is clear from these passages, that personal recognition shall take place before the re-union of the body and the soul.

X.—On the whole, it should appear, that social, like the Angels, we shall meet and converse with our friends in Hades. But perhaps, solicitous for our friends on earth, *we may be sent hither as ministering Spirits.*"

From the notice of the scriptural resemblances between Angels and the Spirits of men, it has been surmised that the Souls of the departed may occasionally revisit this earth, and though restrained in general to their Sheol, may be permitted

¹ 1 Col. i. 28.

² 1 Thess. iv.

to come hither, as guardians from danger, or as ministers of consolation.

That the Almighty acts by ministering Spirits, is probable from that sublime picture of Micaiah, when he tells us—"I saw the Lord sitting on his throne, and all the host of Heaven standing by him on his right hand and on his left. And there came forth a Spirit and stood before the Lord, and said, I will go forth, and I will be a lying spirit in the mouths of all his Prophets."¹

But that Angels have the charge of men, we have the most convincing evidence—or rather the plain declaration of Scripture. "There shall no evil befall thee," (said the Psalmist,) "for he shall give his Angels charge over thee, to keep thee in all thy ways."²

We are even said to have our peculiar Angels. "It is his Angel."³ And, according to St. Matthew, ⁴ the Angels "of little children are the most favored Angels of the Almighty." "Take heed, that ye despise not one of these little ones: for I say unto you, that in Heaven their Angels do always behold the face of my Father."—"Take care that ye treat not with contempt such little children as ye now see before you, or those believers in me, who resemble these children in docility, meekness, humility, and indifference to all that the world calls great and honorable. For your Heavenly Father condescends to take them under his protection. He sends even his *most favored Angels*, those "ministers of his, that do his pleasure," to guard and watch over these little children, and those Christians, who approach most nearly to the innocence and simplicity of the child.⁵

From the parable of the "rich man," I should also conceive that the souls of men, on their decease, are conducted by Angels to their intermediate habitation. "The beggar died; and was carried by Angels into Abraham's bosom."

It was in opposition to the Sadducees, who denied the subsistence of the Spirits of men in a separate state, that the Pha-

¹ 1 Kings xxii. 19. 20. 21. For the agency of spirits, see Hurd's serm. on the text: "Resist the Devil, and he will fly from you."—James iv. 7.

² Psalm xci. 11. Matt. iv. 6. Luke iv. 10.

³ Acts xii. 15.

⁴ Acts xviii. 10.

⁵ Bp. Porteus.

risees declared : " If a Spirit or an Angel hath spoken to him, let us not fight against God." ¹

That the Spirits of the deceased, therefore, had access to men, (in common with the Angels,) was the belief of the Pharisees. And this was a scriptural doctrine. Whence we infer, that the employment of departed spirits is similar to that of Angels ;— if so, that departed spirits minister to the necessities of men on earth—and, if to men on earth, to their nearest friends and relations. ²

That spirits in Hades look back to their friends on earth with all their former feelings, is probable, not only from the parable of Dives (to which I have more than once adverted), but from a singular text in the Revelations :—" I saw the Souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying : How long, O Lord ! holy and true ! dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given to every one of them :—and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." ³

I should not have ventured to speak even thus slightly and cursorily on a point of so much ambiguity, but for the authority of Bishop Kerr, (who seems to have derived comfort from the idea of a spiritual intercourse,) and more particularly that of Secker, whose opinion it was, that " our spirits, when separated from the body, shall be sensible of what is transacting upon earth—shall be witnesses of the conduct and sentiments of the friends we leave behind us."—The Archbishop was never accused of credulity or superstition.

XI.—May we presume to go one step further—and to profess our belief, that departed spirits, thus visiting us, for various purposes of Providence, may be permitted to assume forms of visibility—to become actually manifest to our senses?

¹ For Angels having the care of men, see Gen. xxiv. 40. xxxii. 1. xlviii. 16. Judg. xiii. 3. Ps. xxxiv. 7. Zech. i. 14. Dan. ix. 22.

² " Neither reason nor Revelation forbids you to hope, that you may increase the happiness of your departed Parent by obeying her precepts ; and that she may, in her present state, look with pleasure upon every act of virtue, to which her instructions or example may have contributed." Boswell's *Johnson*, Edit. 2. vol. i. 188.—See also vol. ii. 17. and vol. ii. 590.—See likewise Hayley's *Cowper*, for similar opinions.—Not that we lay much stress on the argumentum ad hominem.

³ Rev. vi. 9, 10, 11.

If Spirits familiarly approach us, is it not easy to suppose that their intercourse may be rendered perceptible to our senses—or that they may visibly appear to us, without either trouble or commotion? Considering, therefore, the facility with which they may appear, (according to our weak apprehensions at least,) we shall not, perhaps, object to their appearing on the ground of trivial circumstances or useless errands. But surely, though their dwelling be as remote as possible; though they may be utterly unconscious of our transactions here; their nature may admit (for aught we know to the contrary) of an instantaneous passing from the place of their abode to our earthly residence. But how (it has been asked) can a spirit become visible—an immaterial being to our corporeal eyes? A question which can never be answered, and ought not to be asked, before we know how spirits exist.—Granting, however, that they are essentially invisible, the Deity has surely the power of investing a Spirit with matter in order to produce visibility. I trust, it is not unphilosophical to speak of the Soul and the body as united in one person. A spirit, then, by the superinduction of the slightest shadowy substance may be rendered visible to the eye, though still impalpable.

That Spirits were once accustomed to manifest themselves to the eyes of men, is a truth which none but unbelievers will make an effort to gainsay.

Called up from Sheol, Samuel, we know, foretold the fate of Saul and his house, in a strain of terrific grandeur, which was evidently the voice of inspiration.¹ It was doubtless the *Spirit* of Samuel. The Sorceress of Endor, preparing her incantations, with a view to a deception, was struck with horror at the appearance of “*Samuel himself*.” And, instantly discovering who it was that had consulted her, “She cried with a loud voice and spake to Saul, saying: Why hast thou deceived me? for thou art Saul. And the king said unto her: Be not afraid. And ‘the Lord’—said Samuel to the King—‘hath rent the kingdom out of thine hand, because thou obeyedst not the voice of the Lord. And *to-morrow* shalt thou and thy sons be *with me*.’” The fulfilment of this prophecy proves at once its divine origin. Hence I scruple not to declare my conviction, that the Spirit of Samuel actually appeared to Saul. Nor should we slight the son of Sirach, who expressly tells us, that “after his death Samuel prophesied, and showed the king his end, and lifted up his voice

¹ 1 Sam. xxviii.

from the earth in prophecy, to blot out the wickedness of the people."¹

But let us refer to the gospel of Christ. In St. Matthew, we find that our Saviour's disciples, when "they saw Jesus walking on the sea, were troubled, saying: It is a *Spirit*."²

"And they cried out for fear. But Jesus said: Be of good cheer—it is I—be not afraid."

After his resurrection, our Lord appearing to his disciples, was again dreaded, as a *Spirit*. But he said: "Handle me and see: For a Spirit hath *not flesh and bones*, as ye see me have."³ Now it is not to be supposed, that our Saviour would humor notions absolutely false and groundless. If Spirits could not appear, he would have removed the terror of his disciples much more effectually, by informing them, that what they imagined, was impossible. But he affirms, that he is "not a Spirit;" with this very remarkable observation, that "a Spirit hath not flesh and bones." We have, here, even a definition of a Spirit. We learn from the mouth of our Lord himself, that a Spirit, though impalpable, may be rendered visible.

That Spirits have appeared, then, is plain from Scripture. And what should prevent their continuing still to visit us? The belief that they *may*, occasionally, visit us, hath, beyond all dispute, a religious tendency. It implies the active existence of the Soul. It intimates our connexion with the world of Spirits: it brings departed friends around us: it even secures to us the endearing satisfaction of a parent's care, though that parent be no more seen: it bids us "rejoice with trembling;" and it inspires us with a livelier feeling of the omnipotence of God.

PART III.

I.—On the whole, it seems a fact unanswerably proved, since (to wave all that Philosophy hath suggested) it reposes on the basis of the infallible Scriptures—that "the Soul, immediately after the death of the body, is not in a state of sleep or insensibility, but of Happiness or Misery."

Before we advert to the moral uses of this doctrine, let us open the Book of Wisdom for a summary view of the three states of the Soul in the body, disembodied, and united to the body again:—"The Souls of the righteous are in the hands of

¹ Eccles. xlv. 20.

² Matt. xiv. 26.

³ Luke xxiv. 37.

God: there shall no torment touch them. In the sight of the unwise, they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction. But they are in *peace*. For though they be punished in the sight of men, yet is their *hope* full of immortality. And, having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for Himself."

"They shall judge the nations, and have dominion over the people; and their Lord shall reign for ever."

II.—That the doctrine I have been inculcating, hath its "moral uses," a very slight view of the question must, I think, determine.

Yet there are some who, in the main, sound divines, are sceptics on this subject.

Bishop Horsey had declared that "the Sleep of the Soul was an unintelligible and dismal doctrine." The British Critic (reviewing the Bishop's Sermons) asserts, on the contrary, that the doctrine is neither gloomy nor unintelligible. "Time unperceived," says the Critic, "is nothing. Men have been in a deliquium six weeks, without suspecting, when they came to themselves, that they had been longer in that state than an instant. If a man were to sleep without dreaming for a thousand years, it would seem to himself, when he awoke, that he had slept but one night."¹

In opposing authority to authority, let me observe that Bishop Bull (himself a host), far from acquiescing in the Sleep of the Soul, is anxious to impress on us the idea of its sensibility; directing our thoughts to its Paradise, as a state of positive enjoyment. Speaking of "the Third Heaven" and of "Paradise" as disclosed to St. Paul, "the order of these visions," says the Bishop, "is observable. First, the Apostle had represented to him, the most perfect joys of the third or highest Heaven, of which we hope to be partakers after the resurrection. And then, *lest so long an expectation should discourage us*, he saw, also, the intermediate joys of Paradise, wherewith the Souls of the Faithful are refreshed until the resurrection;—and for our comfort he tells us, that even these, also, are inexpressible."²

¹ Wisd. iii. 1—8.

² See Brit. Critic xli. p. 10.

³ See Bp. Bull's Sermon. L. 91.

III.—To those, whose fancies glance lightly over the surface of things, there may appear but little difference between unconsciousness and insensibility. Their views are, indeed, superficial. They look not intently on the subject. They take up little or nothing in their grasp; and their reflections are not such as to operate on the conduct.

But to the deep reasoner, to him who ponders well on death and on eternity, there is something in “the long unbroken Sleep” of the Soul, from which imagination recoils—there is something in its extinction, from which it shrinks with terror.

We turn away from a chasm between death and the resurrection.—It is a dismal void, more gloomy than the valley of the shadow of death—it is a dreary inanity, that cannot be conceived without a feeling of dejection, to check our moral and intellectual energies—to chill the kindest, the most virtuous affections.

It is impossible to contemplate the subject, without affixing in our minds some period to time, some point for the commencement of eternity. We are willing to think, and we conceive that we have good ground for supposing, that six thousand years may be about the age of the world. But that six millions of years may not pass, from the creation to the day of judgment, we are not absolutely assured.

In the prospect of that day, there is a remoteness—there is an obscurity, not to be reconciled with our eager hopes of immortality—I had almost said, with the scriptural promise of a recompense for all our toils and privations and afflictions, in the arduous path of Christian duty.

“Of that day (said our Saviour) knoweth no man—no, not the Angels of Heaven, but my Father only.”¹

In what state, therefore, the Soul shall be, in the space between death and the judgment, is an inquiry not interesting in speculation only. Pursued with diffidence, it may be attended with the best practical results.

As it respects our friends, whom we have loved in life and in death, and whose last moments we have watched with affectionate attention, there can be no greater comfort than the persuasion, that though not seen, they exist;—that, reclaimed from a world of trouble to a blessed abode, they are in peace.

There is a pleasing sympathy in the reflection, that, like ourselves, they still *live*: there is delight in the idea, that they *live*,

¹ Matt. xxiv. 36.

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where is "no more sorrow." And if we think their state of happiness is such as includes an interest in our welfare, we are relieved in the liveliest manner from the horrors of separation and the pangs of absence :—and Affection, Piety and Faith will carry us on to the end of our earthly pilgrimage, invulnerable almost to the shafts of sin or Satan. But if we see our friends, as they are taken away from us, dropping, one after another, into utter insensibility—if not extinct, unconscious of existence,—I will not repeat, how disheartening such a prospect must be—how chilling to that ardor we should feel as Christians, "in running the race that is set before us." A stop—a period is put to the labor of love. The chain of connexion is broken between the visible and invisible world. If, indeed, the lives and conversations of those who are removed from us were such as even the partiality of friendship cannot view with satisfaction, the thought that death has, at least, suspended the operation of a guilty conscience, may fling a gleam of hope upon the awful vacuity between the works of unrighteousness and the day of recompense.

But it is a gleam to which the Christian will not desire to look: it can only be cherished in "a doubtful mind." In fine, the intermediate sensibility I have been considering, must suggest, to virtuous bosoms, a feeling of the union between Earth and Heaven—an animated sense of moral Harmonies, otherwise broken or disturbed—of spiritual enjoyments, at once refined on the dissolution of our "fleshy tabernacle"—of pure Intelligences in happy communion—of felicities always increasing, till the "Spirits of just men shall be made perfect." And, though we may cheerfully "abide in the flesh, and continue, like St. Paul, with our brethren, for their furtherance and joy of Faith," yet shall we long to depart and to be with Christ.

EUSEBIUS DEVONIENSIS.

COMICORUM GRÆCORUM FRAGMENTA.

SPECIMEN EDITIONIS A G. BURGES.

ETSI quædam supersunt pretiosa e reliquiis literarum Græcarum, quas, veluti e naufragio, sors, alioquin invidiosa, servavit integras, Homericos dico, Herodoteos, Thucydideosque libros; sunt tamen et alia, eaque pæne innumera, quorum nil nisi desiderium inane restat. Inter hæc ingenii Hellenici monumenta non infimum locum tenent Comicorum scripta. Ex iis, plus mille, fabulis, quarum salibus se dederunt Athenienses, ut tristem risu hilarem, pravamque præceptis correctam redderent vitam, undecim, neque illæ omni quidem parte integræ, Aristophanis solius fabulæ supersunt. Hinc evenit, ut, quoties de Comicis Græcis loquimur, toties de fragmentis Comicorum sermo sit. Ea fragmenta ad colligenda, laboribus aliorum aliquantisper adjutum, et imprimis Gatakeri scriniis, sedulo me accincturum esse prædico, et, modo vita suppetat, neque census mihi deficiat, libros de hac re nonnullos publici juris facturum. Specimen editionis interim proferre libet.

Apud Plutarchum T. II. p. 1142. D. exstat Pherecratis fragmentum hodie mendosissimum mutilumque. Id corrigere voluit Brunckius ad Aristoph. Fragm. Addend. T. III. p. 170. Sed ne levissimum quidem profecit. Successu meliori rem tractavit Jacobs. ad Lucillii Epigr. xviii. et in Wolfii Literarische Analekt. II. p. 375. Ipse vero, ni fallor, primus dicar Comico restituisse, quæ temporis iniquitas modo non penitus deleverat. Ita certe scripsit Plutarchus.

Τὸ παλαιὸν ἕως εἰς Μελανιππίδην, τὸν τῶν διθυράμβων ποιητὴν, συμβέβηκε τοὺς αὐλητὰς παρὰ τῶν ποιητῶν λαμβάνειν τοὺς μισθοὺς, πρωταγωνιστούσης δηλονότι τῆς ποιήσεως, τῶν δ' αὐλητῶν ὑπηρετούντων τοῖς διδασκάλοις· ὕστερον δὲ καὶ τοῦτο διεφθάρη, ὥστε καὶ Φερεκράτην τὸν Κωμικὸν εἰσαγαγεῖν τὴν Μουσικὴν ἐν γυναικείῳ σχήματι, ὅλην κατηκισμένην τὸ σῶμα· ποιεῖ δὲ τὴν Δικαιοσύνην διαπυνθανομένην τὴν αἰτίαν τῆς λώβης καὶ τὴν Ποίησιν λέγουσαν,

Λέξω μὲν οὐκ ἄκουσα· σοὶ τε γὰρ κλύειν
ἐμοὶ τε λέξαι θυμὸς ἡδονὴν ἔχει·
ἐμοὶ γὰρ ἤρξε τῶν κακῶν Μελανιππίδης·
ἐν τοῖς ἀπεράντοις ὃς λαβὼν ἀνέκας ἔμε
χαλαρωτέραν ἐποίησε χορδαῖς δῶδεκα·
ἀλλ' οὐν ὁμως οὗτος μὲν ἦν ἀποχρῶν ἀνὴρ

5.

ἔμοιγε· πρὸς τοῖς νῦν δὲ κάκ' ἐστὶ χᾶτερα
ἀπὸ τῶν ποιούντων πολλὰ κυντερώτερα·

Κινησίας γὰρ ὁ κατάρματος Ἀστυκὸς
ἐξαρμοσίας καμπὰς ποιῶν ἐν ταῖς στροφαῖς,
εἴτ' ἡλόηκ' ἔμ', ὥστε τῆς ποιήσεως
τῶν διθυράμβων, καθάπερ ἐν ταῖς ἀσπίσι,
τᾶρίστερ' αὐτοῦ φαίνεται εἶναι δέξια·

ἀλλ' οὐκ ἂν εἴποις, ἔσχατα Μυσῶν τὸν Σάκαν,

ὅσα με ράκη τ' ἤμπισχε, κᾶξηνάγκασε
πατρικὸν γενέσθαι καὶ δοκεῖν πενέστατον·
Φρύνης δ' Ἰάδος στρόβιλον ἐμβαλὼν τινα,
κάμπτων με καὶ στρέφων, ὅλην διέφθορεν
τὴν ἀρμονίαν γὰρ ἐπὶ τὸ μαλθακώτερον
πρώτιστος ἔκλασ' ἐν πέντε χορδαῖς δώδεκα·

ἀλλ' οὖν ἔμοιγε χ' οὗτος ἦν ἀποχρῶν ἀνὴρ·
εἰ γάρ τι κᾶξήμαρτεν, αὐθὶς μ' ἀνέβαλεν·
ὁ δὲ Τιμόθεός μ', ὦ φιλτάτη, κατορώρυχε
καὶ διακέκναικ' αἰσχίστα·

ΔΙΚ.

ποῖος οὗτος!

Τιμόθεος;

ΜΟΥ.

ὦ Μέλῃς ἴσ', οὗτις Πύθιος,
κακά μοι πάρεσχεν· οὗτος ἅπαντας, οὓς λέγω,
παρελήλυθ' ἐπάγων ἀτραπίτους μυρμηκίας,
κἂν ἐντύχη πού μοι βαδίζούσῃ μόνῃ,
ἀπέδυσ', ἀνακλάσας δωδεκάχορδον ὄργανον.

V. 4. Vulgo ἐν τοῖσι πρώτοις. At Melanippides fuit Dithyramborum poeta: quæ carmina solebant esse ἀπέραντα, sine fine. De eodem quoque, sicut de Amynia, dicebatur fortasse Οὐδαὶ κομήτης, ὅστις οὐ περαίνεται. Fuit etenim tam in re Venerea quam Musica impotens. Ibid. Vulgo λαβῶν ἀνῆκέ με. Dedi ἀνέκας: collato Eupolid. apud Suid. v. Ἀνέκας. Ἀνέκας ἐπαῖρ' εὖ καὶ βδελυρῶς σὺ τὸ σκέλος: ita enim corrigo vice ἐπαῖρω καὶ βδελυρὸς propter illud in Aristoph. Eq. 797. εὖ καὶ μιαιρῶς. De re ipsa, quam Eupolis depingere voluit, cf. Lysistr. 229. et 799. Vox eadem restitui debet ad mentem Valck. in Diatrib. p. 286. Pherecratis Fragmento apud Schol. ad Ach. 86. legendo Τουτὶ τί ἐστίν· ὡς ἀνέκας τὸ κρίβανον. v. 7. 8. Hoc distichon mutilum est apud Plutarch. ita: ἔμοιγε πρὸς τὰ νῦν κακά. At Photius v. Κυντερώτατα.—Φερεκράτης Λήροις· ἔπειτα ἕτερα τούτων ποιούντων πολλὰ κυντερώτερα. Ibi χᾶτερα emendat Blomfield. in *Edinburgh Rev.* N. 42. p. 337. Ceterum non vidit hinc suppleri posse et Comici versus et restitui fabulæ nomen. De formula πρὸς τοῖς νῦν κακά—κυντερώτερα cf. Aristoph. *Vesp.*

563=583. Inv. Κακὰ πρὸς τοῖς νῦν οὖσι κακοῖς ὡς ἂν ἰσώσῃ τοῖσιν ἑμοῖσιν: ita enim legi debet vice Κακὰ πρὸς τοῖς οὖσιν ἕως ἂν ἰσώσῃ τοῖσιν ἑμοῖσιν: et sane Erfurdcius ad Soph. El. 1191. vidit κακοῖς esse repetendum: nobiscum certe faciunt illa in Hipp. 874. πρὸς κακῷ κακὸν Cycl. 679. κακὸν τι πρὸς κακῷ Œd. C. 595. πρὸς κακοῖς κακά: Philemon Fragm. Inc. 51. Πρὸς τοῖς κακοῖς—κακά: et Apoll. Rh. 1. 1064. κακῷ δ' ἐπὶ κύντερον ἄλλο: necnon S. Paulus Epist. Rom. 1. τοὺς ἐπὶ τοῖς παλαιοῖς κακοῖς ἔτερα καινοτομοῦντας κακά. v. 9. Vulgo Ἀττικὸς. Hoc plane inficetur in Ἀστυκὸς mutavi: ubi luditur in ἄστυκὸς et ἄστυτος: sicut luserat Comicus apud Athen. 11. p. 63. F. et Eustath. Il. x. p. 1390. 4. Ἀστυτος οἶκος Πελοπιδῶν: ubi allusio fit ad ἄστατος. Vox ἄστυκὸς exstat in Æschyl. Eum. 1000. v. 11. Vulgo Ἀπολώλεκε μ' οὕτως ὥστε. Verum illud ἀπολώλεκε in tali loco est nimium. Musa hic eloquitur verba meretricia. Reposui igitur Εἰτ' ἡλόηκ' ἐμ' ὥστε. Certe verbum ἀλοῶν est Comicorum. Cf. Ran. 149. Ἡ μητέρα ἡλόησεν. Aliis fortasse placebit Ἐλλάκε μ' οὕτως, ὥστε. Et sane exstat in Eccl. 39. Τὴν νύχθ' ὅλην ἡλαυνέ μ' ἐν τοῖς στρώμασιν. Mihi vero potius videtur Εἰτ' ἡλόηκ' ἐμ'. Sic enim εἶτα participium sequi solet. Vid. Blomfield. ad Prom. 802. ed. 2. scrinia compilantem Porsoni in Advers. p. 275. v. 13. Vulgo Ἀρίστερ αὐτοῦ φαίνεται τὰ δέξια. At articulus suum locum non habet. Cinesiae etenim facta non erant δέξια verum ἀρίστερα. Mox lingua rejicit ἡλόηκε ὥστε φαίνεται. Debuit esse vel φαίνεσθαι vel ἐφαίνετο εἶναι. Quod postremum dedi. v. 14. Vulgo Ἀλλ' οὐκ ἂν εἰποῖς οὕτως ἦν ὅμως ὅμως. Hic latere suspicor Poetae nomen omnium fere pessimi; quem ridebant Comici ad unum omnes. Loca apud Schol. ad Av. 31. et ad Vesp. 1216. ita emendare debueram in *Classical Journal* N. 31. p. 40. Οὐτός ἐστιν Ἀέσιτωρ Τραγωδίας ποιητής· ἐκαλεῖτο δὲ Σάκας.—Θεόπομπος δὲ καὶ τὸν πατέρα αὐτοῦ Σάκαν προσηγόρευσεν Τισάμενον· (Vid. Schol. ad Acharn. 603.) “—ὃν οὐ Κοινεῖς (scis: exstat κοινῶ in Æschyl. Suppl. 171.) ξένον; B. ἄλλα μυσον οἶδα Μυσιῶν [ubi duplex sensus. Vid. Hesych. Μυσιᾶν—συνουσιάζοντα πνευστιᾶν] Ἀέσιτορ· A. ἀναπέπεικεν ἀκολουθῶν ἑμοί.” ὁ δὲ αὐτὸς καὶ Μυσὸν ἐκάλεσεν· εἰς δὲ τὴν ποίησιν αὐτοῦ κεχλευάκασι Καλλιᾶς μὲν ἐν Πεδήταις “καὶ Σάκαν· Ὀν οἱ χοροὶ μισοῦσιν” καὶ Κρατῖνος ἐν Κλεοβουλίοις “Ἀέστορα μυσον εἰκὸς ἦν λαβεῖν Πληγὰς, ἐὰν μὴ συστρέφῃ τὰ δράματα.”—καὶ “τίς πολίτης δ' ἐστὶ σοὶ Πλὴν Σάκας Μυσός γ' Ἀέσιτωρ καὶ τὸ Καλλίου νόθον.” Hinc patet Ἀέστορα fuisse malum poetam et Mysium: ideoque in talem hominem pro convicio invehi potest proverbium ἔσχατος Μυσῶν mutatum in ἔσχατα Μυσῶν sive ἔσχατ' ἀμούσων. Inter fabulas illius erat, opinor, Telephus: quam respicere videtur Comicus apud Plutarch. 11.

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p. 632. E. Ὅς με βράκη τ' ἤμπισχε καὶ ἡνάγκασε Πτωχὸν γενέσθαι κατὰ δόμων ἀνάστατον: ubi collatis Telephi Euripidei verbis apud Aristoph. Acharn. 440. 1. Δεῖ γάρ με δοῦναι πτωχὸν εἶναι τήμερον Εἶναι μὲν ὅσπερ εἶμι, φαίνεσθαι δὲ μὴ (quæ tamen ita scripsit Tragicus: Εἶναι μὲν, ὅσπερ εἶμι, φαίνεσθαι δὲ μὴ, Δεῖ σήμερόν με, καὶ δοκεῖν πενέστατον) patet apud Plutarchum scribi debere Πτωχὸν γενέσθαι καὶ δοκεῖν πενέστατον: quæ Philosophus consulto mutavit e Comici verbis Ὅς' ἐμὲ—Πατρικὸν γενέσθαι: ubi Πατρικὸν intelligi satis bene potest ex eo, quod et Telephus et Ἀκέστωρ Σάκας sint Mysi; et ambo miserrimi, utpote alter e regno, alter e theatro, expulsus. v. 17. Vulgo δ' ἴδιον. Hoc intelligere nequeo. Reposui Ἰάδος. Redde Ἰάδος—στρόβιλον Horatiano motus—Ionicos. Citharædus aliquis dicitur Ἰωνοκάμπτας a Plutarch. 11. p. 539. C. unde intelligas et in Eccl. 918. τὸν ἀπ' Ἰωνίας τρόπον. Hanc meam conjecturam extra omnem dubitationem ponit Hesychius Ἰάδος στρεβλός. Corrige Ἰάδος στρόβιλος. Notabilis est de Phryne locus in Aristoph. Nub. 964. quem e Suida primus supplevit Valckenaer ad Diatrib. p. 224. etiam nunc augendum ope Libanii Invect. in Florent. 11. p. 430. περὶ Λέσβου δὲ εἴ τις ἔλεγεν ἃ καὶ ἡ παροιμία, τύπτεσθαι χρῆ, [cf. Nub. 1362. χρῆν σε τύπτεσθαι.] περὶ Σίφνου δὲ ῥάδιον ἂν εἴη καὶ νῦν λέγειν τοὺς κινηθέντας οὐ κατὰ κοσμὸν [ita enim Toup. 11. p. 167.] καὶ διαφθειράντας τοῦ θεάτρου τὴν χάριν ubi, quum voces ultimæ bene conveniunt cum verbis μούσας ἀφανίζων, suspicor e prioribus erui posse versus particulam—οὐ κατὰ κοσμὸν κινηθέντας: cujus initio præponi potest e Suida Αὐτὸν δείξας, et fini subjungi e conjectura χορευτάς, et ex Hesychio huc referri gl. Λέσβιος ᾠδός.—οἱ δὲ Φρύνιν δ' καὶ κάλλιον ὑπὸ παλαιῶν γὰρ κεκωμῶδηται οὗτος ὡς διαφθεῖραν τὴν μουσικὴν καὶ πρὸς τὸ βωμολοχεύειν τρέπων Scripsit igitur Comicus: Κεῖ τις ἀοιδῶν βωμολοχεύσει' ἢ κάμψειεν τινα καμπήν, Αὐτὸν δείξας οὐ κατὰ κοσμὸν κινηθέντας τε χορευτάς Λέσβιος ᾠδός, κἂν ἀρμονίαις Χιάζων ἢ Σιφνιάζων, Ἐπετρίβετο τυπτόμενος πολλὰς, ὡς τὰς μούσας ἀφανίζων, vel, τὰ γε μυσὼν ἀφανίζων ut lusus sit in τὰ μυσῶν et μούσων. Ex hoc loco corrige Hesych. Χιάζειν σιφνιάζειν. v. 19. 20. Vice distichii vulgatur unus tantummodo versus: Ἐν πέντε χορδαῖς δώδεχ' ἀρμονίας ἔχων. Atqui Phrynes, ut reliqui, τὰς ἀρμονίας non εἶχεν, verum διέφθορεν. Huc igitur retuli verba Schol. ad Nub. 967. de Phryne: φησὶ καὶ Ἀριστοκράτης [lego Φερεκράτης: at Valck. in Not. Mss. Ἀριστόξενος] καθὸ πρῶτος τὴν ἀρμονίαν ἔκλασεν ἐπὶ τὸ μαλθακώτερον unde erui τὴν ἀρμονίαν γὰρ ἐπὶ τὸ μαλθακώτερον Πρώτιστος ἔκλασ' ἐν πέντε χορδαῖς δώδεκα. Proba est formula ἐπὶ τὸ μαλθακώτερον. Cf. Aristoph. Ran. 545. τὸ δὲ Μεταστρέφεισθαι πρὸς τὸ μαλθακώτερον et Thucyd. 11. 59. ἀπαγαγὼν τὸ ὀργιζόμενον τῆς γνώμης

πρὸς τὸ ἡπιάτερον. Quod ad χορδαῖς πέντε δώδεκα, hinc corrige Plutarch. 11. p. 84. A. Φρύνιν—ταῖς ἐπτά χορδαῖς δύο, παρεντεινάμενον, legendo δέκα. v. 25. Vulgo Τιμόθεος Μιλήσιός τις Πυρρίας. De Timotheo Milesio vid. Plutarch. 11. p. 539. C. aliosque apud Fabricium. Atqui non de patria Timothei hic loquebatur, ut opinor, Musa, verum de alio poeta, quem uti Timotheum, συριττόμενον ἐπὶ τῇ καινοτομίᾳ καὶ παρανομεῖν εἰς τὴν μουσικὴν δοκοῦντα, teste Plutarcho 11. p. 795. D. Comici ridebant. Is fuit Μέλης: qui hymnum quidem in Pythiæ honorem, licet ipse minime fuerit alter Apollo, videtur composuisse. Cf. Aristoph. Av. 858. Ἰτω ἴτω δὲ Πυθίας βοὰ θεῶ. Συναδέτω δὲ Χαῖρις ᾠδάν. ubi Schol. ἦν δὲ ὁ Χαῖρις οὗτος κιθαρωδὸς καὶ γέγονεν αὐλητής [vid. ad Ach. 866. Χαιριδεῖς βομβύλιοι] μνημονεύει δὲ αὐτοῦ καὶ Φερεκράτης ἐν Ἀγροῖς Φερ' ἴδω, κιθαρωδὸς τίς κάκιστος ἐγένετο; Ὁ Πεισίου Μέλης Μετὰ τὸν Μέλῃτα τίς; Ἐχ' ἄτρεμ' ἐγῶδ', ὁ Χαῖρις. Ita enim lege partim cum Porsono ad Toup. p. 481. verum ibi præstat Οὐ Πύθιος Μέλῃς, sicut in Aristophanis loco, Ἰτω, ἴτω δ' οὐ Πυθίας βοὰ quæ fuit igitur βοὰ Μέλῃτος. v. 27. Vulgo Παρελήλυθεν ἄγων contra Dawesianum canona. Ibid. Egregia est Jacobi emendatio pro ἐκτραπέλους μυρμηκίας. Cf. Thesm. 105. μελωδεῖν γὰρ παρασκευάζεται Μύρμηκος ἀτραπούς: quo respexit Hesych. in Μύρμηκας ἀτραπούς: idem quoque ad Pherecratem respexit in Μυρμηκία τάσσεται δὲ καὶ ἐπὶ διδασκαλείου καὶ συμφοιτήσεως. v. 29. Vulgo Ἀπέλυσε κἀνέλυσε χορδαῖς δώδεκα. Hæc nequeo intelligere. Huc retuli gl. δωδεκάχορδον ὄργανον apud Etymol. v. Χορδή. Quid sit illud ὄργανον, nemo nescit. Verbum ἀνακλᾶν in tali negotio satis bene exponit Athen. xiiii. καταφιλεῖν αὐτὸν ἀνακλάσαντα—καὶ τῶν θεατῶν ἐπιφωνησάντων μετὰ κρότου, πάλιν ἀνακλάσας ἐφίλησεν.

Cetera, quæ subjungit Plutarchus, expedire nequeo: neque mihi satisfacit Elmsleius ad Ach. 554. Ita exstant vulgo scripta. Καὶ Ἀριστοφάνης ὁ κωμικὸς μνημονεύει Φιλοξένου καὶ φησιν ὅτι εἰς τοὺς κυκλίους χόρους μέλη εἰσηνέγκατο καὶ ἡ Μουσικὴ λέγει ἐξαρμονίους ὑπερβολαίους τ' ἀνοσίους καὶ νιγλάρους ὥσπερ τε τὰς ραφάνους ὅλην κάμπτων με κατεμέστωσε. Ubi ex illis interpositis ἡ δὲ Μουσικὴ λέγει patet aliquid interposuisse τὴν Δικαιοσύνην interlocutam. Si liceat bariolari in loco plane mendoso, dixerim tali fere modo scripsisse Pherecratem.

ΔΙΚ. ἀλλ' οὐτὶς ἄλλος, ὅς σ' ἐκάκιζ', ἀνὴρ ἔτ'—ΜΟΤ. ἦν, οὐ μνήμ' ἐχώννυ' ὁ φαλακρὸς,

ΔΙΚ. Φιλόξενος·

ὅς εἰς κυκλίους χόρους μέλισμ' ἤνεγκε;

ΜΟΤ.

τί;

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ἐξαρμονίαις γ' ὑπερβολαῖς δεῖν' ἦσ' ὄσαις,
κάν νιγλάροις μ', ὥσπερ Τελείαν ῥαφάνοις ἐλαὼν
κόπτων τε, κατεμέστωσε τῶν τερετισμάτων.

Inter hæc, deletis Ἀριστοφάνης ὁ Κωμικός, quæ scribere non potuit Plutarchus, aliud quid de meo tornavi. Fuit Aristophanes calvus. Id intelligitur ex Eupolidis Fragm. apud Schol. ad Nub. 540. 552. et Eq. 1286. τοὺς ἰππείας Συνεποίησα τῷ φαλακρῷ τούτῳ κάδωρησάμην. Mox de formula μνήμα χωνύειν vid. Blomfield. ad S. c. Th. 947. Ibi citatur Iph. T. 702. Τύμβον τε χῶσον κἀπῆδες μνημεῖά μοι. At Pollux pro synonymis habet μνήμα· ταφος, χάμα. Dein erui μελισμὴν ηγεγκε· τι ε μελη εισηνεγκατο. Etenim apud veteres Græcos non exstat ἡνεγκάμην. Id comprobabo tempore alio. Deinde Philoxenus ille, cujus hic mentio facta est, idem fuit atque is Philoxenus μελόποιος: cujus fragmenta hodie exstant apud Athenæum: quemque laudibus cumulat Antiphaues ἐν Τριταγωνιστῇ. Verum e Plutarcho patet illius laudatorem esse non Ἀντιφάνην ἐν Τριταγωνιστῇ verum Ἀριστοφάνην ἐν Ταγηνισταῖς. Hanc emendationem eximie tuetur similis var. lect. apud Suid. V. Ἄλις ἀφύης· ubi male olim legebatur Ἀνταγωνισταῖς pro Ταγηνισταῖς, quod e Mss. reposuit Kuster: similis quoque apud Polluc. vii. 168. ubi vulgatur Ἀγωνισταῖς. Verba Comici apud Athen. xiv. p. 644. B. ita sunt legenda.

Πολὺ δ' ἐστὶ πάντων τῶν ποιητῶν διάφορος
ὁ Φιλόξενος· τὰ πρῶτα μὲν γὰρ ὀνόμασιν
ἰδίῳσι καὶ καινοῖς κέχρηται πανταχοῦ·
ἔπειτα τὰ μέλη ἔν μεταβολαῖς καὶ χρώμασιν
ὥσιν κεχάρισται· θεὸς ἐν ἀνθρώποισιν ἦν
ἐκεῖνος, εἰδὼς τὴν ἀληθῶς μουσικὴν·
οἱ νῦν δὲ κνιπὸς ἀπλοῖκα κὰς ἄκρα κρονικά,
ἀνθεσί γ' ἀπληγίν, μάλ' ἀμελεῖς ἐν ᾠμασιν,
ποιοῦντες ἐμπλέκουσιν ἄλλότρια μέλη.

Ibi vulgatur ὡς εὖ κέχραται. At Ms. ὡς εὖ κέχρωσται. Dedi ὥσιν κεχάρισται. Mox parum intelligo Οἱ νῦν δὲ κισόπληκτα καὶ κρηναῖα καὶ ανθεσιποτατα τε μελεα μελεοις ονομασιν. Hoc postremum, quod corrumpitur propter v. 2., in ἐν ᾠμασιν mutatur: unde se tuetur meum quoque ἔν μεταβολαῖς: ubi vulgo deest ἔν. Istud μέλεα frustra tuetur Elmsl. ad Acharn. 1151. Meum μάλ' ἀμελεῖς convenit cum illo Anaxilo apud Athen. p. 417. C. Πίνειν μὲν ἄμμες καὶ φαγεῖν μάλ' ἀνδρικοί. Convenit quoque ἀνθεσιν ἀπληγίν cum Horatiano de poetæ mali scriptis, quæ quis Deferat in vicum vendentem thus et odores, Et piper et quicquid chartis amicitur ineptis. Unde corrigas et Ophelionis

Comici fragmentum apud Athen. p. 66. *Λιβυκὸν πέπερι καὶ θυμίαμα βιβλίον Πλάτωνος ἐμβρόντητον* legendo *θυμίαμ'*, οὐ βιβλίον—*ἐμπερόναμα*. Hesych. *Ἐμπερονάτρις* ἱμάτιον διπλοῦν: ubi citatur Theocrit. Idyll. xv. 34. *καταπτυχῆς ἐμπερόναμα*. Similiter Hesych. *Ἀπληγίς* σύμμετρος *χλαίνα* οὐ δυναμένη διπλωθῆναι. Nunc tandem intelligitur, quo respexerit Aristophanes in *Anagyro* Fr. xi. *Ἐκ γὰρ τῆς ἐμῆς χλανίδος τρεῖς ἀπληγίδας ποιῶν*. Verum hæc obiter. Ad rem redeo. Manifesto inter se opponuntur *ἀλλότρια* et *ἰδιοῖσι*: opponi quoque debent et reliqua: qualia *Κρονικά* et *καινοῖς*, *ἀπλοῖκα* et *μεταβολαῖς*: verum quod opponi possit τῷ *χρῶμασιν*, non habeo. Etenim *χρῶμα*, teste Hesychio, *παρὰ τοῖς μουσικοῖς* est *χρῶμα*. Ipse vero reposui *κνιπός*. Hesych. *Κνίψ* ζῶον πτηνὸν ὅμοιον *κάνωπι*: at Suid. agnoscit *κνιπός* genitivum. Contulit igitur Aristophanes varios plenosque Philoxeni sonos cum sonis poetarum aliorum, sicut *κνιπός*, semper immutatis, minutulisque. Dixi Aristophanem laudibus Philoxenum cumulasse; neque sententiam muto. Etenim mirum video inter utrosque consensum, res fere similes depingentes. Ita enim Comicus in Fr. 3.

* * * *

ἄλλος ἀφύης μοι
 παρατέταμαι γὰρ
 τὰ λιπαρὰ κάπτων
 ἀλλὰ φέρετ' ὅπτα, βάτιν, ἡπάτιον
 ἢ καπριδίου νέου κόλλοπά τιν'
 εἰ δὲ μὴ, πλεῦρον ἢ γλωτταν ἢ σπλήνας ἢ
 νῆστιν ἢ δέλφακος ὀπωρίνης ἡτριά-
 ον φέρετε
 δεῦρο μετὰ
 κολλάβων χλιαρῶν.

* * * *

Inter hæc *ὅπτα βάτιν* debentur Seidlerio in Dissertat. de Fragm. Aristoph. p. 18. Sive *Class. Journ.* N. xliiii. p. 196, 7. collato Nostri Thesmoph. 2dis. Fr. 2. *ἢ νῆστις ὅπτατ'*—*οὐ βάτις*—*οὐδ' ἦπαρ κάπτου*—*οὐδ' ἡτριάιον δέλφακος*. Vulgo hic *ἀπέβασιν*. Ad eandem scenam refer et Fr. 2. *λαμβάνετε κόλλαβον ἑκαστος* U et Fr. iv. *Μηδὲ τὰ φαληρικά τὰ μικρὰ τὰδ' ἀφιδία* U: Ita enim Porson. apud Gaisford. ad Hephæst. p. 331. propter metrum Pæonicum, quod et in hoc et in alio Aristophanis fragmento apud Athen. p. 117. detexit Porson. Advers. p. 67. et plenius in Miscell. Crit. p. 236. At cœnam, quam descripsit Philoxenus, quantum hodie mihi licuit eruere e verbis maxime depravatis apud Athen. xiv. p. 643. talem fuisse suspicor.

τάσδ', ἅτε δὴ πρόσθεν, μολούσ-
 ας λιπαραυγεῖς πορθμίδας

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πολλῶν ἀγαθῶν πάλιν εἴσφερον γεμούσας,
 τὰς ἡμέριοι καλέοντι νῦν τραπέζας,
 ἀθάνατοι δὲ τ' Ἀμαλθείας κέρας·
 ταισίδε δ' ἐν μέσαις ἐγκαθιδρύθη,
 μέγα χάσμα βροτοῖς, λευκὸς
 μυελὸς γλυκερὸς, λεπτοῖς
 ἀράχνας ἐναλίγκι·
 ἱανοῖσι, πέπλοισι
 συγκαλύπτων
 ὄψιν αἰσχύν-
 ας ὕπο, μὴ κατῖδη μολυγμοὺς,
 πᾶυ λιπὼν στερεαῖς ἀνάγκαις
 ξηρὸν ἐν ξηροῖς Ἀρισταί-
 ου μελιρρύτοισι παγαῖς.

ν. ἐναλίγκιοισι
 πέπλοισι, sine ἱανοῖσι

ν. μολογενῆς
 ν. ταῖς ἀνάγκαις

mox interpositis nonnullis, quæ commendo sagacioribus, lege

καὶ μελίπηκτα τετυγμέν'
 ἀφθονα, σασομόφλωκτα
 τυρόκηστα, γάλακτι καὶ
 μέλιτι συγκατάφυρθ' ὅσ' ἦν·

dein paulo post

ἀλλὰ θ' ὅσα πρέπει παρὰ
 θοίναν ὀλβιοπλουτοῦ
 ἦν πόσις δ' ἐπεραίνετο,
 κότταβοί τε λόγοι τ' ἐπὶ
 Κύννης· ἔνθα τε καινὸν ἐλέχθη
 κόμψον ἀθυρμάτιον καὶ ἑθαύμα-
 σαν αὐτὸ κάπ-
 ειτ' αἶνεσαν.

Ad eandem coenam pertinent et Fragmenta in Athen. 1 v. p.
 146. F. et sqq. ubi non nisi pauca ad finem expedire possum.

καὶ λαγῶ' ἀλεκτρούωνων τε νεοσσοὶ περδίκων φάσεων τε χύδα
 κατ' ἄδην ἐπ' ἵτρια βάλλετο θέρμ' εὐ πολλὰ καὶ μαλακοπτυχέων
 ἄρτων ἄμης, σύζυγ' ἃ δεῖ,
 ξανθὸν τ' ἐπεισῆλθε μέλι
 καὶ γάλα σύμπηκτον, τὸ καὶ
 τυρὸν ἅπας τις ἐμμέναι
 ἔφασχ' ἀπαλὸν,
 κήγων ἐφάμαν·
 ἀλλ' ὅτε νῦν δὴ βρωτύος ἡδὲ ποτῆτος
 ἐς κόρον ἤμεν, τῆνα μὲν ἐξεπαείρευν
 ὁμῶες, ἔπειτα δὲ παῖδες
 νίπτρ' ἔδοσαν κατὰ χειρὸς·

cui subjungebatur illud in Athen. ix. p. 409. E.

σμήγμασι δ' ἱρίου ἐν γε μικτοῖς
χλιεροθαλπῆς ἐπεγχεόντες
θοῦδωρ, ὅσον ἔχρηζεν,
ἐκτρίμματά τε λαμπρά
σινδονυφῇ διδόασι
χρίματά τ' ἀμβροσιόδμα
καὶ στεφάνους
ιοθαλεῖς.

Symposii initium describit illud in Athen. xv. p. 685. D.

κατὰ χειρὸς δ'
ἤλυθ' ὕδωρ ἀπαλὸς παιδίσκος ἐν
ἀργυρέᾳ προχόῳ τι φέρων ἐπὶ τ'
ἔχε', εἴτ' ἔφερεν στέφανον λεπτᾶς
ἀπὸ μυρτιδος ὑψιτενῇ τῶν τε κλά-
δων [ἐλάας]
εὐ σὺναπτον.

Ad libationem pertinet fragmentum in Athen. xi. p. 487. B.

σὺ δὲ τάνδε, Βάκχι' ἔτα, δρόσου πλήρη μετανιπτρίδα δέξαι,
πραῦς τ' ἄγιο Βρόμιος, γάνος τὸδε δούς, σ' ἐπὶ τέρψιν ἅπασαν

quæ loquitur mensæ ἔξαρχος, dum poculum propinat, libatione
jam peracta: idemque pergit, apud Athen. xi. p. 476. E.

πῖνε τὸ νεκτάρειον πῶμ' ἐν χρυσέαις προχύταις·
ἐξ ὑάλων κεράτων δ' ἔβρεχον κατὰ γ' οὐ σμικρόν.

Hic erui ἐξ ὑάλων e τε ἀλλων: cui favet Aristoph. Ach.
74. ἐξ ὑαλίνων ἐκπαμάτων et Lucian. παμμεγεθῇ ἐκπάματα ὕαλα
apud H. Steph. Thes. v. Ὑαλος. His dispositis ad Pherecratem
redeo, cujus fragmentum est apud Phrynich. p. 136. Pauw. ita
legendum ὡς ἐν Κοριαννοῖς. "Τὸν ὑάλινον, παῖ, δός," φήσεις. Ibi
nunc tandem intelligitur, cur reposuerim δεῖπν' ἢ σ' ὅσαις vice τε
ἀνοσίους. Etenim Philoxeni carmen erat omne de cæna. De
voce ὅσος sic posita, cf. Phæn. 102. Soph. Aj. 118. Aristoph.
Ran. 793. Menand. Fragm. 248. Dein vulgo ὥσπερ τε τὰς ρα-
φάνους ὄλην κάμπτων με κατεμέστωσε. Ibi καμπῶν reposuit Elmsl.
ad Ach. 554. Verum ipse neque καμπῶν neque lectionem vulga-
tam intelligo. Propter ραφάνων mentionem, suspicor hic latere
nomen mæchi cujusdam. Ῥαφάνω etenim verberari solebant
isti impudici. Schol. ad Nub. 1073. Τί δ', ἦν ραφανιδωτῇ γε πιθό-
μενός σοι τέφρα τε τιλθῇ ita exponunt: οὕτω γὰρ τοὺς ἀλόντας μοιχοὺς
ῥαφάνιδας λαμβάνοντες καθίσταν εἰς τοὺς πρωκτοὺς τούτων,

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καὶ παρατίλλοντες αὐτοὺς τέφραν θερμὴν ἐπέπασσον βασιάνους ἱκανὰς ἐργαζόμενοι. Ibi latent Comici versus Καὶ παρατίλλων αὐτοῦ πρῶκτόν, θερμὴν γὰρ τέφραν ἐπέπασσον, Βασιάνους ἱκανὰς ἐργαζόμενος. Similiter ex Hesychiana gl. 'Ραφανιδωθῆναι' τοὺς μοιχοὺς ταῖς ραφινίσιν ἤλαυνον κατὰ τῆς ἔδρας : τίς γὰρ ἀντὶ τῆς ραφανίδος ὄρων ὀξυθυμίαν ἔλθοι πρὸς ἡμᾶς, alii aliter, inter quos et Porson. in Miscell. Crit. p. 284., eruebant versus Comicos : ipse lego τίς γὰρ ἂν Τὰ τῆς ραφανίδος ὀξυθύμι' εἰσορῶν "Ελθοι πρὸς ἡμᾶς : quæ eloquitur mulier, ne forte deessent mæchi, conquesta, sicut illa apud Aristoph. in Lys. 107. 'Ἄλλ' οὐδὲ μοιχοῦ καταλέλειπται φειψάλυξ. Ad illum incerti Comici locum respexit Harpocrat. v. 'Οξυθύμια—ἐνιοι μὲν, ὧν ἐστὶ καὶ 'Αρίσταρχος ὀξυθύμια λέγεσθαι φασὶ τὰ ξύλα, ἀφ' ὧν ἀπαίγχονται τινες, ἀπὸ τοῦ ὀξείας τῶ θυμῶ χρεῖσθαι. Hæc obiter, ad ραφάνους redeo. Valck. in Not. Mss. ad Plut. 168. 'Ο δ' ἄλλος γὰρ μοιχὸς διὰ σέ γ' οὐ παρατίλλεται citat Lucian. III. 331. διέφυγε, ραφανίδι τὴν πυγὴν βεβυσμένος : quem verum Comico tribuit necnon in III. 384, 22. monet corrigi παρατιλλόμενος τὸν πρῶκτόν vice τὰ πρῶτα : laudatque notas Fabri ad l. priorem. At collatis Hesychii verbis κατὰ τῆς ἔδρας patet Comicum dedisse—διέφυγεν [Μόγισ], ραφανίδι τὴν ἔδραν βεβυσμένος. At quis sit ille mæchus, de quo Pherecrates hic locutus est, pro comperto definire nequeo. Scio tamen ab Aristophane exagitatum esse in Av. 168. quendam Τελέαν : qui fuit et malus poeta, et, uti cecinerat ipse, "Ἀνθρωπος, ὄρνις ἀστάθμητα πετόμενος, 'Ατέκμαρτος οὐδ' αὖ οὐδέποτε' ἐν ταῦτῳ μένων' ideoque inter aves relatus est : cf. ibid. 1025. καὶ τέτρακι καὶ ταῶνι καὶ ἐλεᾷ καὶ βάσκα καὶ ἐλάσα καὶ ἐρωδίῳ καὶ καταράκτῃ καὶ μελαγκορύφῳ καὶ αἰγινάλλῳ. At, inquires, ubinam gentium exstat mentio avis Τελέας. Immo in hoc ipso loco ; quem aliter quam vulgatum legebat Schol. ad Av. 168. κωμωδεῖται δὲ εἰς πολλὰ. Σύμμαχος δὲ πρὸς οὐδὲν ἢ ὅτι Τελέας ὄρνειον ἐπεὶ καὶ ἐν τοῖς ἐξῆς ὀρνεόν τι καταλέγει. Τελέα καὶ τετράδι καὶ ταῶνι καὶ βασιλίσκῃ. Quæ sane varia lectio est vero proxima. At omnis ille catalogus ita scribi debet Καὶ, ἦρωσι καὶ ἡρώων παισὶ, Πορφυρίωνι καὶ Πελεκᾶντι καὶ Τελεινίῳ Κολοιφρυγί, Καὶ τετράξι, Τελέα βάσκα καὶ Ταῶνι βασιλίσκῃ, Καὶ ἐρωδίῳ, Καταρέκτῃ καὶ Μελαγκορύφῳ καὶ Κερκιθάλλῳ. Inter hæc duplex est sensus. Etenim avium nomina sunt et hominum nomina derisoria. Ut a postremis ordiar, moneo Aristotelem, citatum ab Etymol. v. 'Ερώδιος, dicere inter aves illius generis esse alias ἀφροδισιακὰς, alias non. Vice αἰγινάλλῳ reposui Κερκιθάλλῳ ex Hesychio Κερκιθαλλίς, ἐρώδιος : in eodem exstat gl. Μελαγκορύφους' μοιχοὺς τοὺς γεννητικούς ἀνθρώπους : cuiusmodi homines sunt ἐρωδίῳ ἀφροδισιακοῖς similes. Lexicon idem Καταρέκτης' ὀρμητικός. Verum e Scholii verbis, ἡ γὰρ βάσκα καὶ

καταβράκται εἰς παρά Καλλιμάχῳ ἀναγεγραμμέναι· καὶ ἀντὶ ἐδωλίου, εἰδώλιος, patet duplicem fuisse scribendi rationem et ἐρώδιον et, nisi fallor, ἐρωτύλον : et sane Ἐρωτύλος melius convenit cum historia de avibus Ἀφροδισιακαῖς. Suspisor igitur Atheniensibus satis notos fuisse tres homines, Ἐρωτύλοι dictis, in rebus Venereis, plus minus, valentes. Per Ταῶν βασιλίσκα intelligitur Μόρυχος. Vid. Schol. ad Ach. 61. Πρέσβεις δὲ οὗτοί εἰσιν οἱ περὶ τὸν Μόρυχον ἐμπλησθέντες τρυφῆς : ubi locus hucusque hiulcus debet suppleri legendo, ope Hesychii v. Μεγαβύζιοι λόγοι· οἱ παρὰ τοῦ βασιλέως λόγοι.

KHP. Παρὰ τοῦ βασιλέως οἱ Μεγαβάζιοι λόγοι
Πάρεσι, τῆς Μορύχου πεπλησμένοι τρυφῆς.

ΔΙΚ. Ποιοῦ βασιλέως ; ἀχθομαι τοῖς πρέσβεσι
Καὶ τοῖς ταῷσι τοῖς τ' ἀλαζονεύμασι.

Ubi nunc tandem sententiæ concinnitas elucet. Neque hic est locus unicus ubi Morychi fastus commemoratur. Nempe in Vesp. 1137. ubi Philocleonis vestis Persica δοκεῖ Ἐοικέναι μάλιστα Μορύχου σάγματι : ibi Schol. τῶν περὶ τρυφῆς ἐσπουδακῶτων ὁ Μόρυχος [εἰς ἦν.] Jure igitur Morychus assimilatur Ταῶν βασιλίσκα : ubi, nisi lusum voluisset, dixisset Comicus Βασκίλλω : Hesych. Βάσκα· κίσσα : At quid sit Κίσσα, patet ex eodem lexico. Κίσσα· ἐπιθυμία, ὄρεον, καὶ τὸ γυναικεῖον πάθος. Jure quoque cum βασιλίσκα vel βασκίλλω conjungitur. Τελέας· βάσκα. Hinc corrige Hesych. Βάσκα· ὄρεόν τι· βασκε πικρολεα πλησίον ἐξέθοαζε λυδιστὶ, legendo [Ως] βάσκα πικρὸν Τελέα· κπητήσιμος Ὁδὸ βοάζω λυδιστὶ [μέλος] ubi duo sunt anapæsti dimetri. Quod ad Τελέα ἐκπητήσιμος, id satis expositum est supra : quod ad ἐκπητήσιμος, vocem usurpat Aristophanes similem apud Polluc. 11. 18. Πρὸς ἄνδρας εἰσιν ἐκπητήσιμοι σχέδον. Dein vulgatur καὶ φλέξιδι καὶ τέτρακι· ubi Schol. ἐπισκεπτέον περὶ τούτων ἐκ τῆς τῶν ζώων ἱστορίας τίς ὁ τέτραξ καὶ φλέξις. E postremis erui κολοιφρυγὶ ope Hesych. Κολοιφρυξ· Ταναγραῖος ἀλεκτρυών. Jure igitur mutavi πελεκίνω in τελενίκω. Etenim, uti Schol. dicit ad Av. 489. κοκκύειν κυρίως, ὅτ' ἂν παρ' ἑαυτῷ μετὰ νικῆν τῆς μάχης ἄσῃ : unde patet legi debere in textu Ἐπὶ τῆς φωνῆς τελενικῆς ὅποταν νόμον ὀρθιον ἄσῃ. Exstat apud Phot. v. Τελενικίσαι—καὶ λέγεται τις τελενίκειος ἡχώ : alio licet sensu. Postremo suspisor hominum nomina esse quorundam per lusum dicta Πορφυρίων et Πελεκᾶς—Certe Πορφυρίων commemoratur in Av. 553. ᾧ Κεβρίονα καὶ Πορφυρίων.—Verum ad Pherecratem redeo. Satis jam confirmavi conjecturam meam Τελέαν, de malo poeta et avi simili : unde patet bene suppleri τῶν τερетισμάτων : quos sonos edunt et aves, et poetæ, Hesychio teste, Τερетισματα—τὰ τῆς κιθάρας

κρούσματα καὶ τὰ τῶν τεττίγων ἄσματα: eosdem quoque edere potuit mæchus ραφανιδωθὲς τέφρα τε τιλθεὶς: qualem hominem depinxit Eupolis apud Harpocrat. v. Ὁξυθύμια· Ὅν ἐχεῖν ἐν ταῖς τριόδοις καὶ τοῖς ὀξυθυμίοις Προστρόπαιον τῆς πόλεως καίεσθαι κεκρυγόντα.

In hoc specimine, utcunque brevi, emendantur et supplentur Antiphanes apud Athen. p. 644. B.

Aristophanes, Acharn. 61. Av. 489. 1025. Nub. 964. Tagenist. Fr. 3. Vesp. 563.

Callias

Cratinus

Theopompus

} apud Schol. ad Av. 31. et Vesp. 146.

Comicus Incertus apud Schol. Nub. 1073.

———— Hesych. v. Βάσκας, Ῥαφανιδωθῆναι.

———— Lucian. 111. p. 331. et 384.

Eupolis apud Suid. v. Ἀνέκας.

Hesychius v. Ἰάδος.

Ophelion apud Athen. p. 66.

Philoxenus Dithyranibus apud Athen. p. 146. 409. 476. 487. 643. 685.

Pherecrates apud Phrynich. p. 136. Pauw. et apud Schol. ad Acharn. 86. et Nub. 967.

Plutarchus 11. p. 84. A.

OXFORD PRIZE ESSAY.

GULIELMI JONES EQUITIS AURATI LAUDATIO.

Quid reperiri tam eximium aut tam expetendum potest, quam illam virtutem non latere in tenebris, neque esse abditam, sed in luce Asiæ, in oculis clarissimæ provinciæ, atque in auribus omnium gentium ac nationum esse positam? Cic. *ad Quint. Frat.* l. i.

DIFFICILLIMUM est, Academici, quemvis egregium virum laudare instituenti, ita suscepto munere cumulate defungi, ut meriti omnino debitique honores persolvi videantur. De illo enim, in cujus memoria celebranda oratio versatur, audientium unusquisque fere jam antea secum judicavit; atque ex larga sane laudum materia aliquid semper delegit, quod præcipue ornatum vellet:—ut, nisi hac in parte expectationi suæ plene

responsum sit, laudationem statim mancam atque imperfectam arbitretur. Hanc igitur veniam peto, quoniam virum in omni prope genere virtutis principem laudaturus sim, ne mihi tantum oneris imponatis, ut nihil omnino prætermissum patiamini; satisque officio meo factum esse existimetis, si in effigie præclari ingenii adumbranda talem depinxero, ut multo majus quiddam, quam quantum a nobis expressum fuerit, de homine ipso suspicandum videatur.

Atque ut inde oratio mea proficiscatur, unde maxime oportet, et ad gloriam vestram, Academici, præcipue accommodatum est, in his vestris Athenis primum humanarum artium doctrinis JONESIUS sese imbuere; totum illud, quantumcunque postea adeptus est, e vestra disciplina fuit, vestræ fuit laudi. Inerat viro cum ingenium varium, flexibile, multiplex, tum industria plane singularis. Memoriae autem tanta illi vis erat, ut omnia fere, quæcunque vel audisset vel legisset, in mente inculpta inhærent. Accedebat etiam summum doctrinæ studium et quasi ardor quidam amoris, sine quo cum nihil in vita fieri possit egregium, tum certe in bonis literis præsertim nemo unquam magnopere admirandus extiterit. His pollens facultatibus, in omni ingenua disciplina ita versatus est, ut celeriter omnibus antecelleret. Atque ut cetera prætermittam, in subtili illa linguarum discendarum ratione tantum consecutus est, ut non solum Romanas Græcasque literas penitus perspectas haberet, in nullis fere aliis peregrinus; verum etiam in tam variis tot gentium Asiaticarum doctrinis quasi in propriis suis finibus versaretur. Qua in parte quantus postea futurus esset, ipse præclarum dedit documentum, cum adolescens admodum dulces illos ingenii sui motus ostendit, et in poetarum venustiorum ordinem jam tum sese ascribendum esse declaravit. Vere equidem hoc mihi videor dicturus, si nihil aliud reliquisset, quam commentarios illos poeseos Asiaticæ, suis insuper poematis locupletatos, nunquam esset profecto nisi honorifica illius apud omnes, ac plena amicissimi desiderii recordatio. In aureo enim illo libello tam incorrupta est Latini sermonis integritas, tanta deliciarum ac suavitatum abundantia, tam mirifica autem rerum scientiarumque omnium, quæ ad illud argumentum pertinent, copia atque varietas, ut lectoris animum, cum incredibili quadam voluptate perfundat, tum vero haud mediocri simul literarum istarum cognitione auctum dimittat. Illius beneficio Sadii gravissima poesis nostris quoque hominibus aliquando patet; Hafezi, venustissimi vatum, idyllia, amoribus illa quidem ac dulcedine plane sua affluentia, nostros quoque animos permulcent; ejusdem beneficio Ferdusii tandem carmina, modo non

ad Homericam illam majestatem et cœlestem pæne ardorem accedentia, nos quoque sublimitate sua exagitant atque incendunt.

Interea vero non magis fortunæ quadam felicitate, quam studiis ac voluntate, JONESIUS noster erat et Academicus. Atque hoc tam gravi nomine semper sibi gratulabatur, semper illud præcipue in votis suis habebat, ut in dilectos hosce recessus tandem se reciperet, ubi ætas sua perfuncta rebus amplissimis, jamque ingravescens, perfugium quoddam honestissimum foret aliquando inventura. Quam spem cogitationum illius et consiliorum præpropere morte intercisam vereor equidem ut lugere fas sit. Ille vero dies qualis fuisset, cum, eximio viro ad patriam restituto, scilicet non luctuosum hoc et quasi exequiale munus subeundum esset, verum ipsa universa Academia in lætitiâ solennesque pompas suas merito effunderetur! quæ autem privata simul gaudia, quantusque amicorum sibi invicem gratulantium concursus! Fuit enim ille vir, cum in luce quidem oculisque hominum præclarus, tum vero intus domique omnino admirandus. Quid dicam de propensissimo in amicos animo? de humanitate, qua omnes sibi devinxit, aut benevolentia, quam in eo nemo unquam desideravit? quid autem, nam hæc leviora sunt, de moribus facillimis, de festivo illo sermone, mistaque simul hilaritati ac leporibus gravitate? quid tandem, etsi maximum istud sit, de indole ejus cum magna et excelsa, tum etiam aperta et simplice? Nimirum hæ partes eorum pietati concedendæ sunt, qui præter hunc communem omnium luctum anguntur quodam præcipuo dolore.

Itaque de reliqua privata ejus vita silebo, si modo duas, quæ in illo præ omnibus eminuere, virtutes breviter attigero, alteram, quæ ceteras in se habet, singularem erga Deum pietatem; alteram, quæ omnium, cum ab illa discesseris, haud dubie maxima est, quod in ipsa honestate expetenda modum tamen teneret, semperque illud sedulo curaret, ut virtutes suæ nullo vitiorum confinio læderentur. Atque ista quidem, sint licet magna et præclara, cum ipsa a publici præconii ratione abhorrent, tum ab illo civilium munerum splendore quasi obscurantur. Is enim ille fuit, qui non amicis modo et sodalibus suis, sed cunctis civibus optime consularet, neque tam uni genti ac regioni quam hominum universo generi prodesse concupisceret. Atque ita sibi persuasit, muneri suo haudquâquam se satis fuisse facturum, si literis se prorsus traderet, ac per mutas tantum artes umbratilemque illam vivendi rationem de hominibus bene mereretur; verum tum denique optimi civis officio digne fuisse perfuncturum, si in lucem aspectumque civium prodiret.

Decurso igitur spatio Academico, ad forenses causas agendas se transtulit. Verum ad officium illud quantumvis ampla supellectile instructus accesserat, eventus tamen haudquaquam spei hominis ac meritis respondit: sive id pro temeritate fortunæ contigerit, sive quod hominum ineptias, quæ devorandæ nonnullis videntur, ipse vel severitate nimia vel ingenuo liberoque fastidio non tulit. Hoc certe confirmari potest, ipsius viri neque inscitiam neque negligentiam obstitisse, quo minus feliciter res excideret: testis est egregius liber,¹ quem in hac parte conscripsit, in primis eum fuisse legum patriarum prudentem, in iisque percipiendis haud minorem operam collocasse, quam illos etiam, qui in hac una re separatim elaborarint, et hanc sibi viam ad opes et ad honores unicam muniverint. Quin et ipsa animi illa elatio, quæ ad summa quæque suscipienda eum impellebat, haud passa est, ut in angustos fori cancellos includeretur, rerumque publicarum dignitas, semper illi ante oculos obversata, ad sese eum rapiebat, et hæc minora linquere hortabatur.

Ac principio quidem in tempora illa incidit, quæ aliqua fors excusatione indigere videantur. Invita admodum in hac re versatur oratio. Repetenda est enim illius luctuosi temporis memoria, cum ex tantis patriæ miseriis hæc non minima esset, quod inter bonos integrosque cives, quo modo reipublicæ laboranti potissimum succurrendum esset, parum consentiretur. In quo quidem communi temporum infortunio, aliam sibi Noster publicorum consiliorum rationem, aliam multi boni deligendam esse statuerunt. Neque vero ob istam dissensionem tam discordes fuisse videntur, quam ob communem erga patriam amorem, studium, pietatem, unanimi ac plaue conspirantes.

Ac ne illud quidem vereor, ne quis illi libertatis amorem, vehementem fortasse, certe non inhonestum, vitio dandum esse putet. Nam quis tandem est, non dico vestrum, Academici, sed omnino omnium mortalium, tam rudis, tam sordidus, tam denique ab humano sensu alienus atque abhorrens, cujus in mente ardentissimus libertatis amor non inhærescat? At qualis profecto huic in animo libertatis species insedit? Nempe, perpulchram cujus imaginem a veteris memoriæ scriptoribus expressam erat contemplatus; ea, inquam, quæ non minutis argumentorum conclusiunculis, sed rebus ipsis, civium utilitatibus, ipsa civitate tranquilla, incolumi, florente continetur; ea denique libertas, quam ipsa nostra Academia quasi omnium bonarum artium et

¹ Nempe qui inscribitur "Essay on the Law of Bailments."

sociam et servatricem semper coluit, et alumnorum suorum studiis ac pietati commendavit.

Talem se JONESIUS semper præstitit, ut debitos sibi auctoritatis et amoris fructus undique perciperet. Floruit domus ejus virorum in omni genere laudis illustrium celebritate: huc principes civitatis, huc literarum arbitri, eodem occupatissimi, eodem honeste otiosi, cives, hospites, pari se studio contulerunt. Fuit hoc olim Attico honori, quod in dissociatis civium animis ipse tamen cum omnibus in gratia maneret. Quod vero magna cum laude fecit Atticus, aversus a republica ille quidem, idem ab hoc nostro effectum vidimus in mediis contentionibus; ut, si quis eorum, quibuscum viveret, aliter atque ipse, ut fit, de summis rebus sentiret, benevolentia tamen haud propterea langueret,—imo sæpius exinde auctior evaderet, cum pristinae illi caritati expertæ mansuetudinis nova gratia accessisset.

Ab his autem dulcissimis honorum studiis consentiens vox civium ad grave imprimis officium tandem eum avocavit. Missus est in Asiam, ut cum aliis præclaris viris foro et judiciis præesset. Atque hac in parte audiendus est Cicero, qui in re non ita valde dissimili negabat sibi videri “sane magnam varietatem esse negotiorum in administranda Asia, sed eam totam *Jurisdictione* maxime sustineri.”¹

Ad tantum igitur officium ut accederet, JONESIUS antiquis amicitiiis et patriæ aspectu, invitatus quidem, sed tamen caruit. In exequendo autem munere quam mira ejus merita extiterunt! quam mitis severitas, quam non dissoluta clementia! Ita enim se popularem præstitit, ut imperii majestas gravitasque tribunalis illæsa esset et illibata; ita autem in jure dicendo severus fuit legumque acer vindex, ut nihil tamen acerbum, nihil crudele, nihil non benevolentia plenum audiretur. Profecto omnium, quibus præerat, salutem fortunasque carissimas habere, miseris opitulari, excitare afflictos, aures præbere querelis omnium, nullius inopiam ac solitudinem ab accessu et colloquio suo prohibere,—illæ ei populares erant artes.

Sed ejusmodi quidem laudes ita ei tribuendæ sunt, ut cum multis tamen aliis et nostra et patrum nostrorum memoria hominibus communicentur. At vero illius gloriæ, quam postea adeptus est, socium habuit neminem; totam illam, quantacunque fuit, suam ac propriam reportavit. Cum enim beneficium illud provinciae concessum erat, ut incolumi patriarum legum auctoritate judicia exercerentur, tamen grande hærebatur incommodum, quod erant literæ, quibus ipsæ leges continebantur, a nostrorum hominum cognitione longissime remotæ. Quo fac-

¹ Cic. ad Quint. Frat. I. i.

tum est, ut ex ipsa Asiaticorum turba, levissima ea quidem, illecebrisque corruptelarum maxime obnoxia, arcessendi tamen essent omnis illius vetustatis interpretes, quorum fide sanctissima hominum jura niterentur. Hinc, quod necesse fuit, vagari temere ac licenter visa est Justitia, non certis vestigiis insistere. Erat hoc quidem dolendum, sed multo illud magis, quod iudicibus auctoritas inde minuta esset, iudiciis ipsis sublata fides.

Ad quæ quidem omnia JONESIUS animum advertens, præclarum iniit consilium, ut tantam obscuritatem rerum ipse suis laboribus illustraret, legesque ex literis abditissimis quasi e tenebris in diem lucemque aliquando tandem proferret. Quod tam grave opus non ille quidem in otio literarum et intimo sinu Academiæ ingressus est, sed in ista tanta occupatione vitæ, quanta cæteris hominibus nihil vacuum, nihil subsecivum relinquat; neque ipsius officii gratia aliqua ac suavitate delinitus (quid enim eo vel molestius, vel magis ab omni politiore elegantia abhorrens?) sed communi tantum commodo reique publicæ studio commotus, summum sibi laborem ultro suscepit. Neque injuria: sensit enim vir clarissimus, atque haud scio an omnibus, qui in illa provincia versati sunt, unus anteponendus, sensit profecto dignitatem suam, expectationem hominum, patriam denique ipsam, et si quid sanctius patria, eximium plane ac singulare aliquod exemplum a se præstandum postulare.

Atque ignoscatur mihi in hac parte orationis aliquantulum immoranti. Fuit tempus, ac nimium diu fuit, quum illi provinciæ durius et acerbius imperabatur: pudet vero meminisse, quanta exinde in universo populi Britanni nomine macula inveterasset. Jure igitur sibi quisque gratulandum putet, quod ea demum nati sumus ætate, quum ex illa veterum delictorum turpitudine in melius tandem res mutatæ sunt, ac pristinæ istius culpæ ne vestigia quidem diutius oculis observantur. Sit illa bellicarum nostiarum laudum gloria et amplitudo, sicut merita est, latissime pervulgata; vigeat memoria sæculorum omnium, nulla unquam oblivione aut silentio obruenda. Quæ certe quam magna sit, vix oratione quidem complecti possumus; sed tamen sunt alia majora. Miserandos Asiæ populos, quos per tot sæcula nemo mortalium, nisi in rapinas et ad bellum accinctus, inviserat, in societatem legum reique publicæ partem arcessisse; propria ipsorum jura, atque istam patriarum consuetudinum nescio quam dulcedinem subjectis ultro concessisse; potissimum vero sincerum Dei cultum, et veneranda Christi monita, inani quadam religionis specie deceptis commonstrasse,—hæ sunt nostræ laudes, hæc demum vera nominis nostri monumenta, decora, triumpho.

Hæc vero quorsum pertinent, nisi ut optimorum civium, quorum beneficio tanta laudum amplitudo ad patriam pervenerit, dignitatem contemplemur; et illum præsertim virum exornemus, cui in omni vita res tam erat nulla proposita, quam ut commo-dis provinciæ et sociorum saluti optime consulere?

Ipsi autem interea illa res maxime placebat, ut si quid vacivi temporis aliquando daretur, hoc omne ad sua studia referret literarum. At ne id quidem, rem licet sua sponte pæne privatam, privatim tamen egit; sed hic quoque indolem suam ostendit, ut privatæ delectationi conjungeret simul utilitatem publicam. Cum enim apud id genus hominum versaretur, non modo in quo ipsa sit, sed etiam a quo ad alios pervenisse putetur humanitas; atque iis præcipue sociis uteretur, qui summo doctrinæ studio flagrant; perquam illi optandum esse visum est, ut provinciæ regendæ sollicitudini subveniret solatium literarum et bonarum artium amœnitates.

Hæc erant celeberrimi collegii primordia, cujus in scientiis gravioribus pervestigandis industriam, ingenuisque artibus (delicii et gloria vestra, Academici,) rite excolendis felicitatem, ne vos quidem ipsi non summa laude dignum esse existimastis. Egregium profecto ducendum erat, atque ad vestras etiam rationes mirifice accommodatum, ut illa amplissimi et florentissimi campi spatia, quæ sola vestris assiduis laboribus aut plane essent inaccessa, aut incertis tantum vestigiis lustrata, dignum aliquando cultum honoremque assequerentur. Ecquamnam enim laudem, quæ in universo terrarum orbe genti cuiquam aut regioni convenit, non multo etiam meliore jure Asia sibi vindicarit? Quanta est illi rerum gestarum gloria, quanta in omni disciplinarum genere præstantia, quam mirifica autem quamque diversa ipsius facies naturæ, denique quam veneranda illa non modo vetustas, verum etiam ipsa locorum religio!

In hanc tantam magnificentiam rerum qui studia sua conferrent, complures in republica homines primarii, iidemque literarum peritissimi, unius viri consilio et auctoritate excitabantur. Hominem ipsū videre videor corona literata undique stipatum, et novæ sodalitati suæ jura legesque describentem; videre eum videor in posterum animo præsentientem, et fausta omnia ac magnifica augurantem, jamque præclaram illam vocem emittentem; "Quanto olim gaudio perfundebar, quum Indiam propius advectus, Arabia vixdum relictâ, Perside vero jam tum ante oculos meos obversata, tanta nationum gloria insolitaque contemplatione obstupescebam! quod simul animum meum contitavit atque admonuit, non cum inani admiratione dimittendam esse tantarum rerum cogitationem, sed scientiæ potius terminos propagandi, quæque illustres regiones imperium hoc nostrum

undique circumfiniant, eas omnes ingeniorum acie collustrandi spem omenque arripiendum.”¹

Ac profecto jam inde ab auspiciis illis principiis nova quædam officiorum ratio, novi tandem provinciales fructus percipi cœperunt. Non merces solum, non luxus lautam illam supellectilem, non divitiarum copias orientisque antiquas opes, nunc demum ab Asia nostra postulamus, sed et alia ampliora quædam, dulces illos nimirum animorum fructus, præclara mentis ingeniique oblectamenta, rei literariæ denique subsidia, omnisque instrumenta humanitatis.

Longum esset recensere quibus donis egregiis, qui inclytum illud sodalitium instituisset, idem commentarios ejus decorarit. Missos igitur faciam præclaros illius in naturæ rationibus pervestigandis, in herbarum proprietatibus, animaliumque vita et consuetudine explicandis labores, ad communem utilitatem illos quidem non minus comparatos, quam ad animi humanissimam remissionem. Ab his enim summi ingenii tanquam lusibus eo demum convertamus animos, ubi vis ejus maxima elucebat, nervique omnes intendebantur. Illam quippe materiam tractandam sibi suscepit, qua nihil in universa rerum cognitione uberius, nihil magnificentius, nihil gravius, nihil denique quod ad religionem sacrasque disciplinas magis pertineat. Quæ enim de primordiis rerum omnium ille scriptorum vetustissimus instinctu plane divino docuisset, ea omnia ab impiis hostili odio petita novo quodam subsidio munivit, omnesque omnium gentium literas ac monumenta ad illas arces Christianæ rei tutandas excitavit.

Vana illa Indorum de innumera sæculorum jam decursorum serie commenta, adnota saniorè disciplina, redarguit: adhibitaque universa corporum cœlestium cognitione, temporumque rationibus diligenter subductis, reperit in tanta opinionum varietate summam cum sacris literis consensionem. Deinceps ad examen vocavit vir illustris fictam illam Deorum turbam, quos non modo Indicæ gentes, sed et Græcæ et Latinæ coluerunt: quibus quidem omnibus ita involucria vetustatis morumque dissimillimorum excussit, ut specie quam longissime disjunctos, re tamen vel eosdem fuisse ostenderet, vel ex eadem stirpe cognatos. Quin et in ipsa illa ineptiarum mole vidit interdum aliquid divinitus exortum, quod non modo sacras suas origines monstraret, sed ad sinceram pietatem confirmandam haud mediocriter valeret.

Quantum vero reliquum est beneficium, quod de gentium originibus, incunabulis, incrementis, tam egregie disputaret? Conquisitis nationum Asiaticarum literis fere omnibus, (quæ viri erat doctrina admiranda) erutisque singularum singulis monumentis,

¹ Vide “Discourse on the Institution of a Society, &c.”

vetustatis vestigiis, majorum institutis, moribus, religionibus; sæculorum ordine, fortunarum vicibus, artium denique, quæcunque essent, reliquiis indagatis; comperit ternos omnino quasi rivos fuisse, unde hæc immensa hominum multitudo in universam terrarum orbem redundarit. Comperit ex uno horum eos ortos fuisse, qui in illas regiones se effuderint, quæ hodie Indorum sunt, et Sinensium, et, transmissio Oceano, Peraviorum, cæterorumque Americam incolentium; idem porro hominum genus in Ægyptum et Africam, in Phœnicen, Phrygiam, Græciam, Italiâ pervasisse; quinetiam ejusdem stirpis alios, itinere ad Aquilonem verso, Scandinaviam ultimamque Thulen tandem occupasse. Alteram interea humani generis partem, mitiore præditam ingenio, in Arabum peninsula consedissee; et terræ nulla in re malignæ fructibus contentam, nunquam fere, aut certe semel tantum atque iterum, multis interjectis sæculis, in alienos fines demigrasse. Tertium vero genus per Scythicas illas solitudines dissipatum fuisse, et in sylvis ac montibus errabundos feram agrestemque vitam egisse, donec in feliciores undique finitimorum agros irruerint, et sede certa stabilique tandem imperio potiti sint. Horum autem omnium vestigia haudquaquam obscura in una regione inveniri posse confirmavit, eamque haud dubie patriam fuisse totius humani generis, et incunabula. At quænam fuit ista regio? illa profecto, quæ ab ipso sacrarum rerum scriptore Noë liberorumque ejus sedes fuisse indicata est, omnium scilicet fons et caput gentium.

Cum hæc tam præclare inchoata contemplamur, majora sane et perfectiora animo providentes, ne illud quidem nefas sit exoptare, quod sperandum etiam nonnullis visum est; ut maximum illud divini numinis oraculum per gentis nostræ commercia exitum aliquando habeat; ut barbararum gentium immanitas a nostrorum hominum usu atque artibus mitigetur, unoque tandem per terrarum orbem veri Dei cultu, una æternæ salutis spe, universum humanum genus conjungatur.

Sed ut ad eum revertatur, huc declinavit oratio: jam civium vota ad patriam hominem revocabant, quum in causa isthac omnium sanctissima defendenda ultimum suum spiritum effudit. Debeatur quippe maximo operi hæc quoque veneratio, ut novissimum esset, et ut ipse, post illud divinum et immortale factum, nihil mortale faceret.¹ Mors ejus quam gravis esset patriæ, quam luctuosa suis, (suos autem bonos omnes habebat,) quam vero ipsi ad naturam quidem et ad ætatem immatura, haud fœvis dicendum. Id potius, quam longum ad gloriam et ad virtutem ævum peregerit, id sane in hoc tanto deside-

¹ Vide Plin. Paneg. 10.

rio recordemur et cogitatione nostra complectamur. Dum enim rerumstrarum stabit memoria, dum in longinquis illis Asiæ regionibus laudem nostram vel famæ commendatio vel monumenta virtutis ab oblivione hominum vindicabunt, dum etiam apud ipsum humanum genus aut artium optimarum studiis, aut incorruptæ justitiæ, aut patriæ illi dulcissimæ caritati, aut ipsi denique religioni sua reverentia constabit; tam diu illa vis ingenii atque virtutis, non solum literis mandata, sed et in animis et desideriis hominum insculpta, superstes erit.

H. PHILPOTTS, A. M.

1801.

MAGDALEN. COLL. OXON.

LATIN POEM.

NON TANGENDA RATES TRANSILIUNT VADA.

Vix jam per fessas gentes fera bella quierant,
 Armatæque rates carpebant otia portus,
 Cum Britonum delecta manus, priscæ æmula laudis,
 Atque novos sperans se posse referre triumphos,
 Audaci sulcat pelagi spatia ampla carina. 5

Hac spe contendunt terras tentare repostas,
 Baffiniosque sinus penetrare, et claustra profundi
 Pandere Hyperborei; possint si forte sub Arcton
 Difficiles aperire aditus, aut per freta cæca
 Anfractusque maris longos advertier oris, 10
 Qua jacet occiduo sub sole Columbia tellus;
 Unde patet pelagus, cursusque brevissimus undis
 Ad Seras, portusque Indos, atque ostia Gangis.

Ite, rates faustæ, Zephyris felicibus actæ,
 Vos ite, heroës; dubios perferte labores; 15
 Vos hyemis tolerate minas, glaciemque nivesque,
 Et cœptis faveat placidi indulgentia cœli:
 Vos faciles, spirate, auræ; vos viribus, Euri,
 Parcite; tuque tuis, Aquilo, requiesce sub antris.
 Montes, Hecla, tui ruptis fornacibus ignem 20
 Volventes, et saxa simul, fumumque sub auras,
 Navibus Angliacis viderunt æquora findi:
 At graviora manent—Quis deinde pericula fando

Enumerare valet? Medii discrimina ponti	
Audaces terrent—Gelida subeunda sub Arcto	25
Quid referam majora fide? Quos grandinis imbres,	
Quas glacies, nebulasque atras, quæ frigora tristis	
Perpetuo hic molitur hyems! Quo turbine venti	
Incumbunt pelago, et strictis dominantur in undis!	
Montibus exstructos videas consurgere montes,	30
Congestasque nives nivibus sub nubila tolli.	
Sæpius ex terræmotu, aut e murmure cœli,	
Aut per sæcla diu cumulata pondere massæ	
Præruptis avulsa jugis ruit ardua moles	
Desuper in præceps—Ingenti exterritus ictu	35
Ex imo gemit Oceanus, penitusque cavernis	
Turbatam horrendi fremitus referuntur ad Arcton.	
At si forte tonent Australi ex parte procellæ,	
Aut si decursu prono fluat agmen aquarum,	
Solvuntur subito crustæ, totumque per æquor	40
Disrupta aspicias fluitantia fragmina volvi.	
Heu! male navigio tum cæcis creditur undis!	
In medio Ætnæos montes equitare profundo,	
Cycladas aut vasto avulsas telluris hiatus	
Per fluctus ferri videas, et fulminis alis	45
Ocyus abreptas sævos miscere tumultus—	
Quinetiam horrissona collisa cacumina motu	
Dissultant, reboante polo—Quasi fulgura cœli	
Inde ignes subito erumpunt, mirabile visu,	
Atque brevem accendunt lucem caligine mista.	50
Vortice quo moles nivæ illiduntur arenis!	
Qua vi inter sese coeunt, et prælia miscent!	
Sin rapidis contortæ undis volvantur in Austrum,	
Secum hyemem glaciemque ferunt ad littora Calpes,	
Temperiemque novam miratur Maurica tellus—	55
Num pelagi hos inter motus, glacialiaque arva	
Audetis majora, viri? Vos excitat omnes	
Igneæ vis animi—Vos non immania claustra,	
Frigora non cogunt vanis desistere cœptis;	
Non vada, non rupes, non monstra natantia ponti,	60
Non ursi prohibere valent—Nautæ acrius instant	
Ire viam, et rerum fixos transcendere fines.	
Amplius haud magnetis acus, dux fida viarum,	
Reddit opem, nec certa aperit fluitantibus Arcton,	
Sed turbata axem refugit, saliensque vacillat.	65
Vi furit interea penetrabile frigus in ima	
Descendens maria, errantesque recolligit Alpes;	

Arctius et stringens glaciali compede campos
 Alligat inclusas puppes, tollitque premendo—
 Ter sunt conati perrumpere moenia nautæ, 70
 Ter fessæ cecidere manus—Evicta malis ars
 Succumbit—Frustra serras cuneosque bipennesque
 Expediunt, ferroque secant obstantia acuto—
 Certatim incumbunt clausi—perit omnis in auras
 Effusus labor—In pelago per sæcula fors an 75
 Starent non solvenda die, atque immota manerent
 Navigia—Interea nox circumfusa profundo
 Incubat—Hybernus nunquam vel luce maligna
 Ordine sex totos menses Sol discutit umbras,
 At vero nebulæ eripiunt solamina casus, 80
 Lumina, quæ cœli stellæ, aut tu, Luna, dedisses—
 Quam crebro nautæ natalis imagine terræ
 Turbantur! dilecta domus, charique parentes
 Occurrunt animis—sponsæ dulcisque recursat
 Prolis amor—Lethi, Britones, præsaga futuri 85
 Quam corda horrescunt, viresque in corpore languent,
 Cum miseri, quæ sit rebus spes vana, videtis?
 Num vos, in domibus vacui, luxuque soluti,
 Vos, quibus arridet vultu fortuna benigno,
 Deliciæque placent falsa inter gaudia noctis, 90
 Millia versatis sub mente pericula ponti?
 Num vobis subit, in ludo dum ducitis horas,
 Ut membris subrepat hyems, ut viscera frigus
 Occupet, et torpor contractos illiget artus?
 Quam crebri gemitus erumpant pectore vobis, 95
 Quam largi fletus humectent imbribus ora,
 Corpora nautarum si vos videatis in ipsam
 Converti glaciem, subitoque rigescere saxo.
 Des meliora, Deus—Perituros morte sub ipsa
 Exaudi, et letho eripias sic voce precantes: 100
 “Arbiter Oceani, terræ, cœlique profundi,
 (Rumpere sive velis glaciem seu stringere jussu)
 Tu pelagi rabiem mulces, tibi concidit omnis
 Ventorum furor, et paret vis sæva pruina.
 Sis bonus et felix nobis—Si sancta labores 105
 Respicit humanos pietas, diffringe potenti
 Claustra manu, et tenues Britonum res eripe letho,
 Et tuta in reditum liceat dare vela per undas—”
 Ecce autem vibratus ab utroque ætheris axe
 Accendit tenebras fulgor—Consurgere cœlo 110

Et jactare jubar rutilantes igne columnæ,
 Pyramidesque altæ gemmis auroque micantes
 Sunt visæ—Tales non splendent, Iri, colores
 Orbe tuo, pendens pulchrum cum panderis arcum.

Hac luce immissa subito, fragor intonat ingens, 115
 Et vox horrendum stridens auditur ab alto ;

“ Quo tandem tenuistis iter ? quo tendere cursus
 Angligenæ, audetis ? Soli has penetrastis ad oras,
 Quas nulli posthac tuto accessisse licebit.

Hic ego (namque loqui me cœpti insania cogit), 120

Nimborum brumæque potens, cinctusque procellis,
 Sceptra gero, æternaque obstringo compede fluctus—
 Vos revocate gradus, prorasque obvertite ad Austrum—
 Quærendi reditus—Pelago tamen ante remenso
 Quam tutos portus et nota videbitis arva, 125

Lustrandi fines, tenebris qua mersa profundis

Gens latet infelix, glacialique aggere septa

Clauditur—Ite viri—Miseris, o, ferte levamen,

Et more ex patrio duræ miserescite sortis.

Sic tepeant hyemes, melius sic lumina solis 130

Splendescant vobis, nova sic clementia cœli

Excipiat terras, atque aurea sæcula reddat :

Scilicet, ut fessæ turgent hæc littora puppes,

Montanos perrumpam obices—Maria alta patescent.”

His dictis, Natura gemit, compage soluta, 135

Et motus concussa pavet—Collectus ab imo

In superimpositas moles cum murmure magno

Tollitur Oceanus—Glacies ceu fissa securi

Dissilit horrendo impulsu—Via lata repente

Panditur, et tutum discludit navibus æquor. 140

J. H. TAYLOR,

HYDENSIS SCHOLÆ ALUMNUS.

6 Junii, 1820.

ON THE THEOLOGY OF THE GREEKS.

BY THOMAS TAYLOR.

PART II.

WITH respect to the worship of animals, Plutarch apologises for it in the following excellent manner in his treatise On Isis and Osiris.

"It now remains that we should speak of the utility of these animals to man, and of their symbolical meaning; some of them partaking of one of these only, but many of them of both. It is evident therefore that the Egyptians worshipped the ox, the sheep, and the ichneumon, on account of their use and benefit, as the Lemnians did larks, for discovering the eggs of caterpillars and breaking them; and the Thessalians storks, because, as their land produced abundance of serpents, the storks destroyed all of them as soon as they appeared. Hence also they enacted a law, that whoever killed a stork should be banished. But the Egyptians honored the asp, the weasel, and the beetle, in consequence of observing in them certain dark resemblances of the power of the Gods, like that of the sun in drops of water. For at present, many believe and assert that the weasel engenders by the ear, and brings forth by the mouth, being thus an image of the generation of reason [or the productive principle of things]. But the genus of beetles has no female; and all the males emit their sperm into a spherical piece of earth, which they roll about thrusting it backwards with their hind feet, while they themselves move forward; just as the sun appears to revolve in a direction contrary to that of the heavens, in consequence of moving from west to east. They also assimilated the asp to a star, as being exempt from old age, and performing its motions unassisted by organs with agility and ease. Nor was the crocodile honored by them without a probable cause; but is said to have been considered by them as a resemblance of divinity, as being the only animal that is without a tongue. For the divine reason is unindigent of voice, and proceeding through a silent path, and accompanied with justice, conducts

¹ Instead of καὶ δίκης, I read καὶ μὴτις δίκης.

mortal affairs according to it. They also say it is the only animal living in water that has the sight of its eyes covered with a thin and transparent film, which descends from his forehead, so that he sees without being seen, which is likewise the case with the first God. But in whatever place the female crocodile may lay her eggs, this may with certainty be concluded to be the boundary of the increase of the Nile. For not being able to lay their eggs in the water, and fearing to lay them far from it, they have such an accurate pre-sensation of futurity, that though they enjoy the benefit of the river in its access, during the time of their laying and hatching, yet they preserve their eggs dry and untouched by the water. They also lay sixty eggs; are the same number of days in hatching them, and those that are the longest lived among them, live just so many years; which number is the first of the measures employed by those who are conversant with the heavenly bodies.

"Moreover, of those animals that were honored for both reasons, we have before spoken of the dog. But the ibis, killing indeed all deadly reptiles, was the first that taught men the use of medical evacuation, in consequence of observing that she is after this manner washed and purified by herself. Those priests also, that are most attentive to the laws of sacred rites, when they consecrate water for lustration, fetch it from that place where the ibis had been drinking; for she will neither drink nor come near unwholesome or infected water; but with the distance of her feet from each other, and her bill she makes an equilateral triangle. Farther still, the variety and mixture of her black wings about the white represents the moon when she is gibbous.

"We ought not, however, to wonder if the Egyptians love such slender similitudes, since the Greeks also, both in their pictures and statues, employ many such-like resemblances of the Gods. Thus in Crete, there was a statue of Jupiter without ears. For it is fit that he who is the ruler and lord of all things, should hear no one.¹ Phidias also placed a dragon by the statue of Minerva, and a snail by that of Venus at Elis, to show that virgins require a guard, and that keeping at home and silence become married women. But the trident of Neptune is a symbol of the third region of the world, which the sea possesses, having an arrangement after the heavens and the air.

¹ i. e. Should be perfectly impartial.

Hence also, they thus denominated Amphitrite and the Tritons. The Pythagoreans likewise adorned numbers and figures with the appellations of the Gods. For they called the equilateral triangle Minerva Coryphagenes, or begotten from the summit, and Tritogeneia, because it is divided by three perpendiculars drawn from the three angles. But they called *the one* Apollo, being persuaded to this by the obvious meaning of the word Apollo [which signifies a privation of multitude], and by the simplicity of the monad.¹ The duad they denominated strife and audacity; and the triad, justice. For since injuring and being injured are two extremes subsisting according to excess and defect, justice through equality has a situation in the middle. But what is called the tetractys, being the number 36, was, as is reported, their greatest oath, and was denominated the world. For this number is formed from the composition of the four first even, and the four first odd numbers, collected into one sum.² If therefore the most approved of the philosophers did not think it proper to neglect or despise any occult signification of a divine nature when they perceived it even in things which are inanimate and incorporeal, it appears to me, that they in a still greater degree venerated those peculiarities depending on manners which they saw in such natures as had sense, and were endued with soul, with passion, and ethical habits. We must embrace therefore, not those who honor these things, but those who reverence divinity through these, as through most clear mirrors, and which are produced by nature, in a becoming manner, conceiving them to be the instruments or the art of the God by whom all things are perpetually adorned. But we ought to think that no inanimate being can be more excellent than one that is animated, nor an insensible than a sensitive being, not even though some one should collect together all the gold and emeralds in the universe. For the Divinity is not ingenerated either in colors, or figures, or smoothness; but such things as neither ever did, nor are naturally adapted to participate of life, have an allotment more ignoble than that of dead bodies. But the nature which lives and sees, and has the principle of motion from itself, and a knowledge of things appropriate and foriegn to its being, has certainly derived an efflux

¹ Instead of διπλοτατοις μοναδος, as in the original, which is nonsense, it is necessary to read, as in the above translation, απλοτητι της μοναδος.

² For $2+4+6+8=20$; and $1+3+5+7=16$; and $20+16=36$.

and portion of that wisdom, which, as Heraclitus says, considers how both itself, and the universe is governed. Hence the Divinity is not worse represented in these animals, than in the workmanships of copper and stone, which in a similar manner suffer corruption and decay, but are naturally deprived of all sense and consciousness. This then I consider as the best defence that can be given of the adoration of animals by the Egyptians.

“With respect however to the sacred vestments, those of Isis are of various hues; for her power is about matter, which becomes and receives all things, as light and darkness, day and night, fire and water, life and death, beginning and end; but those of Osiris are without a shade and have no variety of colors, but have one only which is simple and luciform. Hence when the latter have been once used, they are laid aside and preserved; for the intelligible is invisible and intangible. But the vestments of Isis are used frequently. For sensible things being in daily use and at hand, present us with many developments and views of their different mutations: but the intellectual perception of that which is intelligible, genuine, and holy, luminously darting through the soul like a coruscation, is attended with a simultaneous contact and vision of its object. Hence Plato and Aristotle call this part of philosophy *epoptic* or *intuitive*, indicating that those who have through the exercise of the reasoning power soared beyond these *doxastic*, mingled, and all-various natures, raise themselves to that first, simple, and immaterial principle, and passing into contact with the pure truth which subsists about it, they consider themselves as having at length obtained the end of philosophy.¹ And that which the present devoted and veiled priests obscurely manifest with great reverence and caution is, that this God is the ruler and prince of the dead, and is not different from that divinity who is called by the Greeks Hades and Pluto; the truth of which assertion not being understood, disturbs the multitude, who suspect that the truly sacred and holy Osiris dwells in and under the earth, where the bodies of those are concealed who appear to have obtained an end of their being. But he indeed himself is at the remotest distance from the earth, unstained, unpolluted,

¹ For τέλος εχον φιλοσοφίαν, it is necessary to read, as in the translation, τέλος εχον φιλοσοφίας.

and pure from every essence that receives corruption and death. The souls of men, however, being here encompassed with bodies and passions, cannot participate of divinity except as of an obscure dream by intellectual contact through philosophy. But when they are liberated from the body, and pass into the invisible, impassive, and pure region, this God is then their leader and king, from whom they depend, insatiably beholding him, and desiring to survey that beauty which cannot be expressed or uttered by men; and which Isis, as the ancient discourse evinces, always loving, pursuing, and enjoying, fills such things in these lower regions as participate of generation with every thing beautiful and good."

And lastly, the Emperor Julian, in a fragment of an Oration or Epistle on the duties of a priest, has the following remarks on religiously venerating statues: "Statues and altars, and the preservation of unextinguished fire, and in short, all such particulars, have been established by our fathers as symbols of the presence of the Gods; *not that we should believe that these symbols are Gods, but that through these we should worship the Gods.* For since we are connected with body, it is also necessary that our worship of the Gods should be performed in a corporeal manner; but they are incorporeal. And they indeed have exhibited to us as the first of statues, that which ranks as the second genus of Gods from the first, and which circularly revolves round the whole of heaven.' Since, however, a corporeal worship cannot even be paid to these, because they are naturally unindigent, a third kind of statues was devised on the earth, by the worship of which we render the Gods propitious to us. For as those who reverence the images of kings, who are not in want of any such reverence, at the same time attract to themselves their benevolence; thus also those who venerate the statues of the Gods, who are not in want of any thing, persuade the Gods by this veneration to assist and be favorable to them. For alacrity in the performance of things in our power is a document of true sanctity; and it is very evident that he who accomplishes the former, will in a greater degree possess the latter. But he who despises things in his power, and afterwards pretends to desire impossibilities, evidently does not pur-

* Meaning those divine bodies the celestial orbs, which in consequence of participating a divine life from the incorporeal powers from which they are suspended, may be very properly called *secondary Gods*.

sue the latter, and overlooks the former. For though Divinity is not in want of any thing, it does not follow that on this account nothing is to be offered to him. For neither is he in want of celebration through the ministry of *words*. What then? Is it therefore reasonable that he should be deprived of this? By no means. Neither therefore is he to be deprived of the honor which is paid him through *works*; which honor has been legally established, not for three, or for three thousand years, but in all preceding ages, among all nations of the earth.

Looking therefore to the resemblances of the Gods; we do not think them to be either stones or wood; for neither do we think that the Gods are these resemblances; since neither do we say that royal images are wood, or stone, or brass, nor that they are the kings themselves, but the images of kings. Whoever, therefore, loves his king, beholds with pleasure the image of his king; whoever loves his child, is delighted with his image; and whoever loves his father, surveys his image with delight.¹ Hence also, he who is a lover of divinity, gladly surveys the statues and images of the Gods; at the same time venerating and fearing with a holy dread the Gods who invisibly behold him.²

¹ Dr. Stillingfleet quotes this part of the extract, in his answer to a book entitled *Catholics no Idolaters*, and calls Julian the devout emperor.

² "Dio Chrysostome (says Dr. Stillingfleet in the before-cited work, p. 414) at large debates the case about images, in his Olympic Oration; wherein he first shows, that all men have a natural apprehension of one supreme God the father of all things; and that this God was represented by the statue made by Phidias of Jupiter Olympius, for so he said, *παρ' ᾧ νυν ἵσταμεν*, before whom we now are; and then describes him to be the king, ruler, and father of all, both Gods and men. This image he calls the most blessed, the most excellent, the most beautiful, the most beloved image of God. He says there are four ways of coming to the knowledge of God, by nature, by the instructions of the poets, by the laws, and by images; but neither poets, nor lawgivers, nor artificers were the best interpreters of the Deity, but only the philosophers who both understood and explained the divine nature most truly and perfectly. After this, he supposes Phidias to be called to account for making such an image of God, as unworthy of him; when Iphitus, Lycurgus, and the old Eleans, made none at all of him, as being out of the power of man to express his nature. To this Phidias replies, that no man can express mind and understanding by figures, or colors, and therefore they are forced to fly to that in which the soul inhabits, and from thence they attribute the seat of wisdom and reason to God, having nothing better to represent him by. And by that means joining power and art together, they endeavour, by something which may be seen and painted, to represent that which is invisible and inexpressible. But it may be said, we had better then have no image or representation of him at all. No, says he; for mankind

The Catholics have employed arguments similar to these, in defence of the reverence which they pay to the images of their saints. Indeed, it is the doctrine of the Church of England, that the Catholics form the same opinions of the saints whose images they worship as the Heathens did of their Gods; and employ the same outward rites in honoring their images, as the Heathens did in the religious veneration of their statues. Thus as the Heathens had their *tutelar Gods*, such as were Belus to the Babylonians and Assyrians, Osiris and Isis to the Egyptians, and Vulcan to the Lemnians, thus also the Catholics attribute

doth not love to worship God at a distance, but to come near and feel him, and with assurance to sacrifice to him and crown him. Like children newly weaned from their parents, who put out their hands towards them in their dreams as if they were still present; so do men, out of the sense of God's goodness and their relation to him, love to have him represented as present with them, and so to converse with him. Thence have come all the representations of God among the barbarous nations, in mountains, and trees, and stones."

The same conceptions also about statues are entertained by the Brahmans in Benares on the Ganges. For Monsieur Bernier when he was at their university, and was discoursing with one of the most learned men among them, proposed to him the question about the adoration of their idols, and reproaching him with it as a thing very unreasonable, received from him this remarkable answer: "We have indeed in our temples many different statues, as those of Brahma, Mahaden, Genick, and Gavani, who are some of the chief and most perfect Deutas (or Deities); and we have also many others of less perfection, to whom we pay great honor, prostrating ourselves before them, and presenting them flowers, rice, oyles, saffron, and the like, with much ceremony. But we do not believe these statues to be Brahma or Bechen, &c. themselves, but only their images and representations; and we only give them that honor on account of the beings they represent. They are in our temples because it is necessary, in order to pray well, to have something before our eyes that may fix the mind. And when we pray, it is not the statue we pray to, but he that is represented by it." The Brahmans have also another way of defending the worship of statues, of which the same author gives the following account: "That God, or that sovereign being whom they call Achar (immutable), has produced or drawn out of his own substance, not only souls, but also whatever is material and corporeal in the universe, so that all things in the world are but one and the same thing with God himself, as all numbers are but one and the same unity repeated." Bernier Mémoires, tome 3. p. 171. 178.

From this latter extract it appears that the Brahmans, as well as the ancient Egyptians, believe that the supreme principle is all things. According to the best of the Platonists, likewise, this principle is *all things prior to all*. For by being *the one*, it is *all things* after the most simple manner, i. e. so as to transcend all multitude.

* See its Homilies, tome 2. p. 46.

the defence of certain countries to certain saints. Have not the saints also to whom the safeguard of particular cities is committed, the same office as the *Dii Præsides* of the Heathens? Such as were at Delphi, Apollo; at Athens, Minerva; at Carthage, Juno; and at Rome, Quirinus. And do not the saints to whom churches are built and altars erected correspond to the *Dii Patroni* of the Heathens? Such as were in the Capitol, Jupiter; in the temple at Paphos, Venus; in the temple of Ephesus, Diana. Are not likewise, our Lady of Walsingham, our Lady of Ipswich, our Lady of Wilton, and the like, imitations of Diana Agrotora, Diana Coriphea, Diana Ephesia, Venus Cypria, Venus Paphia, Venus Gnidia, and the like? The Catholics too have substituted for the marine deities Neptune, Triton, Nereus, Castor and Pollux, Venus, &c., Saint Christopher, Saint Clement, and others, and especially our Lady, as she is called by them, to whom seamen sing *Ave Maris stella*. Neither has the fire escaped their imitation of the Pagans. For instead of Vulcan and Vesta, the inspective guardians of fire according to the Heathens, the Catholics have substituted Saint Agatha, on the day of whose nativity they make letters for the purpose of extinguishing fire. Every artificer likewise and profession has a special saint in the place of a presiding God. Thus scholars have Saint Nicholas and Saint Gregory; painters Saint Luke; nor are soldiers in want of a saint corresponding to Mars, nor lovers of one who is a substitute for Venus.

All diseases too have their special saints instead of Gods, who are invoked as possessing a healing power. Thus the venereal disease has Saint Roche; the falling sickness, Saint Cornelius; the tooth-ach, Saint Apollin, &c. Beasts and cattle also have their presiding saints: for Saint Loy (says the Homily) is the horse-leach, and Saint Antony the swineherd, &c. The Homily adds,¹ "that in many points the Papists exceed the Gentiles in idolatry, and particularly in honoring and worshipping the relics and bones of saints, which prove that they be mortal men and dead, and therefore no Gods to be worshipped, which the Gentiles could never confess of their Gods for very shame." And after enumerating many ridiculous practices of the Catholics in reference to these relics, the Homily concludes with observing, "that they are not only more wicked than the Gentile idolaters, but also no wiser than asses, horses, and mules, which have no understanding."

¹ Tome 2. p. 54.

I shall conclude this discussion of the theology of Greece with a Synopsis of the Pagan Creed, conformably to the doctrine of Orpheus, Pythagoras, and Plato, and which consists of the following articles.

1. That there is one first cause of all things; whose nature is so immensely transcendent, that it is even super-essential; and that in consequence of this it cannot properly either be named or spoken of, or conceived by opinion, or be known, or perceived by any being.

2. That, if it be lawful to give a name to that which is truly ineffable, the appellations of *the one* and *the good* are of all others the most adapted to it; the former of these names indicating that it is the principle of all things, and the latter that it is the ultimate object of desire to all things.

3. That this immense principle produced such things as are first and proximate to itself, most similar to itself; just as the heat *immediately* proceeding from fire is most similar to the heat in the fire; and the light *immediately* emanating from the sun, to that which the sun essentially contains. Hence, this principle produces many principles proximately from itself.

4. That since all things differ from each other, and are multiplied with their proper differences, each of these multitudes is suspended from its one proper principle. That, in consequence of this, all beautiful things, whether in souls or in bodies, are suspended from one fountain of beauty. That whatever possesses symmetry, and whatever is true, and all principles are in a certain respect connate with the first principle, so far as they are principles, with an appropriate subjection and analogy. That all other principles are comprehended in this first principle, not with interval and multitude, but as parts in the whole, and number in the monad. That it is not a certain principle like each of the rest; for of these, one is the principle of beauty, another of truth, and another of something else, but it is *simply principle*. Nor is it simply the *principle of beings* but it is *the principle of principles*: it being necessary that the characteristic property of principle after the same manner as other things, should not begin from multitude, but should be collected into one monad as a summit, and which is the principle of principles.

5. That such things as are produced by the first good in consequence of being connascent with it, do not recede from essential goodness, since they are immovable and unchanged, and are eternally established in the same blessedness. All other natures, however, being produced by the one good, and many

goodnesses, since they fall off from essential goodness, and are not immovably established in the nature of divine goodness, possess on this account the good according to participation.

6. That as all things considered as subsisting *causally* in this immense principle, are transcendently more excellent than they are when considered as effects proceeding from him; this principle is very properly said to be all things, *prior* to all; *priority* denoting exempt transcendency. Just as number may be considered as subsisting occultly in the monad, and the circle in the centre; this *occult* being the same in each with *causal* subsistence.

7. That the most proper mode of venerating this great principle of principles is to extend in silence the ineffable parturitions of the soul to its ineffable co-sensation; and that if it be at all lawful to celebrate it, it is to be celebrated as a thrice unknown darkness, as the God of all Gods, and the unity of all unities, as more ineffable than all silence, and more occult than all essence, as holy among the holies, and concealed in its first progeny, the intelligible Gods.

8. That self-subsistent natures are the immediate offspring of this principle, if it be lawful thus to denominate things which ought rather to be called ineffable unfoldings into light from the ineffable.

9. That incorporeal forms or ideas resident in a divine intellect, are the paradigms or models of every thing which has a perpetual subsistence according to nature. That these ideas subsist primarily in the highest intellects, secondarily in souls, and ultimately in sensible natures; and that they subsist in each, characterised by the essential properties of the beings in which they are contained. That they possess a *paternal, producing, guardian, connecting, perfective, and uniting* power. That in *divine beings* they possess a power fabricative and gnostic; in *nature* a power fabricative but not gnostic: and in *human souls* in their present condition through a degradation of intellect, a power gnostic, but not fabricative.

10. That this world, depending on its divine artificer, who is himself an intelligible world, replete with the archetypal ideas of all things, is perpetually flowing, and perpetually advancing to being, and, compared with its paradigm, has no stability, or reality of being. That considered, however, as animated by a divine soul, and as being the receptacle of divinities from whom bodies are suspended, it is justly called by Plato, a blessed God.

11. That the great body of this world, which subsists in a perpetual dispersion of temporal extension, may be proper-

ly called a *whole, with a total subsistence*, or a *whole of wholes*,¹ on account of the perpetuity of its duration, though this is nothing more than a flowing eternity. That the other wholes which it contains are the celestial spheres, the sphere of æther, the whole of air considered as one great orb, the whole earth, and the whole sea. That these spheres are *parts with a total subsistence*, and through this subsistence are perpetual.

12. That all the parts of the universe, are unable to participate of the providence of divinity in a similar manner, but some of its parts enjoy this eternally, and others temporally; some in a primary and others in a secondary degree; for the universe being a perfect whole, must have a first, a middle, and a last part. But its first parts, as having the most excellent subsistence, must always exist according to nature; and its last parts must sometimes exist according to, and sometimes contrary to nature. Hence the celestial bodies, which are the first parts of the universe, perpetually subsist according to nature, both the whole spheres, and the multitude co-ordinate to these wholes; and the only alteration which they experience is a mutation of figure, and variation of light at different periods; but in the sublunary region, while the spheres of the elements remain on account of their subsistence, as wholes, always according to nature; the parts of the wholes have sometimes a natural, and sometimes an unnatural subsistence: for thus alone can the circle of generation unfold all the variety which it contains. The different periods therefore in which these mutations happen, are with great propriety called by Plato, periods of *fertility*² and *sterility*: for in these periods a fertility or sterility of men, animals, and plants, takes place; so that in fertile periods mankind will be both more numerous, and upon the whole superior in mental and bodily endowments to the men of a barren period. And a similar reasoning must be extended to irrational animals and plants. The most dreadful consequence, likewise, attending a barren period with respect to mankind is this, that in such a period they have no scientific theology, and deny the existence of the immediate progeny of the ineffable cause of all things.

¹ As little as the eye of a fly at the bottom of the largest of the Egyptian pyramids sees of the whole of that pyramid, compared with what is seen of it by the eye of a man, so little does the greatest experimentalist see of the whole of things, compared with what Plato and Aristotle saw of it, through scientific reasoning founded on self-evident principles.

² The so much celebrated *heroic age* was the result of one of these fertile periods, in which men, transcending the herd of mankind both in *practical* and *intellectual* virtue abounded on the earth.

13. That as the divinities are eternally good and profitable, but are never noxious, and ever subsist in the same uniform mode of being, we are conjoined with them through similitude when we are virtuous, but separated from them through dissimilitude when we are vicious. That while we live according to virtue we partake of the Gods, but cause them to be our enemies when we become evil : not that they are angry (for anger is a passion, and they are impassive,) but because guilt prevents us from receiving the illuminations of the Gods, and subjects us to the power of avenging dæmons. Hence, if we obtain pardon of our guilt through prayers and sacrifices, we neither appease the Gods, nor cause any mutation to take place in them ; but by methods of this kind, and by our conversion to a divine nature, we apply a remedy to our vices, and again become partakers of the goodness of the Gods. So that it is the same thing to assert, that divinity is turned from the evil, as to say that the sun is concealed from those who are deprived of sight.

14. That a divine nature is not indigent of any thing. But the honors which are paid to the Gods are performed for the sake of the advantage of those who pay them. Hence, since the providence of the Gods is extended every where, a certain habitude or fitness is all that is requisite for the reception of their beneficent communications. But all habitude is produced through imitation and similitude. On this account temples imitate the heavens, but altars the earth. Statues resemble life, and on this account they are similar to animals. Herbs and stones resemble matter ; and animals which are sacrificed, the irrational life of our souls. From all these, however, nothing happens to the Gods beyond what they already possess ; for what accession can be made to a divine nature ? But a conjunction of our souls with the gods is by these means effected.

15. That as the world considered as one great comprehending whole is a divine animal, so likewise every whole which it contains is a world, possessing in the first place a self-perfect unity proceeding from the ineffable, by which it becomes a God ; in the second place, a divine intellect ; in the third place, a divine soul ; and in the last place a deified body. That each of these wholes is the producing cause of all the multitude which it contains, and on this account is said to be a whole prior to parts ; because considered as possessing an eternal form which holds all its parts together, and gives to the whole perpetuity of subsistence, it is not indigent of such parts to the perfection of its

being. And it follows by a geometrical necessity, that these wholes which rank thus high in the universe must be animated.

16. That of the Gods some are mundane, but others supermundane; and that the mundane are those who fabricate the world. But of the supermundane, some produce essences, others intellect, and others soul; and on this account, they are distinguished into three orders. Of the mundane Gods also, some are the causes of the existence of the world; others animate it; others again harmonise it, thus composed of different natures; and lastly, others guard and preserve it when harmonically arranged. Since these orders likewise, are four, and each consists of things first, middle, and last, it is necessary that the governors of these should be twelve. Hence Jupiter, Neptune, and Vulcan, fabricate the world; Ceres, Juno, and Diana, animate it; Mercury, Venus, and Apollo, harmonise it; and lastly, Vesta, Minerva, and Mars, preside over it with a guardian power. But the truth of this, may be seen in statues, as in enigmas. For Apollo harmonises the lyre; Pallas is invested with arms; and Venus is naked; since harmony produces beauty, and beauty is not concealed in subjects of sensible inspection. That as these Gods primarily possess the world, it is necessary to consider the other mundane Gods as subsisting in them; as Bacchus in Jupiter, Esculapius in Apollo, and the Graces in Venus. We may also behold the spheres with which they are connected, viz. Vesta with the earth, Neptune with water, Juno with air, and Vulcan with fire. But Apollo and Diana are assumed for the sun and moon; the sphere of Saturn is attributed to Ceres; Æther to Pallas; and heaven is common to them all.

17. That man is a microcosm, comprehending in himself *partially* every thing which the world contains divinely and *totally*. That hence he is endued with an intellect subjecting in energy, and a rational soul proceeding from the same causes as those from which the intellect and soul of the universe proceed. And that he has likewise an ethereal vehicle analogous to the heavens, and a terrestrial body composed from the four elements, and with which also it is co-ordinate.

18. That the rational part of man, in which his essence consists, is of a self-motive nature, and that it subsists between intellect, which is immovable both in essence and energy, and nature, which both moves and is moved.

19. That the human as well as every mundane soul, uses periods and restitutions of its proper life. For in consequence of being measured by time, it energizes transitively, and possesses a proper motion. But every thing which is moved perpetually,

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and participates of time, revolves periodically, and proceeds from the same to the same.

20. That as the human soul ranks among the number of those souls that *sometimes* follow the mundane divinities, in consequence of subsisting immediately after dæmons and heroes the *perpetual* attendants of the Gods, it possesses a power of descending infinitely into the sublunary region, and of ascending from thence to real being. That in consequence of this, the soul, while an inhabitant of earth, is in fallen condition, an apostate from deity, an exile from the orb of light. That she can only be restored, while on earth, to the divine likeness, and be able after death to re-ascend to the intelligible world, by the exercise of the *cathartic*, and *theoretic* virtues; the former purifying her from the defilements of a mortal nature, and the latter elevating her to the vision of true being. And that such a soul returns after death to her kindred star from which she fell, and enjoys a blessed life.

21. That the human soul essentially contains all knowledge, and that whatever knowledge she acquires in the present life, is nothing more than a recovery of what she once possessed; and which discipline evocates from its dormant retreats.

22. That the soul is punished in a future for the crimes she has committed in the present life; but that this punishment is proportioned to the crimes, and is not perpetual; divinity punishing, not from anger or revenge, but in order to purify the guilty soul, and restore her to the proper perfection of her nature.

23. That the human soul on its departure from the present life, will, if not properly purified, pass into other terrene bodies; and that if it passes into a human body, it becomes the soul of that body; but if into the body of a brute, it does not become the soul of the brute, but is externally connected with the brutal soul in the same manner as presiding dæmons are connected, in their beneficent operations, with mankind; for the rational part never becomes the soul of the irrational nature.

24. Lastly, that souls that live according to virtue, shall in other respects be happy; and when separated from the irrational nature, and purified from all body, shall be conjoined with the Gods, and govern the whole world, together with the deities by whom it was produced.

CLASSICAL CRITICISM.

Haud secus ac tacitam Luna regnante per Arcton
Sideræ cedunt acies, cum fratre refuso
Æmulus adversis flagraverit ignibus orbis.

Claudian. Carm. i. 22.

BURMANN has the following note on this passage: "Quia hic agitur de lumine stellarum per Lunam obscurato, vel puer viderit, *acies* hic de lumine, quod spargunt stellæ, dici, et *sidereæ acies* esse fulgentes stellas, ut *acies* de oculorum lumine dicitur: quare nec *facies* cum Delrio ad Senec. Hipp. 745. legendum, nec ordines vel chorus stellarum intelligendi cum Barthio, neque hinc explicandus Moyses, qui Gen. cap. 11. dicit *Deum terram, cælos, et omnem eorum exercitum perfecisse*: non enim hic ulla figura de exercitu ordinato potest desumi, sed agitur tantum de lumine minori vel majori; (sed tunc nondum Gorallus erat, sed Goralulus, qui semina mentis profanæ sub Liberii de S. Amoris larva, clam in vulgus spargebat, et omnem Sacræ Scripturæ, præ Gentium scriptoribus, dignitatem deprimere adgredebatur;) et hoc probat vulgatum illud Horatii Od. 1. 12. *micat inter omnes Julium sidus, velut inter ignes Luna minores*: et hoc firmant omnia sequentia, *adversi ignes, jubar, ira, caligantia arma*, quæ non ad exercitum aut chorum stellarum, sed fulgorem referenda." I have given the whole of this elaborate note, on account of the mysterious words included within parentheses; the elucidation of which I leave to the ingenuity of others. To Burmann's interpretation of *sidereæ acies* there are two objections: 1st. That it is inconsistent with the metaphorical language of the passage that the words should imply simply *the light of the stars*; consistency can only be maintained by understanding them to signify *the starry trains*, or, with Barthius, *the host of heaven*. 2dly. That the sense given by Burmann to *acies* in the plural number, belongs to the singular only: thus—Virg. Georg. 1. 395.

"Nam neque tum stellis acies obtusa videtur."

In Virgil the plural of *acies* has but two meanings; it sometimes denoted the eyes; as Æn. vi. 788.

"Huc geminas huc flecte acies:"

but is more frequently used in a military sense. Claudian in one passage uses it of the battle itself, or rather of a series of battles, of war:

Carm. viii. 114. "Post acies odiis idem, qui terminus armis."

The meaning of *acies* in Virg. Æn. x. 408. seems to have caused some perplexity to the commentators:—"extenditur una

Horrida per latos acies Vulcania campos."

Cerda thus writes: "~~Non ego~~ servus tuus, Servi, qui ineptissime scribis, de igne aciem dicere, nimis incongruum est: imo nimis poetice, ait Erythræus." Taubmann thus: "Vis ignis, qui veluti exercitus est Vulcani. Plautus *violentiam Vulcani* dixit." Taubmann is undoubtedly right; *acies Vulcania* is simply the army of Vulcan; the next line confirms this interpretation:

"Ille sedens victor flammæ despectat ovantes."

Victor and ovantes are military terms. Ille may perhaps be referred, in this passage, to Vulcanus, included in Vulcania in the preceding line, by a figure more common among the Greek writers, termed Σχῆμα πρὸς τὸ σημαίνόμενον. Thus Æsch. S. c. Tb. 172.

μήτ' ἐν εὐεστοῖ φίλῃ
ῥήναικος εἶην καὶ γυναικείῳ γένει.

Κραταῦσα μὲν γάρ, κ. τ. λ.

where γυνή is to be understood from γυναικείῳ. Again:

Again. 332. "Ἐρως δὲ μὴ τις πρότερον ἐμπέτῃ στρατῷ,

Ποθεῖν ἂ μὴ χρῆ, κέρδεσιν νικαμένους"

i. e. στρατιώτας, to be supplied from στρατῷ.

M.

ON THE ORIGIN, PROGRESS, PREVALENCE, AND DECLINE OF IDOLATRY.

BY THE REV. GEORGE TOWNSEND.

PART III.—[Continued from No. XLIII. p. 19.]

SECTION III.

State of the first Postdiluvian Ages; doctrines of uncorrupted Patriarchism.

THUS were the whole family of man collected in one spot, bending at one altar, and united, we may reasonably suppose, in one bond of friendship, feeling, and religion. Apostacy from their God, and hatred to each other were then unknown. We must now therefore endeavour to ascertain, from the fragments of those traditions, which are strewed among the early histories of nations, what were the customs, the manners, and the religion of the first Postdiluvians, while they continued in one region. For this purpose it will be necessary in the first place to take into consideration the exact spot on which the ark rested.

It is generally, and we think justly, supposed to have rested on mount Ararat: the description of which given by various travellers explains, as we shall see, several particulars of the ancient Idolatry.

Mount Masis, or Ararat, lies about 12 leagues to the East of Erivan, and four leagues from the Aras. It stands by itself in the midst of a very large plain, detached from the other mountains of Armenia. In form, it altogether resembles a sugar loaf: though it has two peaks, one of which is considerably lower than the other, and is more sharp and pointed; the highest on which the ark is said to have rested, rises far above the neighbouring mountains. When the air is clear, it is so elevated, that it may be seen at the distance of four or five days journey: though as some of the more distant parts of Mount Caucasus are higher, this apparent excess of loftiness is supposed to proceed from its insulated situation, in an extensive plain, on high ground. It is surrounded by a range of smaller hills. Whether the remains of the ark were still visible in the days of Abydenus; or whether the Dutch writer, who pretended, that a hermit on Ararat gave him a cross made from the wood of the ark; or whether many other strange stories are true, I have neither the time nor the inclination to enquire.

Near this spot it is evident from Scripture, that the Patriarch and his sons must have continued several years. The circumstances which took place during their residence there, are not related in scripture at great length; yet the few points we are able to collect are of the utmost importance. Immediately on leaving the ark Noah offered a sacrifice, of every clean beast, and of every clean bird. It is well known that sacrifices were offered by Cain and Abel; and in the opinion of the best divines, both of the Jewish and Christian Churches, they had been regularly offered by the heads of families who were alike Priests, Prophets, and Kings, to their descendants. We may justly therefore conclude, that Noah offered his sacrifice in compliance with the religion of his forefathers, the recommencement of which began with the holocaust on the altar, built on Mount Ararat; perhaps opposite the very entrance of the ark, before he descended from the mountain. His burnt offerings had in them the nature of a propitiatory, as well as an eucharistical sacrifice: and the custom of offering these sacrifices which was thus renewed, had prevailed from the very beginning among the nations of the ante-diluvian world.

The merciful Being who created man had not permitted him to remain without a revelation of his will from the moment

of his creation. Various modes of its communication are recorded in the pages of Scripture. Whatever mode was adopted at this period, it is certain that Noah, as the Patriarchal Sovereign, Priest, and head of his family, was favored with divine communication. New laws were given for the better government of his descendants; some of which are still celebrated under the title of the seven precepts of Noah. The tops of the smaller hills surrounding Ararat were, perhaps, some are still, covered with ruins. It has been thence inferred that the Postdiluvians for some years after their descent were still apprehensive of another deluge. To remove these fears a solemn promise was given that the earth should never again be destroyed by a deluge. To confirm this promise the rainbow was placed in the heavens. Either this phenomenon had no existence before the flood, for the earth might have been watered by the mist of which we read in a former part of Genesis; or it was suddenly and miraculously made to appear, without the interposition of the usual and natural cause.

With the exception of the curse pronounced by Noah upon Canaan, and the blessing upon his sons, these are the only circumstances related of the Patriarch and his children during their continuance in Armenia. Noah lived after the deluge three hundred and fifty years. During this period it is most probable that his influence would be very great; and that any general apostacy would be thereby prevented. Immediately after the relation of his death, the inspired writer proceeds to describe the division of the whole world among his children. If we look to other sources for information respecting the intermediate period between the descent from Ararat, and the dispersion from Shinar, we shall not find any that is satisfactory. The traditions of every nation confirm the accounts of scripture to the very utmost, and they all agree likewise in the veneration paid by the Patriarchs to the second father of mankind. In this scarcity of authentic accounts we must proceed with the utmost caution; avoiding as much as possible all conjecture, and hypothesis, unsupported by circumstantial evidence and the nature of the case.

So long as men remained in one spot, obedient to the chief of their family, who had thus been miraculously preserved, they were not likely immediately to apostatise from the true Religion; particularly as that religion was so lately revived in all its purity. The Patriarch still lived; he could recount the escape they had undergone; the wreck of the former world; and the wonderful power of the one eternal,

invisible, and supreme Being. The ark was still before them; the rites of religion flourished; their numbers had not yet so much encreased that their actual crimes could be concealed, or the commencement of their Idolatry be long unobserved. As however no authentic information respecting this exact period is to be found, we must be contented to examine the customs and religious ceremonies which succeeded it.

The first period after the deluge of which we have any authentic information was the time of Abraham, some three years after the dispersion, when the apostacy had become general. To prevent its further progress in one family, to preserve the ancient faith, and to perpetuate that faith to the most remote age, God communicated with Abraham; and in obedience to the command of God then given, he left his own country, to preach to the surrounding nations. We have no reason for supposing that Abraham propagated any new doctrine, or established any new ceremony excepting circumcision. Whatever therefore were the religious customs of Abraham, and his people; or of Isaac and Jacob who inherited the Priesthood, and perpetuated the worship of their father; we may reasonably conclude were the same as those of the primitive postdiluvians. This does not appear to be demanding too much. The apostacy from the pure and sacred worship of the one true God, to the gross and indescribable abominations of Idolatry, must have been gradual. In relating therefore the history of uncorrupted Patriarchism, as it may be traced in the life of Abraham, and his more immediate descendants, we shall arrive at the chief source of the turbid and polluted waters of Idolatry. To this source may be added a variety of other causes enumerated by Stillingfleet, Sir William Jones, and others, which may be thus briefly enumerated: The appropriation of the several events recorded in the first book of scripture to particular countries, when the different nations dispersed to their respective settlements; (thus the Greeks appropriated the history of Noah or Deucalion) the corruption of Hebraisms—alterations of names—attributing to one the actions of many—ambiguity of the oriental accounts—Historical truth being perverted into fable by ignorance, imagination, flattery, or stupidity; thus beacons were changed into one-eyed cyclops; rocks into monsters, &c. Divinities were created by the Poets, as Hygieia, &c.—Metaphors were a source of additional corruption, thus Psyche, or Maya, the Hindoo Goddess of delusion, were metaphors to express the nature of the soul, or the metaphysical notions of the Hindoos, respecting the nature of mind,

and matter. One most eminent source was the enthusiastic veneration of their ancestors, from which originated Demonolatry; another, more eminent even than this, was their admiration of the heavenly bodies, from which began Sabianism and all its mysteries.

Every step we take in this interesting enquiry is over debatable ground; and every assertion we may venture to make has been the subject of volumes of controversy. In the endeavour however to ascertain the religion of the early postdiluvians, it is impossible entirely to omit the enquiry, whether the peculiar doctrine which characterises the true religion was known and believed. It has been the opinion of many of the best and wisest among Christian divines, that the belief in the Trinity was well known to the primitive Church, and that the Trinities of the Pagan nations were derived from this source. Now much confusion has arisen from not properly distinguishing between the notion of a Trinity considered in itself, and the strange and peculiar additions which have been made to it by the promoters of idolatry. It must be confessed that the evidence in favor of the knowledge of this doctrine having been imparted to the Patriarchs appears greatly to preponderate; no part of Scripture was given to teach mankind that there was a God; it was given to preserve that knowledge in its purity. Moses, (as Dr. Allix has admirably shown in his reflections on the book of Genesis,) mentioned nothing but what was generally known at the time he wrote. There is no passage through the whole scripture where the word Trinity is mentioned, or where it is asserted in express terms, that the Deity consists of a Trinity in Unity; the doctrine rests upon this remarkable fact;—that the incommunicable perfections, and attributes of the Supreme Being, are indifferently assigned to each of the divine persons; and that the common name of the Divinity in Hebrew is a plural noun; though in all other languages, so far as I remember, it is singular. The doctrine of a plurality in the Godhead, that is of the Trinity, seems to me to be taken for granted by the inspired writers; and must then have been imparted from the very beginning. It has always been believed by the Christian Church, and our most learned divines are unanimous in their opinion that it was the doctrine of the Jewish Church. As we cannot however ascertain the exact time when it was revealed to the Jews, we conclude it was handed down to them as a portion of the original Revelation from the Patriarchs; and if it was known to them, we are warranted in supposing that it must have been well known also to the early postdiluvians, at the period we are now discussing.

* If it be asked then, whether the Hindoo Triad, as Mr. Maurice supposes; or whether the Pagan Trinities, as has been attempted to be proved with much learning, be the Christian Trinity, we decidedly answer in the negative; there is no resemblance between them; but if the idea of a Trinity had not been originally declared in the pure religion of mankind, I do not, and cannot suppose that human invention would have discovered a doctrine, which appears so much above human reason. The belief in a Trinity has ever been a stumbling block, and stone of offence to human wisdom. We cannot imagine therefore that the founders of an Idolatrous creed would have invented a doctrine so incomprehensible to the faculties of man, and so likely to retard its dissemination. It must have been well established when they proposed their corruptions of it, and if established it must have been at first revealed: and if revealed, it was at the beginning, when the Allwise Creator communicated the knowledge of himself to his creature.

As we cannot tell whence the idea of a Trinity originated, unless it had been communicated from the beginning, neither are we able to trace the doctrines of the incarnation, and the atonement, to any age or nation. They are like a thread running through the web of every Idolatrous Religion; and the whole of the Scripture Revelation is founded on them. Without these doctrines, Revelation loses its influence. The promise of the future Messiah was given to our first parents immediately upon their fall. He was not to have been considered merely as a great prophet, who was to confirm by his resurrection the certainty of the soul's immortality, this object would have been answered by the ascension of Enoch in the Antediluvian Church, and by the rapture of Elijah in the Jewish Church, neither was he designed merely to confirm the doctrines or to enforce the precepts of a pure religion, and this was done by many prophets, teachers, and eminent men. A Messiah was promised who should not only be thus eminent as a prophet and as a teacher; he was to be the miraculous seed of the woman; he was to be at once the deliverer of the world from the moral consequences of the fall, by becoming himself an atonement; and he alone was capable of making this atonement; for although in the form of man, he was a divine personage, an incarnation of the Supreme Being.

Incomprehensible as this doctrine of the Incarnation is to

our reason, and inconsistent with all which the finite powers of man could have discovered; it is nevertheless the belief of the Christian world, with few exceptions, even to the present moment. We could prove it to have been the faith of the Church through all ages till we arrive at the time of the Apostles, by whom it was enforced. Allix and other learned, laborious, and impartial inquirers have proved it to have been the faith of the Jews. We trace the doctrine among all those nations against whose superstitions the law of Moses was communicated to the Jews. We could show that it existed among the surrounding idolaters at the very time when the Pentateuch itself was written, and therefore could not have been the invention of Moses; and as the doctrines of the Incarnation and the Atonement were thus common to all these people, and formed a part of the creed of every system of which we have yet been able to obtain an authentic account,—it follows that they too must have once been derived from some common origin; that is, they were articles of that creed, which was acknowledged by mankind when they were all united in one faith; they formed a part of the uncorrupted, original Religion of the Patriarchs.

In declaring my conviction that the doctrine of the immortality of the soul was known to the Patriarchs, I am not unmindful that I am opposing the authority of the Author of "the Divine Legation of Moses." The dissertation of Dr. Jortin, however, on this subject, completely refutes the idea that the soul's immortality is not taught in the Pentateuch. But even if Warburton's theory be correct, it is equally clear that the Patriarchs believed in a future state; not only had Enoch ascended, a fact sufficiently authenticated by the traditions of nearly all the oriental nations; but the promise of the Messiah implied that man should be restored in another world to that communication with the Deity, which had originally been granted in the present. Morality is essential to the happiness of mankind, and no revelation could be given from the Supreme Being, in which purity of mind and conduct would not have been commanded, and enforced by every sanction, which could impress the heart. For this purpose a Priesthood was instituted; which may be considered as another feature of Patriarchism, and is common to the Primeval, Levitical, and Christian dispensations. In the latter no man has a right to take upon himself the sacred office of Priest without episcopal ordination: in the former the tribe of Levi was set apart, and dispersed for this purpose through all the tribes of Israel. Prior to the

establishment of the Levitical priesthood, every head of a family was prophet, priest, and king to his own tribe or household; and according to the testimony of Philo and others, the elder born in every house was the Priest of the house, and offered sacrifice at the appointed period in that capacity.

The institution of sacrifices too is of the most ancient date. All history, whether sacred or profane, unites in commemorating the early prevalence of this custom. Noah, as we have already seen, offered a holocaust on Ararat. Job as the Priest of his family made expiation for the possible offences of his children: and the same rite was universal in Egypt, India, Scythia, and elsewhere. Now the circumstance of the establishment of sacrifice as an act of worship, implies a priesthood, a plan of a ritual, some proper, regular, acknowledged support of that Priesthood—it includes offerings, ceremonies, solemnities, sacred days,—prayer,—the original knowledge of religion—a mediator in the person of the priest, who offered up prayers for the people—it confessed a difference between clean and unclean animals, and it acknowledged that something more than the mere repentance of man was necessary to propitiate an offended Deity. All this is traced to the union of mankind in one body after the flood. We have no time, nor does our subject require that we should enumerate the inferences which so naturally present themselves to the mind, when the early foundation of them can be thus pointed out. Who informed mankind that any single action which they could possibly commit, was offensive to an invisible and supreme being? Vice and crimes do not appear to the natural reason of man, to be capable of incurring the vengeance of a God, though the magistrate must punish them, as injurious to society. And even if men could ever have supposed this to be possible, could they have conceived that the Deity would have accepted the propitiation of blood. It must have been the divine dispensation of providence, which appointed sacrifices, as the original memorial of the only atonement for the offences of mankind.

SECTION IV.

Ritual of the Patriarchs.

Having thus considered the opinions and doctrines entertained by the early Patriarchs, we shall proceed to mention some of their chief customs.

Whether in imitation of Noah, or as a memorial of the antediluvian paradise, we cannot say, but they planted groves, and

worshipped on the tops of mountains. Thus Abraham planted a grove in Beersheba: and when he left Moreh, he built an altar on a mountain, on the east of Bethel. The Patriarchs were accustomed to anoint with oil a rude stone column, which has given rise to various conjectures. Some suppose the stone was a type of Mount Ararat, which stood, as we have described, by itself in a plain: others suppose that it was an emblem of the firmness of the divinity: whatever it was, it was a patriarchal hieroglyphic, immediately connected with the worship of the Deity; for Jacob erected such a monument, and called it the house of God: and on another occasion, when he made his covenant with Laban, a pillar was erected as a memorial of the transaction.¹

Every patriarchal chief was priest, and king, to his own people. Priam in Homer, Anius in Virgil, and many others, seem to have been the same description of sovereign. Such were Jethro, Abraham, &c.

Many Hindoo customs are still similar to the patriarchal: particularly the laws concerning marriages.

Dr. Hales has endeavored to prove, that at the time when the patriarch Job lived, which most probably was many years before Moses, Sabianism was punished by the public law. He rests his theory on Job. xxxi. 26.—28.

We read in the Iliad and Eneid, (books which are not only valuable as works of imagination, but as describing the real manners of those early ages) that every treaty was confirmed by sacrifice. This custom was common to the Patriarchs.

SECTION. V.

The dispersion.

These we believe are nearly all the recorded customs of the early patriarchs, which most probably originated during their residence in one spot; before their dispersion from the place where the ark rested. The next stage of our inquiry is, what were the opinions and customs which may be supposed to have arisen in the intermediate period between the commencement of their removal from Nachshevan, in Armenia, to the settlement at Shinar. And this brings us to the question whether there was a single or a double dispersion.

It will be necessary here to recapitulate a part of what has

¹ Calmet supposes that a circle of stones was raised at the same time.

been already observed, in the review of the works which treat on this subject. Mr. Bryant is of opinion that all mankind were collected together in one family, at Nachshevan, in Armenia, and the surrounding territory; that they peaceably dispersed from thence to their respective settlements, and that the building of the tower at Babel was the act of one family only; who, under their leader, and patriarchal chief, united with stragglers and discontented individuals, who refused to go to their appointed territories; and after they had begun their journey to the east, suddenly returned, invaded their brethren who had occupied the land of Shinar, and began to erect the tower, and to perpetuate their dominion. The tower was overthrown by miracle; the people were scattered over the whole earth, and their language confounded. Thus far Mr. Bryant's hypothesis seems to be warranted both by Scripture and by reason. The most objectionable, and we may say incredible part, remains. These dispersed and dispirited wanderers immediately attacked the surrounding nations, (which by that time would have become great and powerful;) they universally, without one exception, subdue them; compel them to change their opinions; and conclude by every where establishing arts, science, commerce, a knowledge of astronomy, the use of an alphabet, and a corrupt religion.

Mr. Faber, on the contrary, supposes that the whole family of man moved in one body from Nachshevan to Shinar. In this place originated the grosser corruptions of Paganism, which had already by insensible degrees crept in among the people, under the mask of greater wisdom and refinement. Here began the institution of Castes, and the first great empire. From thence they were miraculously dispersed, as is related in Scripture, and the world was then divided among the descendants of the three sons of Noah; who, as well as their father, had died before the commencement of this emigration.

Few matters of fact related in Scripture have undergone so much discussion as this of the dispersion. Though I have already in the *Classical Journal*, in some measure anticipated this part of the subject,^a I shall enumerate some of the chief reasons which have made me decide in favor of Mr. Bryant's hypothesis. The simple narrative of Moses, as is usual in these cases, is interpreted by each writer, in support of his own views.

^a Vide a Paper in No. XXXII. On the Hypothesis of Faber and Bryant.

It is positively asserted by Moses, "when the most High divided their inheritance among the nations; when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." That is, the earth was divided, by the appointment of the Deity, with reference to the future establishment of the sons of Abraham in the land of Canaan.¹ As it was known among the descendants of the patriarchs, that Palestine was allotted to the Israelites, (and that it was known to the seven nations who usurped that territory, is amply proved by Mr. Faber,) so were the other several portions of the world assigned to the patriarchal families by Noah. In conformity with this opinion, we find that all the traditions so current among the pagans, respecting the triple division of the world, represent that event as taking place in an orderly and peaceable manner. Epiphanius relates, though not very clearly, an ancient notion, that the earth was parted by lot among the patriarch's three sons. Wherever the wanderers from Shinar, and in a subsequent age the emigrants from Egypt dispersed, they found Aborigines. It is probable, that the movements of this immense mass of mankind would have been directed by one head; yet nothing is more unlikely than that all the patriarchal chieftains, of the three several branches, should have submitted to the same foreign usurped influence. I wish to abridge the subject within the shortest possible compass; and shall omit therefore all other arguments, but that which seems of all others the most forcible, as it arises from the nature of the case, begging to refer to the paper in the *Classical Journal* alluded to above.

Noah died three hundred and fifty years after the flood. Considerable difficulty has always existed, with respect to the proper data by which to ascertain the probable increase of mankind: whatever data we adopt we shall find that the descendants of Noah at that time, would be too numerous to permit their possible continuance in one spot. The produce of the ground in those regions would not have permitted a condensed population of many millions, to which by that time they would have increased, to remain there so long. Had they so continued under the dominion of one chief, it would naturally follow that the eldest son would succeed to the government of his father, and the patriarchal polity would have been crushed in the bud. Every where we find independent, sovereign chief-

¹ This interpretation I have since found is objected to by Michaelis.—*Vide* Commentary on the laws of Moses.—Smith's translation.

tains, possessing the power of king and priest. Jethro the priest, and king of Midian, was a monarch, as we have observed, of the same nature as Priam and Latinus. Each in his own territory, at the head of his own family, or dependents, exercised that power, which had been instituted from the beginning; and which had been thus perpetuated for no other reason than that they descended from independent chiefs, who had separated from the original settlement, where that form of government had been established by Noah.

NOTÆ ET CURÆ SEQUENTES IN ARATI DIOSEMEA,

a TH. FORSTER, F. L. S.

No. V.—[Continued from No. XXXVII. p. 89.]

* Ἡ λίμνην περὶ θεὰ χελιδόνες ἀΐσσονται,
Γαστέρι τύπτουσαι αὐτῶς εἰλυμένον ὕδωρ.

* Ἡ μᾶλλον δειλαὶ γενεαί, ὕδροισιν ὄνειαρ,
Αὐτόθεν ἐξ ὕδατος πατέρες βοῶσι γυρίων.

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212.—213. Aut circum paludem hirundines agitantur, undam convolutam incassum ventre verberantes. —Rusticis nostris, ut audio, notum pluviae prognosticum. Theophrastus olim notavit, Χελιδόνες τῇ γαστρὶ τύπτουσαι τὰς λίμνας, ὕδωρ σημαίνουσι. [Theoph. Sign. Pluv.] Virgilius memorat, inter alia quæ incautos de pluvia præmonent, "Aut arguta lacus circumvolitavit hirundo."

[Virg. Geor. i. 377.]

Plinio pluviam indicat, "Hirundo tam juxta aquam volitans, ut penna sæpe percutiat." [Plin. Hist. Nat. xviii. 35.]

Prognosticum denuo minime neglectum a C. Linnæo qui in Syst. Nat. de "hirundine rustica" scribit,

"Cum volitat juxta terram sive aquam pluvias præsat." [Lin. Syst. Nat.] Bene de "hirundine rustica" speciatim scribit; solam hanc speciem, juxta terræ aut aquæ superficiem volitantem, instantis pluviae indicium accipe. Hoc in tractatu de brumali hirundinis recessu notatum est. [Observat. Brum. Ret. Swallow, 3. ed. Lond. 1813.] Plurima de hirundine vide in Excursu.

214.—215. Vel (ante pluviam) magis miseræ progenies, esca hydri, indidem ex aqua ranularum patres coaxant.—Theophrastus notat, καὶ βάτραχοι μᾶλλον ἄδοντες σημαίνουσι ὕδωρ. [Theoph. Sign. Pluv.] Addit prognosticum e rana arborea, "Ἐτι δὲ καὶ χλωρὸς βάτραχος ἐπὶ δένδρου

* Η τρύζει ὀρθρινὸν ἔρμαίη ὀλολυγών.

ἀδαν ὕδωρ σημαίνει. [Ibid.] De ranis
Nicander scripsit,

Ἄλλ' ἦτοι γέραντι πάταχοι περὶ ἄλλα
πῶς

Βάτραχοι ἐν χύτρῃσι ταθι-φθίντες ἄρισ-
τοι

Βάμματα.

[Nicand. Theriac. 622.]

Et in Alexiphar.:

Καί τι σύ γ' ἢ γέραντι λαΐδρους δαμάσαι
τοκῆας.

[Nicand. Alex. 561.]

Virgilio ante pluviam:

"Et veterem in limo ranæ cecinere
querelam."

[Virg. Geor. 378.]

Plinio pluviae indicium faciunt,
"Ranæ ultra solitum vocales."

[Plin. Hist. Nat. xviii. 35.]

Cicero ranas de ipsarum solertia
ita alloquitur:

"Vos quoque signa videtis aquai
dulcis alumnae,

Cum clainore paratis inanes fun-
dere voces,

Absurdoque sono fontes et stagna
cietis."

[Cicero, Divin. lib. i.]

Addit tamen: "Quis est qui vi-
dere ranunculos hoc suspicari pos-
sit; sed inest mira ranunculis quæ-
dam natura significans aliquid per
se satis certa; cognitioni tamen
hominum obscurior." [Ibid.] Ex
infausto crocitantium ranarum
omine scripsit Ovidius de juveni-
bus in ranas conversis:

"Quamvis sint sub aqua; sub aqua
maledicere tentant."

[Ovid. Met. vi. 376.]

Aristophanes ranas canere facit:

* Η Διὸς φεύγοντες δέμβρον

Ἐνυδον ἐν βύθῳ χορείαν

Αἰόλαν ἐφθιγξάμισθα

Πομφολυγοπαφλάσματος

Βρεκεκτικῆς κοδῆ παύξ.

[Aristoph. in Ranis.]

Ranæ crocitare incipiunt paulo
ante equinoxium vernum, cum stag-
na et paludes eorum vocibus nocte

dieque resonant; hoc tempore tru-
ciores venti pluviaeque accidere so-
lent. An vocaliores sunt instante
pluvia nescio. In Australioribus
plagis, post aridum tempus pri-
mum imbrium indicium ranas cro-
citando facere, e viatoribus accepi.
Neque unum genus ranarum solum
hoc facit, cf. Excurs. nost. ad h. l.

216. Aut stridet mane solitaria
ὀλολυγών.—Nescio ad quam avem
respexit poeta. Cicero acredulam
transtulit:

"Sæpe etiam pertriste canit de pec-
tore carmen

Et matutinis acredula vocibus in-
stat,

Vocibus instat et assiduas jacit ore
querelas,

Quum primum gelidos rores Aurora
remittit."

[Cicero, Divin. i. 9.]

Festus Avienus ululam reddidit:
"Aut matutinas ululæ dant car-
mine voces."

[Fest. Avien. vers. Arat. 377.]

Nonnulli, (male vero,) aquaticum
animal reptile intelligunt. Ipse,
Theophrasto teste, avem aliquam
accipio, sed de qua specie nescio.
Ὀλολυγὼν ἄδουσα μόνῃ ἐπὶ ἀκρωρείας χει-
μέριον. [Theoph. Sign. Temp.]
Theocritus certe avem intelligit,
nam in spinis arborum canentem
audit:

Τοὶ δὲ ποτε σκιεραῖς ὀροδάμνισιν αἰθα-
λίωτες

Τέττιγες λαλαγεῦντες ἔχον πόνον· ἃ δ'
ὀλολυγὼν

Τηλόθεν ἐν πικνιναῖσι βάτων τρύζεισιν
ἀκάθαις.

[Theocrit. Idyl. 3. 140.]

Similis natura, ut puto, ὀλολυγόνος
ac σπίνου est; quoniam ambæ aves
in spinis (ἀκάνθαις) canere dicuntur;
cf. notam ad v. 292.

Hesiod. idem pluviae prognosticon
ex ave ducit quæ κόκκυξ nominatur:
Ἡμὲς κόκκυξ κοκκίζει δρυὸς ἐν πετάλῃσιν.

"Η που καὶ λακέρυζα παρ' ἤτονι προυχούση
Χείματος ἀρχομένου χέρσῳ ὑπέκλυε κορώνη.
"Η που καὶ ποταμοῖο ἐβάψατο μέχρι παρ' ἀκροῦς
"Ωμούς ἐκ κεφαλῆς· ἡ καὶ μάλα πᾶσα κολυμβᾷ,
*Η πολλὴ στρέφεται παρ' ὕδαρ παχέα κρώζουσα.

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Τὸ πρῶτον, τίρπει τε βρότους ἐπ' ἀπείρονα
γαίαν,
Τημὸς Ζεὺς ὅσι τρίτῳ ἤματι, μὴδ' ἀπολήγοι.

[Hesiod. Op. et Dies, 488.]

Ipseturdum viscivorum, (vulgo *mis-sel thrush*), pluvioso tempore admodum garrulum sæpe audiui; unde, puto, a rusticis *stormfowl* dicitur. Forsitan ad hanc, vel ad aliquam hujus generis avem prognosticum referendum est.

217—221. Jam signum pluviae venientis sumtum est e corone, per littus cursitante, aut aquis se immergente. Monendum est quod ista avis quæ Græcis κορώνη dicta est, Romanis cornix, Anglis *Raven* nominatur. Linnæo *corvus corax* nominata est; male vero, quoniam κόραξ eadem avis esse videtur quæ Romanis corvus dicta est, nostris autem *crow*. Nomen proculdubio hoc simul ac Latinum corvus duas species, si non plures, referat, nempe *corvum coronem* et *corvum frugilegum*. Cf. excursus de avium nominibus. Sensus Auctoris est: Aut alicubi (ante pluviam) garrula cornix ad littus prominens instante tempestate terræ subsidit. Etiam aliquando flumine usque ad summos humeros se immergit, vel tota subternat, vel sæpe ad undam crocitant versatur. Simile prognosticon in maritimis regionibus Theophrastus notavit; Κορώνη ἐπὶ πύργῳ κωρυσσμένη, ἢ κῦμα κατακλύζει, ὕδαρ σημαίνει. Καὶ κολυμβῶσα πολλάκις καὶ περιστοιχισμένη ὕδαρ σημαίνει. [Theoph. Sign. Pluv.] Plinius pluviam expectat: Et quum terrestres volucres contra aquam clangores dabunt perfundentes sese, sed maxime cornix. [Pliu. Hist. Nat. xviii. 35.] Virgilius notat:

"Tum cornix plena pluviam vocat improba voce

Et sola in sicca secum spatiat^r arena."

[Virg. Geor. i. 389.]

Horatius scribit:

"Teque nec lævus vetet ire Picus
Nec vaga cornix."

[Hor. Carm. III. xxvii. 16.]

Lucanus procellam navi præagit:

"Quodque caput spargens undis
velut occupat imbrem
Instabili gressu metitur littora cornix."

[Lucan. Phar. v. 555.]

Cicero in libro de Divinatione his versibus ex Arato:

"Fuscaque nonnunquam cursans
per littora cornix
Demersit caput et fluctum cervice
recepit."

[Cicero, Divin. i. 9.]

Male cornicem fuscam vocat, quo recentiores de antiquorum cornice decepti; nec non inter alios ipsum Linnæum qui hoc nomen, (ex Ciceronis scripto ut opinor,) quodam nigrocinereo corvo imposuit, quam avem nostri *Royston crow* vocant. Galli vero *La Corneille Mantelée*. cf. Exc. ad h. l.

Hæc præsagia sumta sunt e cornice vel se immergente vel in ripis crocitante. Duo alia e cornice prognostica sunt; unum serenitatis, cum solitaria vocem tranquille variat vide vv. 269. 270. et notam. Alterum prognosticum tempestatis est, sed e cornicis voce sumtum, cum simpliciter garrula sit, præcipue vespertino tempore; sine ullo ad ejus lavationem aut juxta aquas situm respectu. Conf. vv. 290. 291. et notam.

Καὶ βόες ἤδη τοι πάρος ὑδάτος ἐνδίοιο,
 Οὐρανὸν εἰσανιδόντες, ἀπ' αἰθέρος ἀσφρήσαντο.
 Καὶ κοίλης μύρμηκες ὄχης ἐξ ὤνα πάντα

222—223. Et ante pluviā cœlestem boves cœlum inspicientes mox ab æthere sentiunt. Faustum (ut alia) e Theophrasto, qui postquam alium e bove præsagium inemoraverat, addit τὰν δὲ εἰς τὸν οὐρανὸν ἀντιπύοντων ὀσφραίνομαι, ὕδωρ σημαίνει. [Theoph. Sign. Pluv.] Buhle citat Geop. ex Arato: Καὶ βόες πρὸς μισημβρίαν ὄρωσι, ἢ τὰς χήλας περιλιχμύμνται καὶ μετὰ μνηχθμῶν ἐπὶ τὴν βουστασίαν ἱσχύονται ὄμβρον δηλοῦσι. [Geopon. i. 3. citat Buhle. vol. i. p. 463.] Et, βόες γὰρ ὀσφραίνονται τὸν αὐτὸν ὄμβρον ἱσχυπῶνται. [Democr. Symp. et Antip. op. Fol. B. G. IV. iv. 29.] Ælianus boves non cœlum, sed terram olfactantes, pluviæ indicium accepit, si eodem tempore mugiant: βοὺς τὰν βοῶν καὶ ὀσφραίνονται τῆς γῆς ὕιν ἀνάγκη. [Ælian. Anim. lib. vii. c. 8.] Addit, Ἄδδην δὲ βόες καὶ παρὰ τοῦ ἔθους ἰσθίσιντες, δηλοῦσι χειμῶνα. [Ibid.] Plinius in Hist. Nat. Arati sensum accuratius expressit: "Et boves cœlum olfactantes seque lambentes contra pilum." [Plin. Hist. Nat. xviii. 35.] Varro Aticinus memorat:
 "Et bos suspiciens cœlum, mirabile dictu
 Naribus ærium patulis decerpit odorem."

[Varro Fragm.]

Ex quo Virgilius:

"et bucula cœlum
 Suspiciens patulis captavit naribus
 auras."

[Virg. Geor. i. 376.]

Baconus noster inter alia veterum prognostica, quæ congressit, habet, "And a heifer will put up his nose, and snuffe in the aire against raine." [Bacon Sylv. Sylvar. 826. 3d ed. p. 208.]

Cætera e bubus prognostica Arato notata, sunt 1. cum terram cornupetunt v. 350.—2. cum ungulas lambent aut extenti jacent ad

stabulum v. 383.—3. cum congregati plus solito mugiunt v. 386. quos vide cum notis subjunctis.

224—225. Prognostica pluviæ ex insectis et reptilibus—Formicæ etiam cavo foramine ova sua omnia ocus efferunt. Theophrasto inter signa pluviæ sunt, μύρμηκες ἐν κοίλῳ χωρίῳ, τὰν τε τὰ ὡὰ ἐκφέρουσιν ἐκ τῆς μυρμηκίας ἐπὶ τὸ ἐφελδὸν χωρίον ὕδωρ σημαίνουν, τὰν δὲ καταφέρουσιν ἰδίαν. [Theoph. Sign. Pluv.] Plutarchus de formicis dicit, τὰς δὲ τῶν σπειράτων διαβίσις, καὶ διὰ τούτου ἐκτὸς οὐτοῦ ποιῶται σημεῖον ὁ Ἄρατος. Ἡ κοίλης μύρμηκες ὄχης ἐξ ὤνα πάντα θάσσει ἀντιπύοντα. Καὶ τινες οὐκ ὡὰ γράφουσιν, ἀλλ' ἵνα τοὺς ἀποκαμίνους κάρπους ὅταν εὐρωγὰ συνάγῃσας ἀλθῶνται καὶ φοβηθῶσι φόβον καὶ σῆψιν ἀναφέρουσι. [Plutarch. Solert. Animal. t. x.] Vide ad h. l. animadversiones criticas l. II. Buhle, p. 464. Apud Hesiodum duodecima dies bona segetibus metendis vocata est, ubi ἰδρις, id est formica, acervum colligit:

Ἥματος ἐκ πλείον ὅτι τ' ἰδρις σωρὸν ἀμῶται.
 [Hesiod. Op. et Dies. 778.]

Tzetz. ad h. l. Hesiodi annotat: Λέγει δὲ τὸν μύρμηκα ὡς προγνώσκοντα καιροῦ καὶ ἀνέμους καὶ ἡμισίμους ἡμέρας χειμῆρι καίρου γίνεσθαι μέλλοντος, καὶ ἐκ τῆς θύρας τῆς ὀπῆς ἰδοὺ κατοικεῖ, θερμότητος δὲ πάλιν ἀναπιδάνουσι καὶ τὸν οἶτον εἰς εὐστίμων ἀποτίθῃσι μήπως ἀπαφίσῃ, καὶ ὄμβρον παρωχηκός ἐξάγει τὸν νοτισθίοντα οἶτον καὶ ἡλίῳ ξηραίνει μήπως σαπῇ τῇ ἱμάδι. [Tzetz. ad Hesiod. Op. et Dies 778. cit. Buhle, p. 465.] Virgilius sensum expressit:

"Sæpius et tectis penetralibus extulit ova,

Angustum formica terens iter."

[Virg. Geor. lib. i. 380.]

Varron. ante pluviā:

"Nec tenuis formica cavis non
 evehat ova."

[Varro Fragm.]

Θάσσον ἀννέγοντο· καὶ ἀθρόον ἄφθην ἰουλοι 225
 Τείχη ἀνέροντες· καὶ πλάζόμενοι σκώληκες
 Κεῖνοι τοὺς καλέουσι μελαίνης ἔντερα γαίης.
 Καὶ τιβαὶ ὄρνιθες, ταὶ ἀλέκτορος ἐξεγένοντο,
 Εὖ ἐφθειρίσαντο καὶ ἔκραξαν μάλα φωνῇ,
 Οἷόν τε στάλαον φοφείει ἐπὶ ὕδατι ὕδωρ. 230
 Δὴ ποτε καὶ γενεαὶ κοράκων καὶ φῦλα κολειῶν
 Ὕδατος ἐρχομένοιο Διὸς παρὰ σῆμ' ἐγένοντο,
 Φαινόμενοι ἀγαλῆδ' αὖ καὶ ἱρήκεσσιν ὁμοίον
 Φθελγόμενοι· καὶ πού κοράκες δίους σταλαγμοὺς
 Φωνῇ ἐμμήσαντο σὺν ὕδατος ἐρχομένοιο. 235

Plinio indicia pluviae faciunt: ἡλάδες πτερυσομένοι καὶ φουαττόμενοι καὶ
 "Formicæ concursantes aut θνα ὑποτρίζοντες χειμῶνα δηλοῦσιν. [Ælian.
 progerentes." [Plin. Hist. Nat. xviii. Hist. Anim. vii. 7.]
 35.]

225—226. Atque iuli cumulatim
 in muros serpere videntur—Theo-
 phrasto signum pluviae faciunt,
 καὶ ἰουλοι πολλοὶ πρὸς τείχον ἔρποντις.
 [Theoph. Sign. Pluv.]

226—227. Nec non et illi vermes
 quos atræ terræ intestina appellant.
 Theophrastus: γῆς ἔντερα πολλὰ φαινό-
 μενα χειμῶνα σημαίνει. [Ibid.] Nican-
 der de his lumbricis dixit:

"Ἡ καὶ ἔντερα γῆς, ὅσα τρέφει θεμβεῖνος πλά-
 [Nican. Ther. 888.]

Numenius, Ταῖ μὲν ἰουλοι κέλκηνται
 μέλανες γαῖοφθογοί, ἔντερα γαίης. [Num.
 Athen. vii. 15.] Plurima cf. in
 Excurs. Plinius de hoc prognostico:
 "Item vermes terreni erumpentes
 pluviam præmonent." [Plin. Hist.
 Nat. xviii. 35.] Et Baconus: "For
 earth wormes will come up, and
 moles will cast up more, and fleas
 will bite more, against raine."
 [Bacon Syl. Sylvar. 829.]

227—230. Præsentia pluviae e
 pullis gallinaceis.—Etiam pulli vo-
 lucres quæ gallo prognatae sunt
 studiosè pedunculos quærunt; ma-
 joreque voce pipiunt, sicut aqua
 super aquam stillans. — E Theo-
 phrasto: "Ὅπως δὲ ὄρνιθες καὶ ἀλεκτρυόνες
 φθειριζόμενοι ὕδατικὸν σημαῖσι, καὶ ὅταν
 μιμνῶνται ὕδωρ ὡς ἔον. [Theoph. Sign.
 Pluv.] Alianus de gallinaceis scri-
 bit: Ἀλεκτρυόνες γὰρ μὲν καὶ ὄρνιθες οἱ

231—235. Jam caput prognostica
 pluviae e corvis et monedulis; at-
 que eorum voces guttis cadentis
 aquæ assimilant.—Quandoque gen-
 ra corvorum turmæque graculorum
 signum fiunt pluviae e cælo veni-
 entis, cum visi sunt gregatim et
 accipitrum instar garrientes. Etiam
 corvi, instante pluvia, magnas gut-
 tas voce imitantur, vel cum gravi
 et congemina voce crescentes mul-
 tum constrepunt, frequentesque alas
 quatunt. — v. 231. γρηναὶ κοράκων,
 fortasse ad eorum greges referas.
 Si ad aliquam avem speciatim
 poeta respicit, certe corvum frugi-
 legum ante oculos habuit; quæ
 vulgè rook appellatur; quoniam
 corvὸι coronas numquam grega-
 tim volant; φῦλα κολειῶν tur-
 mæ corvorum monedularum (vulgo
 Danos.) Hæ sæpe gregatim vol-
 ant et interdum cum corvὸις fru-
 gilegis mixtæ garrientes audiuntur.
 Sin autem non conjunctim legeris,
 ἀγαλῆδ' ad φῦλα κολειῶν solum refe-
 rat; et γενεαὶ κοράκων pro corvis
 coronis sumendæ sunt; καὶ pro
 gentes. Sed melius placet prima
 interpretatio cf. n. ad v. 270. Prog-
 nosticum hoc sumtum est e Theo-
 phrasto: Ἐάν τις κοράκας ἴδῃ τι κολιδά-
 ἄνω πίπτωνται καὶ ἱεραιζώσιν, ὕδωρ σημαί-
 νουσιν, καὶ ἴαν κοράξ' εὐδίας μὴ τὴν εὐθυσίαν
 φωνῇ ἢ καὶ ἐπιροιβῇ, ὕδωρ σημαίνει.

Ἡ ποτε καὶ κρώξαντε βαρεὶή δισσακὶ φώνη
 Μακρὸν ἐπιβροῖζουσι τιναζάμενοι πτερά πυκνά·
 Καὶ νῆσσαι οἰκουροὶ ὑπαρόφιοι τε κολοιοὶ

[Theoph. Sign. Pluv.] Paulo supra scripserat: Κόραξ πολλὰς μεταβάλλειν εἰσὸς φωνὰς, τοῦτων ἴαν ταχὺ δις φθίγγεται καὶ ἐπιρρίσσει καὶ τινάζει, ὕδωρ σημαίνει, καὶ ἴαν ὑπερὶ ὄντων πολλὰς μεταβάλλει φωνὰς καὶ ἴαν φθιρίσσει ἐπ' εὐδίας· καὶ ἴαν τε εὐδίας, ἴαν τε ὕδατος ὄντος, μιμῆται τῇ φωνῇ ὅσον σταλαγμοῦς, ὕδωρ σημαίνει. [Ibid.] Aelianus scribit: Κόραξ δὲ ταχίως καὶ ἐπιτρώχως φθιγγόμενος καὶ κρούων τὰς πτέρυγας, καὶ κροτῶν αὐτὰς ὅτι χιμῶν ἴσται κατὰ γινωπρῶτος. [Aelian. Hist. Anim. lib. vii. c. 7.] E', Κολοιοὶ δὲ ἱερακίζοντες, ὡς ἐκείνος (Aristoteles) λέγει· καὶ πετόμενοι, πῇ μὲν ἀνωτέρω, πῇ δὲ κατωτέρω κρυμὸν καὶ ἐν τῷ ἀναυτοῖσι. [Ibid.] Lucretius prognosticationis futurorum ex avibus causam reddere conatus scripsit:

"Et partim mutant cum tempestatibus una

Raucisonos cantus, cornicum ut sæcla vetusta

Corvorumque greges, ubi aquam dicuntur et imbris

Poscere et interdum ventos aurasque vocare."

[Lucret. de Rer. Nat. lib. v. 1085.]

Virgilius, corvorum subitum e pastu (in nidos) reditum (instante pluvia) feliciter describit in Geor. libro primo:

— "Et e pastu decedens agmine magno

Corvorum increpuit densis exercitus alis."

[Virg. Geor. lib. i.]

Ad corvum notum illud Horatii carm. in libro tertio referendum est, sed hoc, quoniam nulla de gregatione mentio fit, de corvo *coroni* dictum accipio:

"Antequam stantes repetat paludes Imbrium divina avis imminetum Oscipem corvum prece suscitabo, Solis ab ortu."

[Horat. lib. iii. Carm. xxvii. 12.]

Plinius in Hist. Nat. libro octa-

vo: "Pessima corvorum significatio, cum glutunt vocem velut strangulati." [Plin. Hist. Nat. lib. x. c. 12.] Et in octodecimo: "Corvique singultu quodam latrantes, seque concutientes si continuabunt, ventos, si carptim vocem resorbent, ventosum imbrem." [Plin. Hist. Nat. xviii. 35.] Adjungit idem prognosticon e Graculis quod Virgilius e corvis sumit: fortasse ad eandem avem utrique respiciebant, nempe quem corvum *frugilegum* vocabat Linnæus: "Graculi sero pabulis recedentes, hyemem." [Ibid. Conf. Syst. Catalogue of Birds by T. Forster, edit. Nicholls and Son, London, 1818.] Multi porro qui quamquam de prognosticis minime scripserunt, fortuito tamen de hac pluviae præsentatione, qua corvus præditus est, locuti sunt. Nicander in Ther.

Αἰγυπιοὶ γὰρ ἐπὶ τὴν κόραξ τ' ὁμβρήματα κρώζων.

[Nicand. Theriac. 406.]

"Corvus aquat" proverbialiter dictum est, sed unde exortum proverbium sit docti disputant cf. Gesner. Av. sub. Corvo. Ex hac tempestatis prognosticatione cornices corvique aves male ominatæ ab antiquis acceptæ sunt; mortemque et res adversas falso prædixisse dicuntur. Illas ergo quas vera prædictione natura hominibus utiles reddit, in malum vertit summa hominum ignorantia; Iniqui homines vana gloria se vates existimari desiderantes, fictas fabulas de divinatione, amplexi ignaros studiose deceperunt. Sic de physicis bonis quibus adjuvari possumus; execrabilis illa et omnium rerum perniciosissima superstitio exoritur. Plura vide in Excursu.

238—239. Jam dicit quod, in-

Ἐρχόμενοι κατὰ γῆισσα, τινάσσονται πτερύγεσιν*

* Ἡ ἐπὶ κύμα διώκει ἱρωδίδς ὀξύ λεληκώς.

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Τῶν τοι μὴδὲν ἀπόβλητον πεφυλαγμένω ὕδαρ

Γινέσθω, μὴδ' εἴ κεν ἐπὶ πλέον ἢ ἐπάροιθεν

Δάκνωσιν μυῖαι, καὶ ἐφ' αἵματος ἰμείρωνται*

stante pluvia,—Vel anates pulli domesticique graculi super excelsa loca venientes, alas quatiunt. Hoc etiam inter alia a Theophrasto memorata invenimus: Καὶ ἡ νῆπτα ἡμεῖρος ἰὰν ὑπεῖσσα ἐπὶ τὰ γῆισσα ἀποπτρυγί-
[Theoph. Sign. Pluv.] V. 239. γῆισσον proprie sug-
grundium domus significat; id est, culmen imbricatum constructum. Eurip. habet:

* Ἡ τῶδε θριγκῶ κῤῥατα σὺν θραύσω σίδην

Ῥήξας παλαιὰ γῆισσα τεκτόνων τόποι.

[Eurip. Orest.]

Sumitur vero poetice pro omni re in suggrundii modum elevata, ster-
corarium e figura hoc nomen acce-
pisse dicunt. Malo itaque reddere
γῆισσα alta loca, quæ fortasse anates
superveniunt quam culmina domo-
rum, quibus rarissime insident. Hæ domesticæ aves, brevibus et
fere inutilibus alis præditæ minime
dorum culminibus ascendere
potuissent.

240. Meminisse juvet quod supra. vv. 181. 182. prognosticum
venti vel procellarum, ducit ex
ἱρωδιῶ e mare venienti; quum voce
sit πολλὰ λεληκώς; nunc autem indi-
cium pluviae instantis sumit ex
ἱρωδιῶ quum festinat ad undas et
ὀξύ λεληκώς. Buhle interpretatus est:
* Ἡ ὅταν ἱρωδίδς μετὰ πολλῆς κλάγγης ἐπὶ
τὴν θάλατταν σπεύδῃ. [Buhle Arat.
edit. 1795. Vol. i. p. 218.] Male
vero: inter πολλὰ et ὀξύ λεληκώς mul-
tum interest. Ipse credo Aratum
voluisse inter duos sonos ejusdem
avis bene distinguere; unum red-
dit ἱρωδίδς ἔρχόμενος ἐξ ἁλός, alterum
vero cum διώκει ἐπὶ ὕδαρ. Fortasse
properat ad aquam ante pluviam,
acute vociferans; mox vero in-
stante procella, (si vento comitatur

imber) multum clamosa redit ad
terram; dicunt quasi pluvii in
mari gaudet, ventos vero aversatur.
Fortasse de ἱρωδιῶ alterius speciei
hoc loco negligenter locutum cen-
seas? Relinquam tibi, docte lector,
has interpretationes mente pervo-
lutandas; ex ingenio tuo vel huic
vel illi fidem addas. Placet interea
alios scriptores conferre. Theo-
phrastus confirmat: Καὶ ἰὰν ἐπὶ θάλατ-
ταν ἔρχόμενος (ἱρωδίδς) βοᾷ μᾶλλον, ὕδατος
σημεῖον ἢ πνεύματος. Καὶ ὅπως βοᾷν ἀνε-
μῶδες, καὶ ὁ πῖλος ἐν οἰκουμένῃ, ἰὰν φθίγῃ-
ται ἰωθὴν ὕδαρ σημαίνει ἢ χιμῶνα.
[Theoph. Sign. Pluv.] Ælianus ex
Aristoteli: Πτόμιμος δὲ ἱρωδίδς τῆς θα-
λάττης εὐθὺς ὕδαρ ἐξ οὐρανοῦ παγίσσασθαι
αἰνίσσεται. [Ælian. Hist. Anim.
vii. 7.] Ut memoravi n. ad v. 182.
Geopon. ex Arato: Καὶ τὰ ὄρνα εἰς
τὰ πρὸς πύλας μίγν' αἰύοντα, χιμῶνα
προδελούσι. [Geopon. ex Arat. Buhle,
Vol. i. p. 467.] Domesticæ aves
idem faciunt ante pluviam; quis
rusticus nescit anseres anatesque
nec non et alias aquaticas aves
clangore ad aquam festinantes in-
stantis pluviae certum signum esse?

241—243. Quorum (horum quæ
dicta sunt) sit nullum tibi frivolum
pluviam observanti; neque si plus
solito mordeant muscæ, et sangui-
nem desiderent. Theophrastus vul-
garem de muscis ante pluviam valde
mordentibus opinionem confirmat:
Καὶ τὸ δημόσιον τὸ περὶ τὰς μυρίας λεγό-
μενον ἀληθές, ὅταν γὰρ δάκνωσι σφόδρην
ὕδατος σημεῖον. [Theoph. Sign. Pluv.]
Quum ubique fere notum pluviae
prognosticum hoc sit; nonnulli,
causam reddere conati, dicunt quod
instante pluvia humidiora aëra
fiunt; unde muscæ, aquosis et
humidis locis habitare solitæ, ut

Ἡ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν
 Νύκτα κατὰ σκοτίνην μὴδ' ἦν ὑπὸ χειμάτος ὥρη
 Λύχνων ἄλλοτε μὲν τε φάος κατὰ κόσμον ὁρῶρη,

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scilicet supra paludes et lacus; magis delectantur et ad aliquid opus solitum, morditionem scilicet, majore vi impelluntur. Sed vanum hoc et sine ulla auctoritate dictum. Fortasse electricitas atmospherica alio modo afficit eorum corpora et animos ante pluviam quam sereno tempore. De hoc cum nihil scio, nihil dicam.

244—248. Sumit hic pluviae prognosticum e lychnis. 244. Et primo e fungis circa lychnum conrescentibus.—Aut fungi circa luterne labium, per noctem caliginosam, congregantur. E Theophrasto: Καὶ οἱ μύκητες ἴαν νοτία ἢ ὕδωρ σημαίνουσι. [Ibid.] Et alio loco: Καὶ ἴαν χειμῶνος διγτος μύκαι μέλαιναι ἱσιγίνονται, χειμῶνα σημαίνει. Καὶ ἴαν ὥσπερ πύγχοις πολλὰς κατὰ πλεῖν χειμερίσσι. Καὶ ἴαν κύκλῳ περὶ τὸ λαμπρὸν ὥσιν εὐδίας ὁσος χειονικόν. [Theoph. Sign. Temp.] Callimachus a Theone citatus scribit pluviam significari, si λύχνου δαιομένου ἄδδην ἐγένοντο μύκητες ut citat Cerda in not. ad Virgilii locum. [Cerda, Virg. p. 265.] Aristophanes in Vesp. fungos in lychno venturæ pluviae indicium accipit: Κούκ' ἴσθ' ὅπως οὐχ ἡμέρων τεττάρων τὸ πλείστον

ἔσθω ἀναγκαίως ἔχει τὸν θεὸν ποιῆσαι,
 Ἐπισι γούν τοῖσιν λύχνοις οὕτω μύκητες·
 Φιλίῃ δ' ὅταν ἢ τοῦτ' αἰεὶν ὑετὸν μέλιστα.
 Δεῖται δὲ καὶ τῶν καρπίμων ἅττα μὴ ὅτι
 πρῶμα
 ἔσθω γίνεσθαι καὶ πίπνεσαι βόρειον αὐτοῖς.

[Aristoph. Vesp. 265.]

In Græco Epigrammate, teste Cerda:

Μή ποτε λύχη μύκητα φέροις μὴδ' ὀμβρον ἱγίροις.

[Cerda ad Virg. p. 265.]

Apuleius habet: "Cum ecce jam vespera lucernam intuens Pamphyle quam largus inquit imber aderit crastino." [Apul. lib. ii. cit.

Cerda p. 266.] Politianus a Cerda citatus:

"Dependent lychno bullæ"—

Et postea,

"Flammaque dum flectit cum sese elidet et ipsa

Vix sedet in stuppis, scintillamque excudit ndam."

[Polit. cit. Cerda, ibid.]

246. Pergit ad alia e lychno prognostica: Lucernarum alias quidem lumen solito more movetur, alias vero delabuntur flammæ, ceu leves ampullæ.—De diversis luminis lychnorum aspectibus admodum obscura veterum scripta sunt. Theophrastus habet: Καὶ ἴαν λύχνος ἄπτισθαι μὴ ἰθίην, χειμῶνα σημαίνει. [Theoph. Sign. Temp.] Conf. n. ad v. 267. V. 248. Neque, (pluviae obliviscere) si ad ipsam lucernam radii resplendeant. — Hoc Theophrastus meminisse videtur, ὅς δι' ἐπίπολιν ἴρις περὶ λύχνου ἢ διὰ λύχνου διαφανομένη νοτία σημαίνει ὕδατα. [Theoph. Sign. Pluv.] Λύχνου μύκητες memorat Callimachus:

Εὐ τ' ἂν λύχνου δαιομένου ἄδδην ἐγένοντο μύκητες.

[Callimach. citat Buhle, p. 219.]

Virgilio Notissima omnia hæc prognostica:

"Nec nocturna quidem carpentes pensa puellæ

Nescivere hyemem testa quum ardente viderent

Scintillare oleum et putres concre-scere fungos."

[Virg. Geor. i. 392.]

Et Plinio: "Ab his terreri ignes proxime significant: pallidi namque murmurantesque tempestatum nuntii sentiuntur; pluviae etiam in lucernis fungi. Si flexuose volitat flamma, ventum. Et lumina cum ex sese flammam elidunt aut vix accenduntur." [Plin. Hist. Nat. xviii,

* Ἀλλοτε δ' αἰσσωσιν ἀπὸ φλόγες, ἥτε καῦσαι
Πομφόλυγες· μὴδ' εἴ κεκ ἐπαυτοφί μαρμαίρωσιν
' Ἀκτίνες' μὴδ' ἦν θέρος μέγα πεπταμένοιο
Νησσαῖοι ὄρνιθες ἐπασσύτεροι φορέωνται.
Μηδὲ συγ' ἡ χύτρης ἤε τρίποδος πυριβήτεω,
Σπινθήρες ὅτ' ἔωσι περιπλέονες, λελαθίσθαι.
Μηδὲ κατὰ σποδιὴν ὅπότ' ἀνθρακος αἰδομένοιο
Λάμπηται περὶ σήματ' εἰκότα κεγχρείοισιν,
' Ἀλλ' ἐπὶ καὶ τὰ δόκευε περισκοπέων ὑετοῖο.
Εἰ γέ μιν ἡρόεσσα παρέξ ὄρεος μεγάλοιο
Πυθμένα τείνηται νεφέλη, ἄκραι δὲ κολῶναι
Φαίνωνται καθαραὶ, μάλα κεν τόθ' ὑπεύδιος εἴης.
Εὐδιδίος κ' εἴης, καὶ ὅτε πλατέος περὶ πόντου·

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35.] Conf. Apul. Met. ii. 18.

Ipse notavi Candelarum flammam
crepitare magis ante pluviam, et
per tempus ventosum et pluviosum.

249—250. Μηδ' &c. Neque si
aestate anates aves volantes accu-
mulatiores feruntur. Sensus est:—
Expectes etiam pluviam cum anates
vel aves hujus generis complurimæ
volantes in calidissima tempestate
observantur. Hyemis tempore con-
gregare solent, sed cum congruunt
in aestate pluviae signum est. Conf.
v. 184, 185, ubi congregantes κίπποι
aliaque aves ventum indicare di-
cuntur; idem etiam anates alas
quatientes, jam vero anates congre-
gatæ volantes pluviam indicant.
Hoc Ælianus notat de avibus mi-
nime autem speciatim: quum ad
stagna aut pluviorum ripas veniunt,
pluviam illo teste denuntiant: "Ορ-
νιθες δὲ ἀθροζόμενοι περὶ τὰς λίμνας καὶ
ποταμῶν ὄχθας χειμῶνα ἐσόμενον οὐκ ἀγνοοῦ-
σιν. [Ælian. Anim. vii. 7.]

251—252. Prognosticum e scin-
tillis.—Neque tu quidem oblivis-
cere, cum complures scintillæ ad
ollam aut ad tripodam in igne stantes
cernuntur.—Theophrastus scribit,
καὶ χύτρα σκινθηρίζουσα πᾶσα περιπλήως,
ὑδατος σηµαίνει. [Theoph. Sign. Pluv.]
Buhle cit. Geop. ex Arat. "Ἐτι δὲ
καὶ εἰς χύτραν ἢ χάλκειον σκινθῆρες γινώ-
μηναι, ὁµέβρους δηλοῦσι. [Geopon. i. 3.
p. 19. cit. Buhle, p. 469.]

253—255. Pergit monere: Ne-
que per cinerem, quum, ardente
carbone, signa cenchris similia cir-
cumcirca splendcant. Sed ad hæc
omnia respice, pluviam observans.

256—258. Facit transitum ad
signum serenitatis jam e nebula
per montis convallem extensa de-
sumtum—Cæterum si obscura
nebula per montis magni vallem
extendatur, summa vero culmina
pura appareant, tunc valde serenus
fueris.—Apud Theophrastum est;
"Ολυμπος δὲ καὶ Ἄθως καὶ ὅλως τὰ ὄρη τὰ
σημαντικὰ, ὅταν τὰς κορυφὰς καθαράς
ἴχωσιν, εὐδαίην σημαίνει. [Theoph. Sign.
Seren.] Plinio etiam, pura mon-
tium cacumina serenitatem porten-
dunt. Prognosticum breviter ex-
pressit Maro in Georgicorum primo
libro:

"At nebulae magis ima petunt cam-
poque recumbunt."

[Virg. Geor. i. 401.]

259—261. Prognosticum sereni-
tatis sumit e nebula aquæ modo
expansa, quam recentiores meteo-
rologi *Stratum* vocant.—Serenus
sane fueris etiam cum vastum circa
pontum humilis nebula videatur,
neque in alto existit, sed inibi plu-
viiici maritimæ similis deprimatur.
—Circa pontum dicit; quia eandem
nebulam super terram; per conval-
les scilicet pontium fractam præ-

Φαίνεται χθαμαλή νεφέλη μὴδ' ὑψόθι κύρη, 260
 'Αλλ' αὐτοῦ πλαταμῶνι παραβλήβηται ὁμοίη.
 Σκέπτεο δ' εὐδίας μὲν ἑὼν, ἐπὶ χεῖματι μᾶλλον,
 Εἰς δὲ γαληναῖην χειμωνόθεν, εὐ δὲ μάλα χρὴ
 'Ες φάτνην δράαν, τὴν καρπίνος ἀμφιελίσσει,
 Πρῶτα καθαιρομένην πάσης ὑπένερθεν ὁμίχλης· 265
 Κεῖνη γὰρ φθίνοντι καθαίρεται ἐν χειμῶνι.
 Καὶ φλόγες ἡσύχαιαι λύχνων, καὶ νυκτερὴν γλαυξ
 "Ἦσυχον αἰδούσα, μαραινομένου χειμῶνος

cedentibus versibus descripsit. Theophrastus notavit: Καὶ ὅταν τὰ νύκτι πρὸς τὴν θάλατταν αὐτὴν παραβληθῇ, εὐδίας. [Theoph. Sign. Seren.] Agricolis nostris certum serenitatis indicium præbent, in æstate, strati vespertinæ quas vulgo "evening mists" vocant.

262. Monet, cum serenum cælum eat, e signis tempestatis bene circumspectis hyemale tempus expectare.—Respicere vero serenus cum sis ad tempestatem magis. (Μᾶλλον)—Sensus est, magis oportet ad tempestatem e serenitate, quam ad serenitatem e pluvia respicere; ut contra tempestates præparatio fiat.

263. Rursus ad serenitatis prospectum revertens docet nos ad constellationem præsepe respicere.—Ad serenitatem vero e tempestate diligenter oportet respicere ad præsepe quod cancrum circumvoluit, recens purgatum ab omni subtus nebula: namque illud pereunte sub tempestate purgatur.—De hoc satis scripsimus ad vv. 160—176. ad q. ref. Theophrastus inter signa serenitatis ponit: Καὶ ἡ τοῦ θνους φάτνη ὅτι ἂν καθαρὰ καὶ λαμπρὰ φαίνεται εὐδίας. [Theoph. Sign. Seren.]

267. Præsagium serenitatis jam sumit a quietis lucernarum flammis, sine ullo crepitu aut flatu lucem dantibus; num hoc volet exprimere dicens.—Etiam flammæ quietæ lucernarum.—Nostra ætate audimus, "The candle snaps, we shall have rain," vel "The flame of the candle flares, we shall have wind;" ergo quum contra neque

crepitu neque flatu flamma candelarum aut lucernarum agitur; sed silente et immoto lumine ardet; serenitatem expectemus. Mireris quod invenies apud Theophrastum: Λύχνος εὐδίας ἡσυχαῖος καὶ ὁρμίνος χειμῶνα σημαίνει. Fortasse male transcriptus est ab editoribus.

267—268. Prognosticon serenitatis sumtum e noctua; et nocturna noctua tranquille canens esto sibi signum marcescentis tempestatis. Theophrastus scribit: Γλαυξ ἡσυχαῖον φθιγγομένη ἐν χειμῶνι, εὐδίας ὑποσημαίνει. [Ibid.] Addit vero, Καὶ νύκτωρ χειμῶνος ἡσυχαῖον αἰδούσα. [Ibid.] Buhle citat Geop. ex Arato inter alia quæ ἀνομβρίαν δηλοῦσιν, etiam γλαυξ αἰδούσα συνίχως ἐν νυκτί. [Geop. ex Arat. Buhl. edit. p. 470.] Plinio præsagit serenitatem "Noctua in imbre garrula; at sereno, tempestatem." [Plin. Hist. Nat. ii. 37.] Virgilius docet ex imbre serena expectare; quum:

"Solis et occasum servans de culmine summo

Nequicquam seros exercet noctua cantus."

[Virg. Geor. i. 403.]

Noctua post serenum tempus nocte canens tempestatem præsagit; sed tempestuoso tempore serenitatem. Ratio, ut opinor, physiologicis nostris adhuc minime nota est. Vide quæ scripsi de tempestatis mutandæ prognosticis ex animalibus. Excursus I. Nomina γλαυξ, noctua, strix, ulula, et cæt., quamvis a recentioribus quibusdam

Γινέσθω τοι σῆμα καὶ ἥσυχά ποικίλλουσα

Ἦρε ἐσπερὶν κρῶξιν πολύφωνα κορώνη.

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Καὶ κόρακες μῶνοι μὲν ἐρημαῖοι βοῶντες

Δισσάκις αὐτὰρ ἔπειτα μεταβρόα κεκλήγοντες·

Πλειότεροι δ' ἀγαλληδὸν ἐπὶν κοίτοις μέδωνται,

Φωνῆς ἐμπλαιοὶ χαίρειν κέ τις ὠτίσσοιτο,

Οἷα τὰ μὲν βοῶσι λιγαινομένοισιν ὁμοῖα,

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Πολλὰ δὲ δενδρεῖοιο περὶ φλόον ἄλλοτ' ἐπ' αὐτὸν

Ἦχί τε κείουσιν καὶ ὑπότροποι ἀπτερόνται.

pro avibus diversis sumuntur; tamen a veteribus omnia ad genus strix, referunt. Noctua quasi noctis avis, strix dicitur a stridendo; ulula ab ululando; ut nostris Owl et Howlett dictæ sunt a verbo "to howl." Bubo et Ὠτός speciatim dicuntur de ululis auritis, scilicet ista quæ secund. Lin. Strix Bubo nominatur. Aliquando strix ad Screechow apponitur, sed eadem species et stridet et ululat. Ipse quidem notavi hunc avem cum ululat mutandam tempestatem præmonere, minus certius autem cum stridet. Quibusdam anni tempestatibus omni nocte canit utroque modo; per tempus autem variabile omnibus anni partibus. Conf. observat. meteor. in Phil. Mag. [Met. Observat. Phil. Mag. Ann. 1811. ad 1814.]

269—270. Cum in alio loco signum pluvie a cornice simpliciter garrula sumsit; jam serenitatis indicium notat; cum eadem avis vocem suam speciali modo moduletur.—Esto tibi signum et tranquille varians tempore vespertino croccitet multisona cornix. Theophrastus scribit: Καὶ κορώνη εὐθὺς ἰὰν κρῶξιν τρεῖς, εὐθείαν σημαίνει· καὶ ἰσπίραν χιμῶνος ἥσυχάιοι ἀδουσα. [Theoph. Sign. Seren.] Ego πολύφωνα malim reddere, multas habens voces, quam simpliciter garrula: hæc interpretatio bene congruit cum, ποικίλλουσα. Nec non notavi ipse variatas voces cornicum serenum diem indicare. Ælianus scribit: Κορώνη δὲ ἐπὶ δειπνῶ

ὑποφθεγομένη ἥσυχῃ εἰς τὴν ὑστίραν εὐδίαν παρακαλεῖ. [Ælian. Anim. vii. 7.]

271—277. Serenitatis prognosticum e corvis—Item corvi soli et solitarii ingeminantur vociferantes; at postea turmatim clamitantes; frequentius vero congregati quando cubilis memores sint, voce pleni; lætari quis etiam putaverit: sic etiam vociferantur in morem jucundantium. Sæpe item per arboris ramos, quandoque super ipsam ubi cubant etiam reduces alas excutiant. Prognosticum hoc notavit Theophrastus, καὶ κρῶξ δὲ μόνος μὲν ἥσυχάιοι κρῶξιν, καὶ ἰὰν τις κρῶξας μὲν τὸ τοῦτο πολλάκις κρῶξιν, εὐδαιμονος. [Theoph. Sign. Seren.] Idem Virgilius eleganter expressit:

"Tum liquidas corvi presso ter gutture voces

Aut quater ingeminant et sæpe cubilibus altis

Nescio qua præter solitum dulcedine læti

Inter se foliis strepitant, juvat imbribus actis

Progeniem parvam dulcesque revisere nidos."

[Virg. Geor. i. 414.]

Conf. Heyne notam ad h. l. Virg. Vol. i. p. 315. ubi Burmanni expositionem cum ipsius interpretatione confert. Melius ille actis, abactis, pulsus imbribus, intelligit; non finitis, ut Burmannus. Quis enim non audit raucos cantus corvorum imbre subito veniente in nidos se componentium? Respicit nam ad corvos frugilegos.

Καὶ ὁ ἄνθρωπος οὗτος μαλακῆς προπόρευσε γαλήνης
Ἀσφαλῆως τανύσαιεν ἓνα δρόμον ἡλιθα πάσαι,
Οὐδὲ καλιβρόθιοί κεν ὑπεόδιοι φορέοντο.

**SIMONIDIS FRAGMENTA DUO
EMENDATA A G. B.**

INTER Simonidis Lyrici fragmenta duo sunt, quorum neque sensum neque metrum satis bene Viri Docti perspexerunt. En utrumque numeris omnibus absolutum. Prius exstat apud Diodor. Sicul. xi. 11. ita legendum:

Τῶν ἐν Θερμοπύλ-
 ῃσι θανόντων
 εὐκλεῆς μὲν ἂ τυχ-
 α, καλὸς δ' ὁ πύτμος,
 βῶμος δ' ὁ τάφος, πρὸ χροῶν δ'
 αἱ μνάστις, ὁ δ' οἶκτος ἔπαι-
 νος· στέφανον δὲ τοιοῦτον οὗτ' εὐρῶς
 οὐ πάντων δαμάτωρ ἀμαυρώσει
 χρόνος ἀνέρων ἀγαθῶν·
 ὁ δὲ σηκὸς οἰκέτιν Εὐ-
 δοξίαν Ἑλληνίδ'
 εἶχε· τοῦτο μαρτυρ-
 εῖ Λεωνίδα
 ὁ Σπάρτας βασιλ-
 εὺς, ἀρετᾶς μέγαν λελοιοπῶς
 κόσμον ἀέναον κλέος τε.

Nunc tandem metri ratio, diu nimis celata, se prodit. De

278—280. Prognosticum serenitatis et gruibus — Propterea grues ante blandam serenitatem secure prandere solent unicum volatium gregatim omnes: neque sereni retroacti ferri solent. — Sumtum et Theophrastus: "Όταν γίγανται πτώματα καὶ μὴ ἀνεκαμπύττωσι, ὕδασι σημαίνει, ὅτι γὰρ πτώματα πρὶν ἢ ἂν πέτουμεν καθαρά ἴδωσι." [Theoph. Sign. Seren.] Contra, αἱ δὲ ἀποστραφεῖσι πετόμεναι, χειμῶνα σημαίνουναι. [Theoph. Sign. Temp.] Plinio portendunt: "Grues silentio per sublime volantes, serenitatem." [Plin. Hist. Nat. xviii. 35.] Geopon. ex Arato scribit: Γίγνεται θάνατος ἐρχόμενα χειμῶνα ὑδάσι εἶσθαι δηλοῦσι. [Buhl. Arat. p. 471.] Plura de gruibus et eorum significatione vide ad vv. 299, 300.

versuum pari satis dictum est in Commentariis de Æschyli, Euripidis, Aristophanisque Monostrophicis, quæ in *Classical Journal* sæpe tractavi. Quod ad sententiam, πρὸ χοῶν vice προγονων conjecit Hermann. de Metr. p. 314. ed. 1. idemque vero proxime οἰκητὰν pro οἰκετὰν in libell. de Græc. Gr. Emend. Rat. p. 214. ubi lingua postulat οἰκέτιν fœmininum. At πρὸ γοῶν Eichstaedt. in Nov. Act. Societ. Latin. Ienens. 1. p. 198. Mox vice οἶτος dedi οἶκος. V. 7. Vulgo εὐταφίον δε. Ipse dedi στέφανον. Opportune contulit Wesselingius Polyb. xv. 10. οἱ μὲν ἀποθανόντες εὐγενῶς ἐν τῇ μάχῃ κάλλιστον ἐντάφιον ἔξουσιν τὸν ὑπὲρ πατρίδος θάνατον. Verum ibi quoque, collato Euripid. Tro. 408. Φεύγειν μὲν οὖν χρὴ πόλεμον ὅστις εὖ φρονεῖ, Εἰ δ' ἐς τόδ' ἔλθοι, στέφανος οὐκ εἰσχρὸς πόλει, Καλῶς ὀλέσθαι, μὴ καλῶς δὲ, δυσκλεῆς, legi debet κάλλιστον στέφανον ἔξουσιν: quocum compara Eurip. Suppl. 315. στέφανον εὐκλείας λαβεῖν, et magis apposite Antiop. Fragm. iv. 4. Κάλλιστον ἔξεις στέφανον εὐκλείας ἀεὶ. V. 8. Huc respexit Ovid. Metam. Tempus edax rerum, et rursus edax abolere vetustas. Reposui igitur πάντων δαμάτωρ vice πανδαμάτωρ. V. 9. ἀνέγων primam producit. V. 11. Vulgo Ἑλλάδος. At MSS. proculdubio exhibent Ἑλλάδ'. Vid. Gaisford. ad Hesiod. Eργ. 184. et mea ad Ττο. 612: quibus adde Androm. 843. Lasc. Prom. 471. Robertell. Œd. T. 991. Ald. ubi variatur inter φίλος et φίλ': πρῶτος et πρῶτ'! ἄξιος et ἄξι'. V. 12. Ex eilato erui εἶχε τοῦτο. V. 13. Λεωνίδας ultimam corripit inter Lyrica. V. 16. Vulgo τε κλέος.

Nihil ad hoc fragmentum sive emendandum sive intelligendum de suo penu protulit Gaisfordus: neque plus fecit in altero carmine, ita legendo, (vii.)

θέτο λάρνακ' ἐς δαιδάλαν	
ἄνεμος μέμνηεν πνέων	
κινηθεῖσά τε λίμνα	
δίναϊς, ἔκπεσε δ' ἥτορ,	
οὐδ' ἀδιάνταισιν παρηΐσιν	5
ἀμφίβαλεν Περσεῖ φίλας χέρας,	
εἶπεν τ', ὦ τέκος	
οἶον ἔχω πόνον	
σὺ δ' ἄωτεις,	
γαλαθηνῶ τ'	10
εἶδεῖ κνάσ-	
σεις ἐν ἄτερπ-	
εἰ δόμῳ καὶ χαλκογόμφῳ,	
ρυκτιλαμπεῖ κυανέῳ τε	
δνόφῳ· τὸ δ' ἀελλᾶων	15
ὑπερθεῖ τίαν κόμαν	

ῥοθίῳ γᾶν
 περιόντος
 κύματος οὐκ ἀλέγεις,
 οὐδ' ἀνέμου φθόγγων, 20
 πορφυρέα
 κείμενος ἐν
 χλανίδι, πρόσσωπον
 καλόν· εἰ δέ τῳ δειν-
 ὄν, τόδε δεινὸν ἦν· καὶ τι σ' ἐμῶν ῥημάτων 25
 λεπτὸν ἔτ' ἰκ' ἐς οὐας, κέλομ', εὐδ', ᾧ βεβέφος·
 εὐδέτω δὲ πόντος· ἀλλ'
 εὐδ' ἔτ' οὐ ματρὸς κακόν·
 μεταβουλία δέ τις, Ζεῦ
 πάτερ, ἐκ σέθεν φανείη· 30
 τοδὲ θαρσαλέον
 ἔπος εὐχόμεθα·
 τεκνόφι δικάστης
 γενοῦ θεός μοι.

V. 1, 2. Ald. οτε λαρνακι εν δαιδαλαια ανεμος τ'εμη. At MSS.
 2. τε μην. Inde erui θέτο—μέμνηεν. Certe illud θέτο plane pos-
 tulat sententiæ nexus. Nisi quis censeat verbum tale inter priora
 Lyrici verba fuisse scriptum, sicut et nomen Danae; et legi
 debere hic τότε. V. 4. Vulgo δειματι ηριπεν. MSS. εριπεν.
 Inde effeci δίναις, ἔκπεσε δ' ἦτορ. Hesych. Δίνη· συστροφὴ ὑδάτων.
 Cum ἔκπεσεν ἦτορ confer Homericum ἔκπεσε θυμόν. V. 6. Ald.
 φιλαν χεραν, certe pluralis est numerus usitatio. Cf. Agam.
 1561. Ἀνδρῶν. 114. V. 11. Dionys. Ald. ἐγαλαθηνω δει θεικνω-
 ωσσεις. Inde ope Casauboni ad Athen. ix. p. 396. E. erui γα-
 λαθηνῶ τ' εἰδὲ κνώσσεις. Apud Athen. est ἦτορ: quod minus
 placet. V. 13. Ald. δουναντι. Inde eruo δόμῳ καί. V. 15. Ald.
 τυ δ' εἰς αὐλ εαν δ' υπερθε. Aliæ edd. τυ δ' αὐαλεαν. Ipse dedi
 τὸ δ' ἀελλάων ὑπερθε. V. 17. Vulgo βαθειαν. Inde erui ῥοθίῳ γᾶν.
 De β et ρ permutatis vide ad Tro. App. p. 186. V. 18.
 Ita Ald. pro παριόντος. De περιῶν trisyllabo vid. R. P. ad
 Vesp. 1020. et Dobræum in Addendis. V. 23. χλανίδι. Pro-
 ducitur δι ob πρ. Vid. Seidler. de Dochmiac. p. 21. et 409.
 Elmsl. ad Heracl. 753. V. 24. Vulgo τοι. Redde τῳ αlicui.
 V. 25. Ald. η κε κεν—λεπτων. MSS. duo λεπτον. V. 26. Vulgo
 υπειχες. Schneider, teste Jacobsio, ὑπήκουσας. Ipse dedi ἔτ'
 ἰκ' ἐς. Exstat in Aristoph. Pac. 114. φάτις ἤκει. At Lyricum
 est ἰκεῖν pro ἰκέσθαι. Quod ad syntaxin ἰκεῖ ἐς οὐάς σε, duplex
 accusativus neminem offendet. Vid. R. P. ad Orest. V. 27.
 Vulgo ευδετω αμετρον κακον. At, sententia friget. V. 29. Ita

MS. Guelferbytt. teste Schaëfero pro *καταισβουλια*. V. 30. Vulgo *σο*: *μοx οτι δη—ευχομαι τεκνοφι δικας συγγνωθι μοι*. Inde erui quæ vides. De *ευχομαι* et *ευχόμεθα* vid. ad Tro. 167. ubi in meam emendationem incidunt et R. P. apud Kidd. ad Dawes. p. vi. et Elmsl. in *Quarterly Rev.* N. xiv. p. 458. et Lenting. ad Med. p. 215. si bene memini. Manifesto hic nullum locum habere debet *συγγνωθι*.

Omnia fere Lyricorum Græcorum fragmenta in schedis meis habeo congesta: quorum editio vulgatis plenior et longe emendatior proferri potest, et fortasse proferetur.

DE ORIGINE AC VI VERBORUM, UT VOCANT, DEPONENTIUM ET MEDIORUM GRÆCÆ LINGUÆ, PRÆSERTIM LATINÆ.

PARS I.

§. 1. **V**ERBORUM quibus linguæ quædam utuntur formas, activam, passivam, deponentem aliasque subtilius discernere, earumque vim et originem luculentius exponere, non adeo leve mihi negotium videtur. Altius enim repetenda res est docendumque, quid sit agere, quid pati, quot utrumque modis accidat, quo alterum ab altero differat, qui denique alteri alterum consue nonnumquam implexumve esse possit. Quæ nisi indagaveris, natura ortusque et discrimen harum formarum, deponentis in primis et mediæ, patere non possunt. Grammatici quidem Latini, qui, si unum, de quo infra, Perizonium exceperis, omnes diversa conjugandi ratione deponentia et alia verba disternere et explicare moliantur, nihil quod e re sit protulerunt. Quare nos, cum ad linguam penitus noscendam verborum cognitio maximum momentum habeat, periculum faciamus, si quo forte modo deponentium atque mediorum originem et naturam, repetita quantum opus est ex Philosophorum disciplina mentis nostræ intelligendi agendique ratione, detegere et illustrare possimus. Neque vereamur, ne tricas nobis grammaticas et inanes argutias quisquam objiciat; non enim, ut QUINTILIANUS Inst. Or. L. I, c. 7. dicit, obstant hæ disciplinæ per illas euntibus, sed circa illas hærentibus; et profecto, quod idem testatur L. I, c. 4, interiora velut sacri hujus (grammatices) adeuntibus apparebit multa rerum subtilitas, quæ non modo acuere ingenia puerilia, sed exercere altissimam quoque eruditionem ac scientiam possit.

§. 2. Agimus animi aut corporis viribus; patimur ab eo, quod

extra nos est, sive quod extra nos esse, aut a causa quæ extra nos est profectum esse, mente concipitur: ut verbo dicam, patimur a rebus externis. Sic *verberamur* ab alio; morbo, feбри *corripimur*; metu alicujus rei, admiratione *percellimur*. Agere autem proprio ac magis peculiari nomine dicimur, cum aliquid, quod extra nos est, corporis viribus mutamus aut quocumque modo afficimus. Ejus generis actio tendit tota in rem externam. Quando vero actio nostra in nosmet ipsos tendit aut tendere concipitur, perspicuum est, eam non ita propriam esse et simplicem actionem; sed mixtam potius atque ex agendo patiendoque compositam, quod ipsi nos et agimus, et agendo patimur, aliquove modo afficimur. Dupliciter autem fieri potest, ut actio nostra in nosmet dirigatur, *primo* cum nostra ipsorum actio nos ipsos afficiat et mutet, itaque nos simus et subjectum, ut vulgo loquuntur, et objectum patiens; *dein* cum actio nostra in nostrum commodum vergat aut incommodum. Utrumque actionis genus notantia verba communi nomine *reciproca* compellare licet. Eam reciprocationem latina lingua aliæque pronominiibus personalibus plerumque signant, quæ primi generis verbis in casu accusandi jungunt, ut *verbero me, verberat se, induit se*; alterius generis verbis in dandi casu, ut *prodest sibi, dat sibi legem* et alia id genus. Græci autem, qua erant ingenii sagacitate, utrumque genus verborum subtilius animadversum et ab aliis distinctum, peculiari conjugationis forma exprimunt, quæ *media* plerisque Grammaticis nuncupata, *reciproca* verius diceretur. Ita Græci dicunt *κόπτεσθαι percutere se vel pectus*, i. e. *plangere, plorare*, at *κόπτειν τὴν θύραν*; *περιβάλλον τὸ ἱμάτιον, indue te vestimento*, at *γυμνὸν περιβαλε* *indue nudum*; *ὠφελέομαι prosum mihi, ὠφελῶ prosum alteri, auxilio sum*; *θέσθαι νόμον dare sibi legem seu jubere legem, θεῖναι νόμον alteri legem imponere*. Hujus formæ reciprocæ s. mediæ vim uberius explanavit Cl. KÜSTERUS in opere de *vero usu verborum mediorum apud Græcos*; quem secutus est Rector MEINER in egregio libro, quem inscripsit: *Versuch einer an der menschlichen Sprache abgebildeten Vernunftlehre, oder philosophische Sprachlehre.* Lipsiæ a. 1781. ubi parte II, sect. III, cap. 1, §. 26. de hisce verbis disserit. Ex hisce libris discentium gratia quædam delibemus. Præ manibus autem est editio KÜSTERI voluminis a WOLLIO adornata Lips. 1733, cui adjuncta est disputatio J. CLERICI placita KÜSTERI impugnantis, et WOLLII eadem defendentis.

§. 3. Ac primo quidem animadvertendum mediæ seu reciprocæ formæ locum esse, non solum ubi quod agimus, nos ipsos nostrumve commodum aut incommodum remve nostram spectet, sed etiam ubi ut alter tale quid adversum nos faciat, velimus, curemus, jubeamus, aut permittamus. Utrunque enim in casu sumus ii, qui agimus sive per nosmet sive per alios, quique iidem et patimur volentes, aut a nobis aut ab aliis cura seu sponte nostra. Qua de causa et verba media appellasse *αὐτοεργητικά* GAZA aliique Grammatici videntur. Exempla casus utriusque hæc sunt: *Διαλέειν πόλεμον* est *bellum finire alterius bel-*

lantis gratia; at διαλύεσθαι et διαλύσασθαι πόλεμον est *in eum ipsius emolumentum seu sibi finire bellum*. Ἐποίησε συμμαχίαν scribit THUCYDIDES L. 2. c. 29. de Nymphodoro, qui Atheniensium gratia fœdus cum Sitalce pepigerat; at eodem capite de Atheniensibus, qui sui gratia seu sibi id pepigerant: τὸν Σιτάλκον οἱ Ἀθηναῖοι ἐξυμμαχὸν ἐποίησαντο. Kελπεῖν, κείρεσθαι passivum, et κείρασθαι medium differunt. Primum de eo dicitur, qui alium tondet; alterum de eo, qui inscius aut invitatus tondetur; tertium de eo, qui se tondet aut sciens volensque ab alio tondetur. Hoc Latini dicunt: *tondendum se præbet* seu *tonderi se patitur*, aut ad Græcorum exemplum *tondetur*, imo et active *tondet*, ut Virg. Candidior postquam tondenti barba cadebat, i. e. qui me tondebam, seu tonderi me curabam. Teutones loquuntur: *sich scheren lassen*. Ἐκείλω est *impello alterum*, ἐκείλομαι *impello me ipsum*, i. e. *festino*. Item πορεύω est *transfero alium*, πορεύομαι *transfero me ipsum*, i. e. *profiscor*. Ita Græca lingua, dum ex his aliisque absolutis et activis verbis per formam mediam reciproca effingit, multas actiones designat, quas in ceteris linguis peculiari verbo aut plus uno enuntiari necesse est.

§. 4. Hisce exemplis a KÜSTERO et MEINERO prolatis, liceat quædam a memet observata et collecta adjungere. Παύω significat *abstineo alium* et *reprimo aliquid*, παύομαι *abstineo me ipsum* sive *abstineo*: ἐντρέλω *intendo aliquid*, ἐντρέλομαι *intendo memet*, i. e. *dicō cum contentione*. Φέρει χάριν *gratiam tribuit*, φέρομαι *χάριν accipio* s. *mereor gratiam*, καλῶς φέρομαι, ἄγομαι: αἰρῶ τὸν πύργον, *cipio turrim*, αἰροῦμαι γράφειν *cipio mihi* s. *eligo scribere*: Οἰκοδομέω est *domum alteri exstruo*, οἰκοδομέομαι, *domum mihi exstruo*, aut *exstruendam loco*, mando, facio, sicut et Latini sæpe pro: *domum aliaque exstrui jubeo, curo*, dicunt *domum exstruo*. Plura quoque verba, quæ ab antiquis nunc activo, nunc medio (κοινότερον) genere prolata sunt, adfert EUSTATHIUS ad Il. Θ. vers. 8. Hæc quoque mediorum verborum expositio multis HOMERI locis lucem affundit. Ita, quod Il. I. v. 534. legitur: ἀάσατο δὲ μέγα θυμῷ interpretandum existimo: *noctuit sibi valde hac mente* s. *hac mentis affectione, dum Dianæ offerre sacrificia, aut præ ignorantia aut præ inconsiderantia* (id enim sibi vult: ἡ λάθε', ἢ οὐκ ἐνόησεν) *omisit*. Quare perperam a CLARCKIO aliisque vertitur: *devius fuit animo*.

Quædam huc pertinentia exempla deprehendi in libello AMMONII περὶ ὁμοίων καὶ διαφόρων λέξεων, edente VALCKENÆR. Lugd. Bat. Præcipua hæc sunt: Διδάξομαι et διδάξω differunt: διδάξω μὲν γὰρ, inquit, δι' ἐαυτοῦ docebo alium ipse: διδάξομαι δὲ, δι' ἑτέρου docebo per alium, seu *docendum curo*, in ludum literarium mitto; primum est præceptoris, alterum patris. Γυμνωθῆναι et γυμνάσασθαι differunt: γυμνωθῆναι μὲν γὰρ ἔστι τὸ ὑφ' ἑτέρου, γυμνάσασθαι δὲ τὸ ὑφ' ἐαυτοῦ. Huc etiam pertinet differentia, quam statuit inter ἀμύνειν et ἀμύνεσθαι, inter *eūpein* et *eūpesthai*.

Alia quamplurima exempla usum verbi medii illustrantia qui be-

gere volet, adeat, quos nominavi, auctores, KÜSTERUM et MEINERUM; nos pluribus adscribendis supersedemus, uberius explanaturi verborum deponentium vim atque originem, quæ ab hisce aliisque Philologis prætermissa aut minus perspecta videntur.

§. 5. Quum animo nostro sive interno animæ sensu quidquam percipimus et sentimus, is sæpe sensus, in primis si vehemens et subitus fuerit, utriusque et actionis est particeps et passionis: illius, quia animus ipse agit et sese movet; hujus, quia fortior et repentinus motus ita animum vi sua invadit et agitat, ut velut aliena potestate moveri, ideoque pati nobis videatur. Ad eos motus referuntur lætitia, tristitia, admiratio, tædium, misericordia, alique. Qua de causa Græci Latineque non inepte eas animi affectiones verbis illis, quorum passiva est forma et significatus atque constructio magis activa, i. e. *deponentibus*, protulerunt. Hinc dicunt *lætor ἡδομαι, tristor λυπέομαι, miror, admiror ἀγαμαι, ἐπάγαμαι, misereor σπλαγχνίζομαι, ἄχθομαι tædet me*.

§. 6. Simili modo, quum mente nostra sive intellectu aliquid minus certo cognoscimus, aut minus attente et definite de quadam re statuimus et judicamus; illud omnes veræ et integræ actionis numeros non habere, sed inter agere et pati medium quendam tenere locum videtur. Quapropter et hoc ipsum non incongrue deponente verborum forma a Latinis Græcisque designatum fuit. Itaque dicunt *susplicari, opinari, arbitrari, augurari, ratus sum*; quæ verba minus certi quid et deliberati indicant, quam activa *judicare, æstimare, scire, cognoscere*. Eadem est ratio Græcorum *οἶομαι, ἡγέομαι, ἐνθυμέομαι, λογίζομαι*. Huc et spectat *obliviscor λανθάνομαι*, aliaque.

§. 7. Dein quæcunque in universum hominis actiones aliquid minus deliberati, attentæ, aut nimium fervidi, effusi, repentinæ habent, ut homo minus sui compos videri possit, hæ verbis deponente forma indutis plerumque pronunciantur. Quare et sæpe ejus generis deponentia majori hac vehementia et concitatione, seu minore animi intentione ab activis, quorum affinis est significatio, distinguuntur. Ita *lacrymari* proprie est *effuse flere*, *largiri* est *abunde nimis donare*, *vociferari vehementius clamare*, *cachinnari effuse ridere*, *nancisci forte fortuna invenire aut parare*, *loqui* est *quomodocunque verba facere*, *despicere* vero polite et ornate (ita GESNERUS in Thesaurο Lat. sub his vocibus hæc duo disjungit). Porro *fari* dicitur is, (ut VARRO docet, L. V. de L. L.) qui primum homo significabilem vocem ore emittit. *Ulcisci* vehementius est quam vindicare, videsis AUS. ΠΟΡΜΑΜ de Different. Verb. Pariter *aspernari* vehementius quam *spernere*. *Conspicari* et *despicari* intensiva sunt ducta a verbis *conspicere* et *despicere*. *Contemplari* est *avide nec sine animi commotione aspicere*, fere uti AMMONIUS Græca βλέπειν, τὸ ὁρᾶν τι ὀποσοῦν, et θεᾶσθαι, τὸ ὁρᾶν τι τῶν τεχνικῶς γινομένων distinguit. *Conari* levius est et minus deliberatum, quam *facere*, ut docet Donatus; *hortamur*, in-

quit idem, impulsu, *monemus* consilio. *Veremur* parentes, *timemus* pœnam, tyrannum; ita CICERO dicit: metuebant servi, verebantur liberi. *Vagari* ut et *palari* est *levi animo nulloque consilio passim errare*. *Labi* est *sensim et leniter cadere*, *labare* vero *vehementer et magno impetu cadere*: ita fere JANI in Lex. philologico, et LAURENTIUS VALLA, qui addit: "Per translationem de corporeis ad incorporea de eo, qui aut per infirmitatem animi, aut per imprudentiam deliquit, dicimus, *lapsus est*." *Sciscitor*, *scrutor*, *speculor*, *rimor* valent: *volo scire, inquirere, videre avidius*. *Comperior* et *comperio* ex sententia DIOMEDIS I. p. 373. ita differunt: "Comperior est, ex mea opinione colligo et compertum habeo, pro explorato didici; comperio est ab aliis cognosco." Atqui cum actioni magis hoc proprium est, quam illud, DIOMEDES nostræ doctrinæ non refragatur: multoque minus AUS. POPMA, qui l. c. illud, inquit, (*comperio*) fit investigatione, hoc opinione et conjectura. Ex his quæ diximus facile patet, cur deponentia sint *otari*, *feriari*, *mori*, *nasci*, *nugari*, *jocari*, *frui*, *bacchari*, *tumultuari*, *luxuriari*, *epulari*, *comissari*, *convivari*, *heluari*, *pati*, *compati*, *perpeti*, *verecundari*, *criminari*, *cavillari*, *calumniari*, itemque *expergi*, *expergefucere*, aliaque verba ejus generis. Eadem de causa Græca ejusdem modi verba pleraque deponentium specie declinata esse, inquirenti patebit: prolixius enim foret, hic et in iis quæ sequuntur, singula adscribere. De Latino sermone hæc demonstrasse, quæ ad Græcum accommodare facile est, sufficiat. Hoc tantum moneamus, deponentia Græcorum aliis temporibus mediorum, aliis passivorum terminatione flecti. Futurum medium plerumque, perfectum passivam sequitur. Ita dicitur *οἶσμαι*, fut. *οἴσσομαι*, perf. *ᾔμμαι*, aor. *ᾔθην*; *ῥύσμαι*, *ῥύσομαι*, *ἔρῃσμαι*, *ἔρῃσσομαι*. Pariter *λαμβάνομαι*, fut. *λήσομαι*, aor. *ἐλαθόμην*, perf. *ἔλεθσομαι*. Idem in aliis observatur, quæ §. 5. et 6. adduximus.

§. 8. In deponentium quoque numerum referri ea verba possunt, quæ actionem non tam sponte nostra, quam alterius ductu et impulsu cœptam, eoque passioni aliquatenus affinem, significant. Hujus generis sunt *sequor*, *imitor*, *comitor*, *opitutor*, *assentior*, *auxilior*, *adulor*, *suffragor*, *fungor*, *morigeror*, i. e. *ad alterius voluntatem mores gero*, aliaque: quæ et ideo pleraque dativum casum adsciscunt, ut *opitutor*, *assentior tibi*, *adulor tibi*, imo et *comitor tibi sem te*. Eadem forma et verbum *suppeditor* protulit CICERO: *quod mihi suppeditatus es*, cum vulgo sonat active *suppeditasti*: itemque *consiliari* pro *consiliare* in codd. apud CÆSAREM de bell. civ. legitur. Huc fortassis etiam referre possis *solari* et *consolari*. Ex Græco huc pertinet *ἐπομαι*, *μυέομαι*, aliaque. Simili, qua nos de Latinis, ratione KÜSTERUS libr. cit. ostendit ab *ἀρχω* *incipio* derivatum esse medium *ἀρχομαι*, *incipientem sequor*.

§. 9. Quin et deponentium naturam atque formam haud immerito ea verba sibi vindicant, quæ ex nominibus personalibus composita imitationem præ se ferunt, ideoque tamquam aliquid minus spon-

tanei et actuosi designantia mente concipi potuerunt. Ejusmodi sunt *rusticari, villicari, vaticinari, famulari, peregrinari, lenocinari, latrocinari, patrocinari, vulpinari*, i. e. *agere rusticum, villicum, vatem, famulum, et cet.* Forte et huc referri possint *philosophari, rhetoricari, poetari*, quamquam alia horum expositio infra §. 20. dabitur.

§. 10. In deponentium porro Latinorum numero habenda sunt non pauca ex eis verbis, quæ reciproca supra diximus, quæque eum qui agit, agendo ipsum pati aut quocumque modo affici significant. Hisce verbis Græci quidem peculiarem conjugationis formam, quæ media dicitur, tribuunt; Latini autem id reciprocorum genus quod secundo loco (vide §. 2.) nominavimus, propria conjugatione non enuntiant, sed activis addunt pronomina dativi casus, ut *sibi nocet, mihi ædifico, mihi acquiro*, et cet. Verum tamen unum aut alterum afferri potest exemplum, ubi hæc reciproca vis deponenti inest. Ita *pignero* vallet *pignus sibi capere*, at *pignero, dare pignus* s. *pignori*: ex aure matris detractum unionem pignoravit. SUET. Ita promiscue dixerunt *mereo laudem*, i. e. *mihi mereo*, et media seu deponente specie *mereor*: Non videor meruisse laudem. PLAUT. Plus favoris mereri. QUINT. Si bene quid de te merui. VIRG. Bene, male mereri de aliquo. Verum usus obtinuit, ut de militante dicatur active *merere stipendia, meruit sub hoc imperatore, merere pedibus*. Ejusdem conditionis sunt composita *promereo - or, commercio - or, demereo - or, emereo - or*. Ita quoque exponi potest origo et vis formæ deponentis in verbis *recordor, reminiscor*, i. e. ut VARRO explicat, iterum *rem mihi in mentem seu in cor revoco seu do*; itemque in verbo *imaginor*, i. e. *imaginem cujusdam rei mihi facio*: fere uti activa specie A. GELL. L. xv. nihil, inquit, speculum imaginat, i. e. *nullius rei imaginem facit*; et in *meditor*, i. e. *secum ipse meditari*, ut CICERO loquitur. De verbis *faneror, mutuor*, vide §. 22. et de usu formæ hujus mediæ apud poetâs §. 26.

Quod verò primum statuimus reciprocorum genus, ut *verberare se, vertere se*, id Latini modo junctis verbo activo pronominibus accusativi casus, modo deponente forma eloqui solent. Pronomina usu veniunt in plurimis, ut *volvere se, amare se, agere se* aliisque; forma deponens in nonnullis, e. gr. in verbo *pasci*, quod idem est ac *pascere se sive pascendum se præbere*, ut interpretatur GESNER. in Thes. itemque in *plungitur*, i. e. *plangit ses. plangit*; in *sponte moveri* ap. CIC. i. e. *sponte se movere*, cui oppositum est *agitari pulsus externo*; et in *oblectari, delectari, gratificari*, i. e. *se oblectare, delectare, gratum facere alicui*: liberis oblectabar. QUINT. Delectari acumine suo. Id. De verbis *dignor, gravor, moror* vide §. 15. Huc etiam referri potest verbum *odorari*, cujus activum *odorare* est *odore aliquid replere*, ut ap. OVIDIUM *odorant æra fumis*; ex quo derivatum est deponens *odorari*, i. e. *se odorare*, quod dein transitivo sensu (vide §. 15.) dici cæpit, ut *odorari cibum, hominem*. Forte et adjungi possunt *queror, glorior*, quibus ut et aliis, quæ diximus, Teutonica

aliæque linguæ reciproca jungunt pronomina: *ich beklage mich, rühme mich, würdige und erinnere mich, bilde mir ein*, et cet. Ad ea quæ dixi confirmanda pertinet discrimen quod inter *lavant* et *lavantur*. VARRO L. VIII. de L. L. constituit: "Omnino, inquit, et *lavant* et *lavantur* dicitur separatim recte in rebus certis: quod puerum nutrix lavat, puer a nutrice lavatur: nos in balneis et lavamus et lavamur. Sed consuetudo . . . in toto corpore potius utitur *lavamur*, in partibus *lavamus*, quod dicimus lavo manus, sic pedes, et cet." *Lavamur* itaque dicitur, scilicet *lavamus nos*.

Interdum parum aut nihil interest, an verbum pronomina sibi jungat, an deponentem formam induat. Ita permutantur invicem *vertit se annus* et *vertitur*, *præcipitat se* et *præcipitatur flumen*, *fert se* et *fertur superbe*, *provolvere se ad genua* et *provolutus genibus*, *mergit se* et *mergitur aqua* (verum *mergit alium* activum est, et *mergitur ab alio* passivum). Ita VIRG. dicit: Illi se prædæ accingunt; et alio loco: omnis facibus pubes accingitur; item, exercentur (apes) agris, pro se exercent; et, lacrymæ volvuntur inanes, pro se volvunt, seu cadunt. Ista pronomina nonnumquam omitti constat ex. gr. *vertit annus*, *præcipitat flumen*, *accingunt omnes operi*. VIRG. *Genibusque volutans hærebat*. ID. i. e. *se volutans*, ut exponit SOSIPATER CHARISIUS. Ita et in verbo *nubit*, et in *lavat* omissum esse *se* apparet. Plura exempla dabit VOSSIUS Artis Gram. L. v. c. 3. Verum tamen interdum nonnihil discriminis inter duas hasce formas deprehendere licet. Nam magis passivi quiddam sonare videntur *fertur præceps per mala*. HOR. *Dubius feror*. CIC. Magis activi quid ista: *obviam sese ferre alicui*. CIC. *Se ferebant succincti ferro*. SUET. Ita quoque *fluctuat animus* dicitur et *fluctuatur animus*, quatenus magis minusve in ea re activus esse concipitur.

§. 11. Eandem denique reciprocam eoque deponentem vim et formam referunt ea verba, quæ aliquid quod mutuo fit aut mutuo fieri solitum est, enuntiant. Ea sunt *rixari*, *altercari*, *amplecti*, *præliari*, *digladiari*, *pacisci*, *osculari*, *suaviari*, *controversari*, aliaque. Quibus et forte adscribendum est *stipulari sibi aliquid ab aliquo*. Eandem ob causam Græci, docente KÜSTERO, ejusmodi verba media declinatione elocuti sunt: *véμεσθαι partiri*, *véμειν dividere*; *σύνθεσθαι pacisci*, *λοιδορεῖσθαι conviciari*. Quædam ex latinis verbis, quibus et activa et deponens terminatio est, hanc recipiunt, ubi sensus est reciprocus, illam ubi est absolutus. Ita dici oportet *pacifico aliquem vel aliquid*, ut activum; verum *pacificari cum aliquo aut inter se*, ut reciprocum et deponens. Pariter dicitur *partiri inter se vel cum alio*; cum vero *partita sunt* a CICERONE et LUCRETIO passive usurpatur, reciprocationem non habet: Hæc a me *partita sunt*, dicit CIC. i. e. *divisa inter vos*; et LUCRET. *Partita per artus*, i. e. *distributa*. Quid? quod PLAUTUS, ut est apud NONIUM MARCELLUM, *copulari*, verbum alioquin activum, deponentium ritu protulit, *copulantur dexteræ* pro *copulant*; forsitan quia mutuam amborum actionem indicare voluit.

ON THE NEW TRANSLATION OF THE BIBLE.

PERMIT me to offer a few remarks in reply to some paragraphs in an article signed S.T. inserted in the *Classical Journal* for June. Your correspondent defends Mr. Bellamy's New Version of Gen. vi. 14, against the remarks of the *Quarterly Review*. Whether the arguments of the Reviewer are altogether conclusive or not, I do not think either Mr. B. or his Vindicator S. T. will gain many proselytes to this new and extraordinary version.

After quoting a passage from Mr. Bellamy in support of his new translation, your correspondent observes, "The Critic," i. e. the *Quarterly Reviewer*, "thinks that the word כֹּפֶר *kopher*, means, 'asphaltus, bitumen, or pitch; used to smear over wood or other things.' The unprejudiced reader," says your correspondent, "will acknowledge that Mr. B. has offered the most convincing reason for his translation of this important passage; the declaration of the Scripture itself. He says, 'the word כֹּפֶר *kopher*, which the translators have rendered *pitch*, has no such meaning in any part of Scripture; and excepting this solitary verse, it is not translated by *pitch* in any part of the Bible. The word which is always used, and which is the proper word for *pitch*, is זֶפֶת *zepheth*. See Isaiah xxxiv. 9, and the streams, &c. Exod. ii. 3, and daubed it,' &c. Now as *zepheth* is the only word in the whole Bible that is used for *pitch*, and as the word כֹּפֶר *kopher*, uniformly throughout the Scripture means atonement, or redemption, the reader who is in search of truth, will probably admit that there is the best of all proof, the Scripture, for Mr. Bellamy's Translation." The substance of your correspondent's argument, and of that of Mr. Bellamy which he quotes, amounts to this: That because כֹּפֶר in other passages of Scripture signifies atonement, ransom, satisfaction, therefore it cannot possibly have a different sense in Gen. vi. 14. Now this I apprehend is very inconclusive reasoning. There are many Hebrew words which are used in senses differing widely from each other, and which cannot without a great stretch of the imagination be traced to a common radical sense. If therefore the context and the ancient inter-

¹ *Classical Journal*, xlii. p. 333.

preters concur in affixing a particular meaning to a word, it is no sufficient argument against that meaning that the word is used in other passages of Scripture in a different sense. The authorised version of Gen. vi. 14. gives a simple and natural sense to the passage; not liable, as far as I can see, to the slightest objection. Let us view it in conjunction with the context. "Make thee an ark of gopher wood; rooms shalt thou make in the ark, *and shalt pitch it within and without with pitch.* And this is the fashion which thou shalt make it of," &c. The 14th, 15th and 16th verses contain instructions for making the ark; and give directions for the materials, the covering or coating, and the dimensions. All is plain and clear and intelligible. I apprehend also that all the ancient versions concur in giving this sense to the passage;¹ and all our best critics. This one should suppose would be enough to guard the passage from rash and fanciful innovation. But there is some further evidence in support of the sense affixed to כָּפַר

in this passage. Where the meaning of a Hebrew word is doubtful, the cognate languages often assist us: and they contribute this aid on the present occasion. "כָּפַר," says Schindler, in his valuable Pentaglott Lexicon, "Chald. כופר, Arab. كافر chafur, quod Rabbini קפר scribunt, camphora, species bituminis: materia glutinosa qua aliquid oblitur tegiturque; *pix, bitumen.*—Arab. كفرة *cafra bitumen, asphaltum.*"

With regard to the radical meaning of the word, too much time and labor are frequently bestowed on such researches. In investigating a language of such remote antiquity, and of which scanty remnants exist, it is impossible, in many instances, to trace words from their radical meaning through their various ramifications of senses; yet it is not difficult in the present instance to derive the two senses which have been almost universally affixed to this word, from the same radical meaning. If we suppose that the primary sense of כָּפַר is to cover, it may signify, 1st, to cover literally with any substance, and hence, with bitumen or pitch: 2nd, to cover figuratively, to cover sin, by protecting the sinner from the wrath of God, to atone, to expiate.²

But even admitting Mr. Bellamy to be correct in rejecting

¹ collect this from Poole's Synopsis and Patrick.

² See Taylor's Hebrew Concordance in verb כָּפַר.

the authorised version; admitting him to be right in the meaning which he affixes to כָּפַר in Gen. vi. 14, is he correct in his own translation of the words? Let us refer to the Hebrew text.

עֲשֵׂה לָךְ תֵּבַת עֲצֵי־כֹפֶר קַיִם תַּעֲשֶׂה אֶת־הַתֵּבָה וּכְפַרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר :

The words are thus translated by Mr. Bellamy; "Make for thee an ark of the wood of Gopher; apartments thou shalt make in the ark; *there thou shalt expiate, within and without by atonement.*"

Now notwithstanding all Mr. Bellamy's professions of translating the Hebrew literally, I am much mistaken if he has not failed to give a literal translation of these words, even allowing him to be correct in his remarks on the word כָּפַר. He has translated וּכְפַרְתָּ "there thou shalt expiate," and has given no translation of the word אֹתָהּ *it*. Perhaps Mr. Bellamy, or his apologist, S. T. will say that ו has the sense of "there" in two passages of Scripture, 2 Kings xxv, 22. and Jer. xv. 8. These passages are mentioned in Taylor's Hebrew Concordance as having ו in the sense of "*ibi*," and Noldius also mentions the latter passage. In the former ו is translated "even" in the authorised version, which is a common meaning of the particle, and makes a better sense than that which Taylor has affixed to it; and Noldius's translation of the latter passage is forced and unnatural. I am not aware of any other passages where there is the slightest reason to suspect that ו has the sense of *ibi*; and I think your critical readers will allow that these constitute a very slight foundation for Mr. Bellamy's new translation of ו. I have already observed that Mr. Bellamy gives no translation of אֹתָהּ, *it*. Why, I know not; unless because it would not accord with his new translation of the passage. Had he given a plain and literal translation of the other words, retaining at the same time his new translation of כָּפַר and כְּפַרְתָּ, the absurdity of the innovation would have become immediately apparent: "and thou shalt expiate *it* [i. e. the ark] within and without by atonement!!"

I have no reason to doubt the good intentions of Mr. Bellamy, nor the zeal with which he has applied himself to the study of the Hebrew Scriptures, but I fear that he, as well as some of his friends, have greatly overrated his talents for the important work which he has undertaken: and this opinion has been maintained by much abler pens than mine.¹ I agree with

¹ See particularly Whitaker's Historical and Critical Inquiry into the

S. T. that Mr. Bellamy ought not to be persecuted, nor ought his motives to be impugned: if however he censures the authorised version without reason; if he assumes a superiority which is warranted neither by his talents nor by his accurate knowledge of the Hebrew language, he must be content to submit his pretensions to the test of sober inquiry and rigid investigation.

Though this letter is already sufficiently long, I am unwilling to conclude without saying a few words on the present state of the Hebrew text. S. T. says towards the conclusion of his paper, "At least I think he [i. e. the Quarterly Reviewer] will refrain from persecuting the man whose sole design is to defend the sacred volume against the attacks of the enemies of divine revelation, *and against those who declare that the sacred original of the inspired volume is corrupt.*" I conceive that a more dangerous dogma cannot be promulgated, for if it were believed, there would be no dependence on the Bible; its genuineness and authenticity would vanish at once, and using Mr. B.'s words, "deism would bury in oblivion the truths of the Gospel, as those great truths overwhelmed the Pagan religion at the time of Constantine the Great."

The word "corrupt," which is used by your correspondent, has some tendency (though probably without design) to mislead.

The state of the case is simply this: Either the text of the Old Testament is now *as pure and perfect in every word and letter* as it was when first penned by the inspired writers; or it has suffered more or less, as every human work has done, from the occasional carelessness or mistakes of transcribers. Now as all other works of every age and nation have suffered from the faults of transcribers, it follows that the Hebrew text could not have been preserved pure and perfect in every word and letter to the present day, after having been transcribed so many hundreds and thousands of times, without a constant miracle, guarding the transcribers from the possibility of mistake. That the Hebrew text has not been miraculously preserved from faults of transcribers, is proved by the different readings of the manuscripts collated by Kennicott and De Rossi; many of which enable us to restore with the greatest probability the original readings of passages which were before obscure, if not unintelligible. Yet it is wisely ordained by a good Providence that these various readings do not at all affect the doctrines and precepts of re-

Interpretation of the Hebrew Scriptures; the appendix to which contains a list of grammatical errors committed by Mr. Bellamy.

ligion.¹ If we were to take that text which has suffered most from the errors of transcribers, it would be found to contain every essential doctrine and duty of religion. Some passages would become obscure ; others perhaps would lose something of their force and beauty, but abundantly sufficient would remain to reveal to us the mysterious plans of Infinite Wisdom and Goodness for the redemption of mankind, through the atonement of the incarnate Son of God, and to make us wise unto salvation.

KIMCHI.

Falmouth, Sept. 1820.

INSCRIPTIO ELIACA

EXPLICATA.

ALIORUM conaminibus Eliacam Inscriptionem explicare volentium nec tamen valentium addatur et meum. Ipsa lamina literas hasce, sed forma longe diversa, exhibet :

α Φρατρα τοις Φαλειοις και τοις ευ
 Φαιοις συμμαχια κει εκατον Φετα
 αρχοι δεκατοι αι δε τι δεοι αι τε Φεπος αιτε F
 αργον συνεαν καλαλοις τα τ αλλ και πα
 ρ πολεμο αι δε μα συνεαν ταλαντον κ
 αργυρο αποτινοιαν τοι δι ολυμπιοι τοι κα
 δαλεμενοι λατρευομενον αι δε τιρ τα γ
 ραφειται και δαλειοι αιτε ετας αιτε τ
 ελιστα αιτε δαμος εν τε πιαροι κεν εχ
 οιο τοιν ταυγγεραμμενοι.

1. Vocem *Φρατρα*, probe exposuit Hesych. *Πητας συνθηκαι δια λογων*. Mox *τοιρ* videtur esse Dorice pro *τοις*. At mirari possumus sive linguæ sive fabri inconstantiam in voce *τοις*.

1, 2. *ΕυΦαιοις*. Ejusdem populi, ut videtur, mentio facta est in Gruteri Inscript. p. ccxii. Locum citat Koen. ad Gregor. 102.

2. Intelligit Knightius *κει*, quasi scriptum esset *κει σοι*. Ve-

¹ See Bentley's Phileleutherus Lipsiensis, a work which sets this point completely at rest.

rum in hujusmodi formulis nihil habere poterat istud *κα* vel Doricum *κα*. Sensus postulat *κεται* vel simile quid. Exciderunt literæ *ε, τ, ι*, sicut mox *λα, α*, exciderant post *αλ*.

3. Intelligo *αρχοι δεκατοι*, quasi scriptum esset *αρχοι δε και αυτοι*, scil. *λαοι*. Hesych. *Αρχος ηγεμων*. Inde intellige mox *τε- λιστα*.

5. Plane singulare est illud *μα* pro *μη*. Dorismus ille non alibi reperitur.

6. Bene vidit R. Walpolius in Mus. Crit. N. iv. p. 538. *κα* fuisse scriptum pro *κατα*. Lege igitur *τοι καταδαλεμοι τον αλατρειομενον*: i. e. *των καταδαλεμων των αλατρειομενων*. Agnoscit Hesych. *Δαλεμων κηδημονα*. Dicere poterant *Æoles, Καδαλεμος*, sicut Athenienses *Επιμελητης*: cui *cura aliquid est*. Μοx *αλιτρεισθαι* ipse non alibi reperio. Formari tamen poterat satis bene ab *Αλιτρος*: unde fit et *Αλιτριας*: quam vocem Bæoto tribuit Aristophanes in Acharn. 907. Homericum est *Αλιτρεσθαι*.

7, 8. Pro *τα γραφεται και* lege *τα γραφεντα δικα*.

9. *εν τε παρω*. Quid sibi velint hæc vocabulâ non Græca, equidem nescio. Collato Herodot. vi. 56. *εν τῷ ἄγῳ ἐνέχεσθαι* legi potest *εν τοι μιαιρι κ ενεχοιτο*. i. e. *εν τῷ μιαιρω*. Cetera non expedio. Quærant sagaciores.

G. B.

ANDOCIDES EMENDATUS.

RUMOR diu per Germaniam aliasque terras increbuit Immanuel Bekkerum esse brevi editurum Oratorum Græcorum reliquias e MSS. plurimis optimisque redintegrandas. Quid et quale literis Græcis emolumentum sit proventurum, facile præstolantur ii, quibus licuit Codices MSS. vetustiores inspicere; neque spem concipient levem de opere Bekkeriano, quorum in memoriam venerit, qua diligentia Bekkerus ille vulgaverit Theognidem, Coluthumque, necnon Apollonium Dyscolum, una cum Lexicis Græcis; quorum omnium aut pars maxima aut tota in latebris Bibliothecarum fuit diu nimis aut nemini aut paucis cognita. Etsi Aldo licuit sub incunabulis rei typographicæ libros edere omni critico apparatu destitutos, eo scilicet animo, ut numerus exemplarium augeretur, neque in scriptoribus paucis, commentario, qui mos est Lipsiensis, onustis, operâ perstarent intentæ; Bekkero tamen licuit non ita brevitatis esse studioso; neque causa fuit, cur libri ejus nudi exirent,

Velim sane, si *quid loquar audiendum*, aliquatenus depromat Bekkerus de penu suo, quod et sibi laudem, scriptorique lucem sit collaturum, si forte in locum quendam incidat, ope Msti, vel optimi, huc usque non emendatum. Exemplo sint Andocidis verba ad finem Orationis contra Alcibiadem. Sermo est de Andocidis ipsius, utpote civis probi, meritis.

Τὰ προστάττομενα δαπανᾷ οὐκ ἀπὸ τῶν κοινῶν, ἀλλ' ἀπὸ τῶν ἰδίων. καὶ τοὶ τυγχάνω νενικηκώς ἐν ἀνδρία καὶ λαμπάδι καὶ τραγαδοῖς.

Ita Ald. At MS. Crispio-Burneianus, hodie in Museo Britannico servatus, habet εὐανδρία. Et sic Taylor, teste Reiskio, emendabat, fortasse ex Harpocratiouis gl.

Εὐανδρία· Δείναρχος ἐν τῷ κατ' Ἀγασικλείους. "Πανκθηναίους Εὐανδρίας ἀγὼν ἤγετο." Ἀνδοκίδης δὲ ἐν τῷ κατ' Ἀλκιβιάδου δηλοῖ καὶ [lege ὡς] Φιλόχορος.

Verum de illo certamine Εὐανδρία dicto non alibi me legisse memini. Novi equidem, quod et hic legere nialim, ἀνδράσι, omisso *ευ*. Confer omnino Inscript. Vet. Græcam, Dorice scriptam in *Classical Journal*, N. xxvi. p. 332. editam.

Μυριχος Πολυκρατίος Ιερωνυμος Διογίτονος ἀνδρεῖσι χοροαγείσαντες νικασάντες Διονυσῶι ἀνεθείκαν Τιμῶνος ἀρχοντος αὐλιοντος Κλεινῶι ἀιδόντος Ἀλκισθένης.

Hujus loci si meminisset Blomfieldus, emendare potuisset Inscript. apud Spon. i. p. 399. allegatam in Mus. Crit. N. v. p. 81. ὁ δὲ ἄνθρωπος ἐχορηγεῖ—παιδῶν ἐνικα legendo παισιν. Etenim in hujusmodi formulis casus tertius usurpari solet. Cf. Isæi verba Τπὲρ τοῦ Ἀπολλοδ. p. 67. 30. ed. HSt. ὅς γε καὶ παιδικῷ χορῷ χορηγῶν ἐνίκησεν et Harpocrat. v. Κατατομή.— νενικηκώς, τῷ πρότερον ἔτει χορηγῶν, παισί.

G. B.

Critical Observations on the article in the Quarterly Review, XLV. entitled

THE COURSE OF THE NIGER.

AT a time when the press teems with works on Africa, when erroneous opinions are continually circulated respecting the geography of that continent, by critics who have neither visited Africa nor perhaps seen its inhabitants, who found hypotheses on baseless foundations, it becomes the duty of every individual, possessing any personal knowledge of that interesting but undiscovered country, to repel the propagation of such errors, whe-

ther they be geographical, orthographical, or statistical, and so, by promoting the cause of truth and science, to clear the road from error, misapprehension, and misconstruction, as our acquaintance with that continent becomes more general. Having promised to do this, I shall now endeavour to fulfil my engagement to a discriminating and impartial public. The extensive circulation of the Quarterly Review is a circumstance which increases the expedience of correcting the errors respecting Africa, circulated through the medium of that publication. In the year 1809, I clearly declared to the public in my account of Marocco, &c. that the universal opinion of the native travellers of Africa, is, that the Nile of Sudan and the Nile of Egypt form a junction, and afford by that junction a water communication between Timbuctoo and Cairo; this opinion was then, and has been until lately, discredited, *because it rested solely on African authority*, which was not then thought entitled to credit. But the travellers who have been sent out by the British government, and by the African association, having in vain attempted to ascertain this fact by ocular demonstration, have procured information respecting this opinion, from the same sources of information from which I derived mine, *from the natives of Africa*. The result is, that the Quarterly Review now exhorts its readers to give credence to this opinion, *because it is founded on African authority*, and because Mr. Burkhardt has sent to the University of Cambridge an *imperfect*¹ abridgment of the celebrated travels of Ibn Batouta² in China, India, Africa, &c.

¹ I call it an imperfect abridgment, because when the African Musselmen take up a book to copy, they not only abridge the work, but generally omit whole and important passages, when those passages are foreign to the purpose for which the individual makes the abridgment, so that three or four abridgments of an Arabic work (the Arabs being unacquainted with the art of printing) will most probably each differ from the other according to the particular and individual motive of the writer; these abridgments of works being made for reference and to serve the particular purpose of the copyist, and not for publication. This is the case with most Arabic works; it is the case with Professor Hartmann's translation of an abridgment of the Geography of Edris (or Edrissi) the Mauritanian (or as he calls him, the Nubian) Geographer. I am well acquainted with the Prince Muley Abdallah ben Edris of Fas, a lineal descendant of the very ancient and noble family of Edris the Geographer. I was a tenant of his, and I have read the original work in the possession of his family, and know that *most important passages are totally omitted in Hartmann's translation*; this I mention from my own experience, not from the testimony of others.

² Whose name and designation is Ibn Abdallah Muhamad Allwaty, Tanjawy, known by the name of Ibn Batouta, i. e. **ابن عبد الله محمد اللواتي**

الطنجي المعروف بابن بطوطه

Thus is the folly and inconsistency of man made evident, as the argument employed 10 years since against the veracity of these opinions mentioned by me, and founded on African authority, is now adopted in their favour!

This being premised, I shall proceed to discuss the errors propagated in the Quarterly Review, which, if suffered to remain without animadversion, would tend to impede the progress of African discovery, and to throw confusion on the map of Africa, which demands now more than ever elucidation and explanation. Whether my observations be regarded or not, whether errors and prejudices respecting Africa are to continue, is not for me now to enquire. It is sufficient that I point them out, and give my reasons for suggesting their correction. Less than this I cannot do, after the pledge I have given to adopt¹ a rule for the orthography of African names; but having done this, I shall feel that I have discharged a duty to the public, which I should not have been warranted in withholding from publication.

Quarterly Review, page 229, line 15. "*Bahar el Soudan*." These words should be *Bahar Assudan*, because the *s*, in the word *Sudan* is, according to Arabic grammar, a solar letter, and words beginning with a solar letter change the *l* in the article into that letter, and accordingly make the word *Assudan*, not *al Soudan*; moreover, *Soudan* is incorrect orthography for two reasons; first, because there is no *o* in the word *Sudan*, nor indeed in the Arabic language; secondly, because having an *o*, it might be pronounced by the English reader *Sowdan*, which would be not only incorrect, but unintelligible.

P. 230, line 1. "*Ain el salah*."² These words by the same grammatical rule, should be *ain essalah*, or *ain assalah*, and the signification of them, is not the fountain of *saints*, as the Quarterly Review asserts, but the fountain of *peace*.

Same page, 3rd line. "*Akibly*." Here the *l* in the article *al* or *el*, is erroneously made to assume the first letter of the following word *Kibly*; but the *k* in *Kibly* is not a solar letter, therefore the article should retain its original sound, and the

¹ By writing them exactly according to the original Arabic orthography, substituting *gr* (not *gh*, as Richardson in his Arabic grammar directs) for the guttural

Arabic letter غ *ORAIN*, and *kh* for the خ or guttural *k*. Vide Introduction to Shabeeny's account of Timbuctoo and Housa, &c. page 13 and 14.

عين الصلح

word should be written *Alkibly*, or more properly *Alkibla*. *Alkibla* is the term which designates the tomb or mausoleum of Muhamed, but *Akibly* signifies in the direction of that *mausoleum*; therefore it is incorrect to place the word *Kibly* or *Akably* in the map. (See the map showing the junction of the Nile and the Niger, in the *Quarterly Review*, p. 236. Lat. N. 23°, Long. E. 9°.) It should have been written التبلد, i. e. *Alkibla*, not *Akably*. Moreover, the impression upon my mind respecting this word is, that there is no authority whatever for placing either *Alkibla* or *Alkibly* in the Sahara, as the *Quarterly Review* has done, and that, by so doing, the author of that article confuses, instead of elucidating, African geography.—*Elkibla*, i. e. the tomb or mausoleum of Muhamed, is in Medina in Arabia, where it is well known he was interred.

Same page, line 15. "*Meiheries*." This word is evidently a corruption of the word الهيري *El* or *Al Hairie*, (for a full description of which see Jackson's account of Marocco, published by Cadell and Davies, page 90 to 93); the *mei* makes it the possessive case, and accordingly implies *of* or *belonging to* the Hairie. The Hairie, or swift camel of the desert, (improperly denominated by the *Quarterly Review* dromedary, because the dromedary has two bunches on its back, and the Hairie has but one) has but three denominations (for which see Jackson's account of Marocco, page 90 to 93). But the *Quarterly Review* says, "*they give them different names, as Khamasy, Setasy, Sebasy, Ashrasy, according to their ability to travel 5, 6, 7 and 10 times as far in one day as an ordinary camel.*" This is incorrect; but before I proceed to discuss this matter, I should observe that the denomination *Sebasy* should be *Sebayee*. I have resided about seven years on the confines of the Sahara; I have had uninterrupted intercourse with all denominations of African travellers, but I never heard of more than three denominations of the swift camel of the desert, denominated *El Hairie*; which are, *Telatayee*, *Sebayee*, and *Tasayee*; that is to say, the Hairie of three days, of seven days, and of nine days. Of the denominations *Khamasy*, *Setasy*, and *Ashasy*, I never heard, nor do I believe that any such exist, or that these terms are used by the true Arabs of the Sahara!

P. 230. The Reviewer, drawing his intelligence, as I presume, from the documents transmitted from Africa by Mr. Burkhardt and Mr. Ritchie, says, in contradiction to Adams, the

American sailor, "*The city of Timbuctoo is not walled; the houses are built, some of stone, some of mud; many of the former being two stories high.*" Is not this another general confirmation of my account, written so long ago as 1809? (for which see Jackson's Account of Morocco, 3d. edition, chap. 13, pp. 298, 299).

P. 231. The Review says: "*There are plenty of cocoa nuts at Timbuctoo; the name given to them by Mahomed is لوز الهنلي.*" Here the Reviewer leaves his reader to discover the meaning of this unintelligible writing, which no Arabian can possibly comprehend, and therefore it was as well not to interpret it. These words are *lúz el Henlie*, which is not Arabic; but if it had been thus written, *لوز العندي*, i. e. *lúz el Hendie*,

it would have signified cocoa nuts, or literally translated, almonds of India. What will the Arabic critics of the Continent think of our knowledge of Arabic, when they see such unintelligible words inserted in one of the first of our periodical works of criticism, and purporting to be words in the Arabic language?

Same page, two last lines. "*He was born in the capital of Bornou, which bears the same name, and not Birney.*" This last name, *Birney*, is not, as Mr. Burkhardt imagined, a proper name, but a word signifying, not city, as the Quarterly Review suggests, but *my country*, and could be applied to signify Bornou by a native of Bornou only.

برنوح i. e. *Ber núh*, signifies the country of Noah, the Arabs having a tradition that this is the country of the Patriarch Noah, and that the waters of the deluge rested here; the immense fresh-water lake of this country they report to be the remains of the deluge!

The Neel el Abeed, or Neel Assudan, is the name given generally to the Niger throughout the whole of its course, from the Jibbel Kumra,¹ i. e. Mountains of the Moon on the confines of Guinea, to the confines of Nubia or Abyssinnia. The names, Issa, Tshad, Gir, T'djer and Birum, are local or provincial names given to this river in the respective countries through which it passes, and I have good reason to think the Abiad (knowing the confusion of African names) is also another provincial name of the Abeed, and possibly given to it from the color of its water in that particular country, contiguous to Abyssinnia.

¹ Jibbel Kumra is the name of this chain of mountains from Guinea to Abyssinnia. They have several provincial names, (as the rivers have) one of which is Jibbel Kong; but the general name is Jibbel Kumra.

P. 235. The Quarterly Reviewer absolutely doubts the existence of Wangara, because Mr. Burkhardt's informant knew of no such country; but those informants must have been extremely ignorant of the interior of Africa, not to know such a country, even by name. I am, however, not so much surprised at their ignorance, as that Mr. Burkhardt should have given credit to the intelligence of such men! It would be equally absurd for an African to doubt the existence of Wangara, as for an Englishman to doubt the existence of Edinburgh or Glasgow! Besides the concurrent testimony of the most intelligent Africans respecting the existence of this country, it has been celebrated throughout that Continent from time immemorial, as a territory abounding in gold. The Mauritanian author, the Shereef Edris (or Edrissi), whose authority stands high in Africa, has described the country of Wangara eight centuries ago, calling it the Golden Wangara, which borders on Gano. A copy of this celebrated Mogrubeen work is in the Bodleian Library; but it has never yet been translated into any European language, so that it must be admitted, that the Quarterly Reviewer is incompetent to judge of the merit of this interesting African author and prince. A reference however to the original work would place this matter beyond all doubt. A translation of an imperfect abridgment of this work, in which many whole and interesting passages are totally omitted, has been made by Professor Hartmann. I sent a jewel of gold manufactured at Wangara to Mr. James Willis, late Consul for Senegambia, which was shown to our late revered monarch, in 1801, (see Shabeeny's Account of Timbuctu and Housa, &c. page 103.); and my friend Alkaid L'hassen Ramy, a captain in the Emperor of Marocco's army, who is mentioned in the 117th page of that work, is well known in West Barbary to be a native of Wangara; and I would venture to assert that there are hundreds of negroes now in the army of the Emperor of Marocco, natives of Wangara!! These elucidations will, I apprehend, be sufficient to satisfy an intelligent and discriminating public, that the doubts of the Quarterly Reviewer respecting the existence of the celebrated country of Wangara in Africa, have no substantial foundation.

P. 235. "Sudan" is supposed by the Quarterly Reviewer to be "*a territory situated between Timbuctoo and Bornou:*" but in opposition to this opinion, calculated to defeat the elucidation of African geography, I should remark to the British public interested in the discovery and civilisation of Africa, that Jinnie and

Sego, which are situated west of Timbuctoo, are included in Sudan; that there are several extensive countries south of the Neel Assudan, and south of the Equator, that are comprised in the term Sudan. In short it is an Arabic word, designating *black*. All countries in Africa, whose inhabitants are black, are called *Bled Assudan*, a term synonymous with the Latin term *Nigritia*, or with the English term *Negroland*. Mr. Burkhardt, therefore, (whose principles and talents no one can hold in higher estimation than myself) was mistaken in giving the name Sudan exclusively to the country west of باغرم Bagrermey, called Baghermi in the maps.

P. 238. "The Mare Tenebrosum." The Quarterly Reviewer supposes this term to signify the Atlantic Ocean. This supposition is correct. It is called in the original work of the Shereef

Edris, ^بالدهر ^{ال}الظلام El Bah'r Addalom, and the Atlantic ocean is designated by the Arabs by the term El Bah'r Addalom, i. e. the sea of darkness, or the unknown sea.

P. 239. "Taghary is an extensive plain inhabited by Negro traders, and a few white people of the heretical creed of Byadha, (whom Kosegarten calls *khariidji*,) Christians or Jews." By this phraseology one would imagine, that in Africa no distinction is made between Christians and Jews; but the fact is quite otherwise. Kosegarten spells Bèada in the German orthography *byadha*, which signifies white, i. e. the race or heretical tribe of white people; and what he calls *khariidji*, an Englishman would write *akkurd*, which is a term of derision to designate infidels, meaning Christians or white Pagans; q. d. white Infidels.

Whether the Karsekhu of Ibn Batouta be identified with Sego, as the Quarterly Reviewer conceives, I cannot determine, having no recollection of the word in Ibn Batouta's work; but the word which is spelled Sego in the maps of Africa, is thus spelt

in the Arabic language, ^وشاغرو i. e. Shagru.

Ibn Batouta, in describing the course of the (Neel el Abeed) Niger, procures his information exclusively from Timbuctoo and Kabra; which are the same sources from whence I derived mine, respecting this extraordinary river.

Ibn Batouta, whose original work in the Mograbéen Arabic I have read, never went himself from *Timbuctoo to Cairo*, as some of my informants have, nor even far to the eastward of Timbuctoo. The Shereef Edris derived his information respect-

ing Sudan from the same source, from men who had travelled in Sudan, and had gone from Timbuctoo to Fas; and I procured my information from several very intelligent Arabs and Moors, some of the latter of whom had resided years at Timbuctoo, superintending their commercial establishments, and had travelled from thence to Cairo, to Mecca, and to Moka. Thus all our respective information concerning the Niger proceeds from similar or the same sources.

Ibn Batouta says, that tea,¹ similar to what he has seen cultivated in China, grows spontaneously in Sudan; but that the negroes make no use of it. He mentions also the coffee plant and sugar cane, ~~as~~ indigenous to Africa; the former grows spontaneously in the vicinage of Timbuctoo.²

P. 296. See the map. This map, composed apparently for the purpose of suggesting the course of the Niger, according to Ibn Batouta, should not be considered as correct; for it places Kabra, the port of Timbuctoo, on the south of the Neel el Abeed, or Neel Assudan, (Niger); but neither the Shereef Edris, who wrote in the 12th century; Ibn Batouta, who wrote

¹ I remember having read, during my residence in Africa, an Arabic manuscript translated from the Abyssinian or Ethiopian language, being the history of the latter country. In this book an account is detailed of the conquests of the Ethiopians in Asia, by which it appears that they fought and vanquished the king of Malabar with an immense army, and penetrated even unto China, from whence it is more than probable they brought with them plants of the tea tree. These events are recorded to have happened in the 4th century of the Muhamedan æra, which, for the information of the general reader it may be observed, answers to the 10th century of the Christian æra. There is also an account in the same book of an Ethiopian army, which after having penetrated into the heart of Asia, possessing themselves of the finest countries of that quarter, conquered many provinces in China, which were in their possession in the 8th century of the Muhamedan æra, and I think for some time afterwards, until the united forces of China and Ethiopia were completely defeated by the Tartars, and Wankan ben Dawid (David), the emperor of Abyssinnia, was killed at the head of his army; which event terminated the power of the Abyssinnians in Asia. I regret that among many memorandums and extracts from celebrated Arabic works, which I lost by shipwreck off the coast of Africa, this account of Abyssinnia was one. The ship foundered, and we got aboard of another vessel, which having sailed from Mogodor in company with us the preceding day, was providentially in sight, and heard our guns of distress. She lay-to and took us aboard. I had not time to save any thing except some wearing apparel; but I was miraculously enabled to reach the ship in a high sea, in a very small leaky boat, in which none but the mate and one sailor dared to venture. This boat, which was the only one we had left, (the other having been carried away by a sea as the crew were lowering it down) swamped the instant we got aboard.

The Emperor Wankan, the son of David, is represented in the Abyssinian history above alluded to, as a most valiant and enterprising prince.

² I sent a sample of this coffee to Mr. James Willis, formerly Consul for Senegambiana. See Shabeeny's account of Timbuctoo and Housa, &c. p. 279.

in the 14th; nor any other African traveller, will support this new geographical opinion! It is so absurd to place Kabra south of the Niger, in contradiction to every credible testimony, that I am disposed to consider it as an error of the engraver, and that it will be corrected by an erratum in the next number of the Quarterly Review.

P. 241, line 12. "*Nothing short of a little army could hope to succeed in traversing the populous countries of the interior of Africa.*" This opinion seems to receive some support from the lamented Mr. Burkhardt. (See the note in page 241.) As the discovery and civilisation of Africa appear to gather advocates, and have actually excited the curiosity of all the principal nations of Europe, it will be probably not irrelevant here to offer a few observations on the suggestion of a little army; and I have no hesitation in declaring that such a little army would be cut to pieces if it attempted to traverse the populous regions of Africa. The first inquiry of the Negroes would be: What is the object of this little army? If it consisted of Europeans, conquest would be immediately suspected, and ten thousand men would not be sufficient to this purpose. If the little army consisted of native Africans, some plausible pretext must be given for so extraordinary a journey for a little army. It would be in vain to allege that purposes of science or a desire to ascertain the course of their rivers was the object. Little armies do not travel to trade, so that commerce could not be plausibly alleged as the motive of their journey. Why then do they come? to take walk and make book, (as the Negroes of Congo aptly observed to Captain Tuckey,) certainly would not be a sufficient or a satisfactory pretext for the march of such a little army.

The jealousy of every Negro and of every Arab would be roused; they would take the alarm, and all unite under their respective banners to repel and destroy such an invading force; hundreds of thousands of Negroes would be immediately raised, who would without difficulty overwhelm and destroy such an army. I can safely assert, without fear of rational contradiction, that no impression will ever be made in Africa by such wild and visionary measures!

I again repeat with additional confidence, that the only possible means of effecting an advantageous intercourse with Africa, would be through the medium¹ of commerce. The Africans

¹ See Shabeeny's Account of Timbuctoo, Housa, &c. p. 247 to 270.

are a trading people, of which the slave trade is a lamentable example. The profits of trade would be a sufficient pretext to the Africans for desiring an intercourse without further examination or inquiry. The Arabs, as well as the Negroes, each respectively perceiving the advantages they would derive, the former by the hire of their camels, the latter by exchange of their produce for our manufactures, would co-operate in promoting the mutual interests of the parties, and the road through the Sahara from the shores of the Atlantic to Timbuctoo would soon become, under prudent European management, as safe and as much frequented as the ocean.

The compass directing the ship of the desert (the camel) would then combine with the interest of the several parties engaged, to lay open to British enterprise and to British commerce, all the extensive and populous regions of Sudan and Abyssinia, by a water communication with the stream of the Neel el Abeed, or Neel Assudan. After which (kafilahs) caravans might pass through Africa with as much safety as waggons pass along the roads of England.

Thus would the most important discoveries go hand-in-hand with commerce. We should necessarily, (having every advantage on our side,) soon be able to undersell our Moorish competitors, who now trade with Sudan at the fourth and fifth hand, before the articles reach the consumer. We should thus no longer sacrifice ease, health, and even life itself, to the promotion of African discoveries; but we should effect that desirable purpose gradually and progressively, in the same ratio that we should improve our own individual circumstances, provide a considerable new market for our languishing manufactures, (particularly Manchester cottons and Irish linens, which are in general demand throughout Sudan,) and thus lay open to Great Britain those extensive and populous countries, the discovery of which has baffled the enterprise of antient and of modern Europe.

J. G. JACKSON.

AN OBSCURE PASSAGE IN THE FIRST CATILINARIAN ORATION OF CICERO EXPLAINED.

“Ορνυσι δ' αἰχμὴν, ἣν ἔχει, μάλλον θεοῦ
Σέβειν πεποιθώς, ὁμμάτων θ' ὑπέρτερον, κ. τ. λ.
Æsch. S. c. T. 525.

Cicero Cat. Or. 1, 6 :—

QUÆ quidem [sica] quibus abs te initiata sacris ac devota sit, nescio, quod eam necesse putas consulis in corpore defigere Again, in s. 9. *A quo etiam aquilam illam argenteam, quam tibi ac tuis omnibus perniciosam esse confido et funestam futuram, cui domi tuæ sacrarium scelerum tuorum constitutum fuit, sciam esse præmissam? Tu ut illa diutius carere possis, quam venerari, ad cædem proficiscens, solebas? a cujus altaribus sæpe istam impiam dexteram ad necem civium transtulisti?* Again, Or. 2, 6. *Cum aquilam illam argenteam, cui ille etiam sacrarium scelerum domi suæ fecerat, scirem esse præmissam.*

Dr. Middleton, in his *Life of Cicero* 1, 192. translates one of the passages thus :—“ *All the ensigns of military command, with that silver eagle, which he used to keep with great superstition in his house.*” Muretus says upon the 2nd passage :—“ *Erat autem aquila parvum sacellum, sive, ut Cicero hic loquitur, sacrarium; in quo inerat aquilæ effigies, vel argentea, ut hic videmus, vel aurea: id sacellum hastæ impositum ex inferiore parte acutæ, quo in terram defigi posset, portabat is, qui Aquilifer dicebatur; aquilas autem illas divino cultu affici solitas esse, et ea, quæ modo recitavi, indicant, et Ciceronis h. l. verba confirmant.*”

Muretus seems to suppose that the eagle itself was the *sacrarium*, or *sacellum scelerum*; but the words *domi suæ constitutum*, *domi suæ fecerat*, militate against this hypothesis. The words clearly imply, when they are attentively considered, that ‘Catiline had regarded this silver eagle with such superstition, as to convert a part of his house into a separate chapel, or *sacrarium*, in which he was accustomed to pay to it certain devotions:’ Gesner, in his *Latin Thesaurus*, thinks that Cicero

An obscure Passage in Cicero explained. 365

uses the word, as he does in his Letters, in the sense of what, in later Latinity, was called ‘*Lararium, vel Sacrum domesticum, in quo Lares et Dii domestici colebantur*’; but the words of Cicero seem to prove that he had consecrated for this express purpose a certain part of his house, which was probably in the *impluvium*, where the altar of the *Penates* stood, as Virgil informs us, *Æn.* 2, 514.

*Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit, juxtaque veterrima laurus
Incumbens aræ, atque umbra complexa Penates.*

Heyne observes in the note:—“*Græcis Poëtis erat ara Jovis Herci in atrio ædium Priumi, ἐν αὐλῇ—*, eam aram Virg. in *impluvium* transtulit, ut *Penatium* ara esset; propius hoc ad Romanum morem.”

Mr. Percival, in his *Account of Ceylon*, says, p. 155:—The Malays use “a kind of dagger, called a *Kreese*, or *Crisse*; the blade of which is of the best tempered steel, and often made of a serpentine form, so as to inflict a most dreadful wound; the handle is of ivory or wood, carved into the figure of a man’s body and arms, with a head representing something between that of a man and a bird. This they call their *Swammy*, or God; and to this figure they make their *Salam*, or obedience, before they draw the *Kreese* to execute any bloody purpose, on which they have determined. After they have by this ceremony confirmed their vow, they draw their *Kreese*, and never again sheath it, till they have drenched it in blood: so resolute is this ferocious determination, that, if their adversary is placed beyond the reach of their vengeance, sooner than infringe it, they will plunge the dagger into the body of a pig, a dog, a chicken, or any live animal they chance to meet. The scabbard is made of wood, frequently ornamented with gold or silver wire; and the whole appearance of the weapon, as well as the mode of wearing it on the right side, greatly resembles that found in the ancient dress of the Celtic nations. This terrible instrument is rendered still more so by its being always poisoned; generally by the juice of some poisonous herbs, and among those, who can any wise procure it, with poison from the *Upa-tree*: in the use of this fatal weapon they are particularly dextrous, and, like other barbarians, make no scruple to employ treachery or surprise in destroying their enemies: they generally watch their opportunity, and stab their victim in the back, or shoulder, before he is aware. These daggers, the instruments of their ferocious cruelty, are looked upon by them as a most sacred relic, from father to son, and from generation to generation: no

366 *An obscure Passage in Cicero explained.*

money is accounted sufficient to purchase them, and no violence can compel their owners to give them up : when a Malay is pressed in battle, he will sooner be slain, or kill himself, than surrender his *Kreese* to the enemy."

I shall conclude this article with the following extract from G. Cuper's *Apotheosis Homeri*, inserted in *Poleni Utriusque Thesauri Antiquitatum Rom. Græcarumque Nova Suppl.* 2, 37. Venet. 1737.

"Seneca jam olim eum (Jovem) cum Junone vocavit *sceptrigeros tonantes*, et Justinus testatur, quia *ab origine rerum pro diis immortalibus veteres hastas coluerunt, ob ejus religionis memoriam adhuc deorum simulacris hastas addi*, quod verissimum esse, probatissimi auctores docent ; nam apud Paus. (794.) Chæronenses deorum omnium maxime *σκήπτρον* colunt, quod Jovi fabricasse Vulcanum fingit Hom., quod Mercurius dedit Pelopi ; Pelops Atreo, Atreus Thyesti, atque ab eo Agamemnon accepit, Τοῦτο οὖν σκήπτρον σέβουσι δόρυ ὀνομάζοντες, et mox, Ναὸς δὲ οὐκ ἔστιν αὐτῷ δημοσία πεποιημένος, ἀλλὰ κατὰ ἔτος ἕκαστον ὁ ἱερόμενος ἐν οἰκίᾳ ἔχει τὸ σκήπτρον καὶ αἱ θυσίαι ἀνὰ πᾶσαν ἡμέραν θύονται, καὶ τράπεζα παράκειται παντοδαπῶν κρεῶν καὶ πεμμάτων πλήρης : et, ne dicam Romanos, testibus Festo et Servio, per *sceptrum* ex Jovis Teretrij templo sumtum in *foederibus* sancientis, Parthenopæum ap. Æschylum, alios ap. Virg. Hom. Val. Fl., per hastas jurasse, Cæneumque, teste Eustathio, eo insanix venisse, ut *ἀκόντιον*, vel telum, in medio foro positum jussu *θεὸν τοῦτο ἀριθμεῖν*, sive *deum existimare, inter deos numerare*, non, ut Erasmus vertit, *præcepisse diis ut numerarent* ; ne, inquam, de his quid dicam, ipsi Romani antiquissimis temporibus *hastam* loco *Martis* coluerunt, uti Varronis fide tradunt Clem. Alex. atque Arnob., cujus ultimi verba ascribenda sunt :—*Ridetis temporibus priscis Persas fluvium coluisse, memorialia ut indicant scripta ; informem Arabas lapidem ; acinacem Scythiæ nationes ; rimum pro Cinxia Thespios, lignum Icaros pro Diana indolatum, Pessinuntios silicem pro deum matre ; pro Marte Romanos hastam, Varronis ut indicant Musæ.*"

E. H. BARKER.

Hatton, April 6th, 1813.

MS. FRAGMENT OF A GREEK RITUAL.

THE following *Fragment of a Greek Ritual*, taken from a MS. (belonging to the late and the learned Mr. Walker of Trin. Coll. Cam. and perhaps transcribed from a copy in the Library at Paris,) the characters of which are those of a person well skilled in Palæography, is in itself curious, and, as far as our researches have enabled us to discover, is now for the first time published. The system, on which it has been framed, evidently for the purpose of being chanted, is obvious on examination. A sentence, which we may imagine to have been a recitative,* introduces a hymn consisting of 13 lines, that is, 6 couplets, and a single line, which is invariably the same, and which was probably sung in full chorus. The lines in each couplet are of equal length, measured by the number of syllables. The number in the first couplet is 10; in the second, 13; in the third, 16; in the fourth, 14; in the fifth and sixth, 11. This holds throughout the whole Fragment, with only one exception in the third couplet of the first part, in which Θεός, or the termination *ιος* in ἐπουράνιος, is to be considered as a monosyllable. The hymn is succeeded by another sentence, which uniformly terminates with the chorus, (as we may conjecture,) Ἀλληλουϊα.

The words marked thus *, are omitted in H. Stephens' The-saurus.

* * * * *

Χαῖρε, βουλῆς ἀποβῆτου μύστις*

Χαῖρε, σιγῆς δεομένων πίστις.

Χαῖρε, τῶν θαυμάτων Χριστοῦ τὸ προοίμιον*

Χαῖρε, τῶν δογμάτων αὐτοῦ τὸ κεφάλαιον.

Χαῖρε, κλίμαξ ἐπουράνιος, δι' ἧς κατέβη ὁ Θεός*

Χαῖρε, γέφυρα μετάγουσα τοὺς ἐκ γῆς πρὸς οὐρανόν.

Χαῖρε, τὸ τῶν Ἀγγέλων πολυβύλλητον θαῦμα*

Χαῖρε, τὸ τῶν Δαιμόνων * πολυθρήνητον τραῦμα.

Χαῖρε, τὸ φῶς ἀβρῆτως γεννήσασα*

Χαῖρε, τὸ πῶς μηδὲνα διδάξατα.

Χαῖρε, σοφῶν ὑπερβαίνουσα γνώσιν*

Χαῖρε, πιστῶν καταναγίζουσα φρένας.

Χαῖρε, νύμφη ἀνύμφευτε.

This is wanting in the commencement of the Fragment.

Δύναμις τοῦ Ὑψίστου ἐπεσκέασε τότε πρὸς σύλληψιν τῇ ἀπειρογάμῳ· καὶ τὴν εὐκαρπον ταύτης νηδὺν, ὡς ἀγρόν ὑπέδειξεν ἡδὺν ἅπασιν τοῖς θέλουσι θερίζειν σωτηρίαν, ἐν τῷ ψάλλειν οὕτως, Ἀλληλούϊα.

Ἐχουσα * Θεοδόχον ἢ παρθένος τὴν μήτραν, ἀνέδραμε πρὸς τὴν Ἐλισάβετ· τὸ δὲ βρέφος ἐκείνης εὐθὺς ἐπιγνοῦν τὸν ταύτης ἀσπασμὸν, ἔχαιρε· καὶ ἄλμασιν ὡς ἄσμασιν ἐβόα πρὸς τὴν Θεοτόκον·

Χαῖρε, βλαστοῦ ἀμαράντου κλῆμα·

Χαῖρε, καρποῦ ἀκηράτου κτῆμα.

Χαῖρε, γεωργὸν γεωργοῦσα φιλάνθρωπον·

Χαῖρε, φυτουργὸν τῆς ζωῆς ἡμῶν φύουσα.

Χαῖρε, ἀρουρα βλαστάνουσα εὐφορίαν οἰκτιρημῶν·

Χαῖρε, τράπεζα βασιτάζουσα εὐθηνίαν ἰλασμῶν.

Χαῖρε, ὅτι χειμῶνα τῆς τροφῆς ἀναθάλλεις·

Χαῖρε, ὅτι λιμένα τῶν ψυχῶν ἐτοιμάζεις.

Χαῖρε, δεκτὸν πρεσβείας θυμίαμα·

Χαῖρε, παντὸς τοῦ κόσμου ἐξίλασμα.

Χαῖρε, Θεοῦ πρὸς θνητοὺς εὐδοκία·

Χαῖρε, θνητῶν πρὸς Θεὸν παρρησία.

Χαῖρε, νύμφη ἀνύμφευτε.

Ζάλην ἐνδοθεὶν ἔχων, λογισμῶν ἀμφιβόλων, ὁ σὸφρων Ἰωσήφ ἐταράχθη, πρὸς τὴν ἀγαμὸν σε θεωρῶν, καὶ * κλεψίγαμον ὑπονοῶν, ἄμεμπτε· μαθὼν δὲ σου τὴν σύλληψιν ἐκ Πνεύματος Ἀγίου, ἔφη, Ἀλληλούϊα.

Ἦκουσαν οἱ ποιμένες τῶν Ἀγγέλων ὑμνοῦντων, τὴν * ἔνσαρκον τοῦ Χριστοῦ παρουσίαν· καὶ δραμόντες ὡς πρὸς ποιμένα, θεωροῦσι τοῦτον, ὡς ἀμὸν ἄμωμον, ἐν τῇ γαστρὶ Μαρίας βοσκηθέντα, ἣν ὑμνοῦντες εἶπον·

Χαῖρε, ἀμνοῦ καὶ ποιμένος μήτηρ·

Χαῖρε, αὐλὴ λογικῶν προβάτων.

Χαῖρε, ἀοράτων ἐχθρῶν ἀμυντήριον·

Χαῖρε, παραδείσου θυρῶν * ἀνοικτήριον.

Χαῖρε, ὅτι τὰ οὐράνια * συναγάλλεται τῇ γῇ·

Χαῖρε, ὅτι ἐπίγεια συγχορεύει οὐρανοῖς.

Χαῖρε, τῶν Ἀποστόλων τὸ ἀσίγητον στόμα·

Χαῖρε, τῶν ἀθλοφόρων τὸ ἀνίκητον θάρος.

Χαῖρε, στερρόν τῆς πίστεως ἔρεισμα·

Χαῖρε, λαμπρὸν τῆς χάριτος γνῶρισμα.

Χαῖρε, δι' ἧς ἐγυνώθη ὁ Ἄϊδης·

Χαῖρε, δι' ἧς ἐνεδύθημεν δόξαν.

Χαῖρε, νύμφη ἀνύμφευτε.

* Θεοδρόμον ἀστέρα θεωρήσαντες Μάγοι, τῇ τούτου ἠκολούθησαν αἶγλη· καὶ ὡς λύχνον κρατοῦντες αὐτὸν, δι' αὐτοῦ ἡρεύνονεν κραταῖδιν

ἀνακτα, καὶ φθάσαντες τὸν * ἀφθαστον, ἐχάρησαν αὐτῷ βοῶντες,
Ἀλληλούϊα.

Ἴδον παῖδες Χαλδαίων, ἐν χειρὶ τῆς παρθένου, τὸν πλάσαντα χειρὶ
τοὺς ἀνθρώπους· καὶ δεσπότην νοοῦντες αὐτὸν, εἰ καὶ δούλου ἔλαβε μορ-
φήν, ἔσπευσαν τοῖς δάροις θεραπεῦσαι, καὶ βοῆσαι τῇ εὐλογημένῃ·

Χαῖρε, ἀστέρος αὐτοῦ μήτηρ·

Χαῖρε, αὐγὴ μυστικῆς ἡμέρας.

Χαῖρε, τῆς ἀπάτης τὴν κάμινον σβέσασα,

Χαῖρε, τῆς τριάδος τοὺς μύστας φυλάττουσα.

Χαῖρε, τύραννον ἀπάνθρωπον ἐκβαλοῦσα τῆς ἀρχῆς·

Χαῖρε, κύριον φιλόανθρωπον ἐπιδείξασα Χριστόν.

Χαῖρε, ἡ τῆς βαρβάρου λυτρουμένη θρησκείας·

Χαῖρε, ἡ τοῦ βορβόρου ρυομένη τῶν ἔργων.

Χαῖρε, πυρὸς προσκύνησιν παύσασα·

Χαῖρε, φλογὸς παθῶν ἀπαλλάττουσα.

Χαῖρε, πιστῶν ὁδηγὲ σωφροσύνης·

Χαῖρε, πασῶν γενεῶν εὐφροσύνη.

Χαῖρε, νύμφη ἀνύμφευτε.

Κήρυκες Θεοφόροι, γεγονότες οἱ Μάγοι, ὑπέστρεψαν εἰς τὴν Βαβυ-
λώνα, ἐκτελέσαντες σοῦ τὸν χρῆσμον, καὶ κηρύξαντες σὲ τὸν Χριστὸν
ἄπασιν· ἀφέντες τὸν Ἡρώδην ὡς ληρώδη, μὴ εἰδῶτα (sic) ψάλλειν,
Ἀλληλούϊα.

Λάμπρας ἐν τῇ Αἰγύπτῳ φωτισμὸν ἀληθείας, ἐδίωξας τοῦ ψεύδους
τὸ σκότος· τὰ γὰρ εἰδῶλα ταύτης σωτήρ, μὴ ἐνέγκαντα σοῦ τὴν
ἰσχύν, πέπτωκεν· οἱ τούτων δὲ ρυσθέντες ἐβόων πρὸς τὴν θεοτόκον·

Χαῖρε, ἀνόρθωσις τῶν ἀνθρώπων·

Χαῖρε, κατάπτωσις τῶν δαιμόνων.

Χαῖρε, τῆς ἀπάτης τὴν πλάνην πατήσασα·

Χαῖρε, τῶν εἰδώλων τὸν δόλον ἐλέγξασα.

Χαῖρε, θάλασσα ποντίσασα Φαραὼ τὸν νοητόν·

Χαῖρε, πέτρα ἡ ποτίσασα τοὺς διψῶντας τὴν ζωήν.

Χαῖρε, πύρινη στύλε, ὁδηγῶν τοὺς ἐν σκότει·

Χαῖρε, σκέπη τοῦ κόσμου πλατυτέρα νεφέλης.

Χαῖρε, τροφὴ τοῦ μάννα διάδοχε·

Χαῖρε, τρυφῆς ἁγίας διάκονε.

Χαῖρε, ἡ γῆ ἡ τῆς ἐπαγγελίας·

Χαῖρε, ἐξ ἧς ῥέει μέλι καὶ γάλα.

Χαῖρε, νύμφη ἀνύμφευτε.

Μέλλοντος Σιμεῶνος τοῦ παρόντος αἰῶνος μεθίστασθαι τοῦ ἀπατεῶ-
νος, ἐπεδόθη ὡς βρέφος αὐτῷ, ἀλλ' ἐγνώσθης τούτῳ καὶ Θεὸς τέλειος,
διόπερ ἐξεπλάγη σοῦ τὴν ἄρρητον σοφίαν, κρᾶζαν, Ἀλληλούϊα.

Νέαν ἔδειξε κτίσιν, ἐμφανίσας ὁ κτίστης ἡμῖν, τοῖς ὑπ' αὐτοῦ

γενόμενοις, ἐξ ἀπόρου βλαστήσας γαστέρας, καὶ φυλάξας ταύτην ὥσπερ ἡν ἄφθορον· ἵνα, τὸ θαῦμα βλέποντες, ὑμνήσωμεν αὐτῇ βοῶντες·

Χαῖρε, τὸ ἄνθος τῆς ἀφθαρσίας·

Χαῖρε, τὸ στέφος τῆς ἐγκρατείας.

Χαῖρε, ἀναστάσεως τύπον ἐκλάμπουσα·

Χαῖρε, τῶν ἀγγέλων τὸν βίον ἐμφαίνουσα.

Χαῖρε, δένδρον ἀγλαόκαρπον, ἐξ οὗ τρέφονται πιστοί·

Χαῖρε, ξύλον * εὐσχιόφυλλον, ὅφ' οὗ σκέπονται πολλοί.

Χαῖρε, κυφοροῦσα ὁδηγὸν πλανωμένοις·

Χαῖρε, ἀπογεννώσα λυτρωτὴν αἰχμαλώτοις.

Χαῖρε, κριτοῦ δικαίου δυσώπησις·

Χαῖρε, πολλῶν πταιόντων συγχώρησις.

Χαῖρε, στολὴ τῶν γυμνῶν παρρησία·

Χαῖρε, στοργὴ πάντα πόθον νικῶσα.

Χαῖρε, νύμφη ἀνύμφευτε.

Ἐείπον τόκον ἰδόντες, ξενωθῶμεν τοῦ κόσμου, τὸν νοῦν εἰς οὐρανὸν μεταθέντες· διὰ τοῦτο γὰρ ὁ ὑψηλὸς Θεὸς ἐπὶ γῆς ἐφάνη ταπεινὸς ἀνθρώπος, βουλόμενος ἐλκύσαι πρὸς τὸ ὕψος τοὺς αὐτῷ βοῶντας, Ἀλληλούϊα.

Ὅλος ἦν ἐν τοῖς κάτω, καὶ τῶν ἄνω οὐδ' ὅλως ἀπῆν ὁ ἀπεριγράφτος Λόγος· συγκατάβασις γὰρ θεϊκὴ, οὐ μετάβασις δὲ τοπικὴ γέγονε, καὶ τόκος ἐκ παρθένου θεολήπτου ἀκουούσης ταῦτα·

Χαῖρε, Θεοῦ ἀχωρήτου χώρα·

Χαῖρε, σεπτοῦ μυστηρίου θύρα.

Χαῖρε, τῶν ἀπίστων ἀμφίβολον ἄκουσμα·

Χαῖρε, τῶν πιστῶν ἀναμφίβολον καύχημα.

Χαῖρε, ὄχημα πανάγιον τοῦ ἐπὶ τῶν Χερουβίμ·

Χαῖρε, οἶκημα πανάριστον τοῦ ἐπὶ τῶν Σεραφίμ.

Χαῖρε, ἡ τάναντία εἰς ταῦτ' ἀγαγοῦσα·

Χαῖρε, ἡ παρθενίαν καὶ λοχείαν ζευγνύσα.

Χαῖρε, δι' ἧς ἐλύθη παράβασις·

Χαῖρε, δι' ἧς ἡνοίχθη παράδεισος.

Χαῖρε, ἡ κλεῖς τῆς Χριστοῦ βασιλείας·

Χαῖρε, ἐλπίς ἀγαθῶν αἰωνίων.

Χαῖρε, νύμφη ἀνύμφευτε.

Πᾶσα φύσις Ἀγγέλων κατεπλάγη τὸ μέγα τῆς σῆς ἐνανθρωπήσεως ἔργον· τὸν ἀπερόσιτον γὰρ ὡς Θεὸν, ἐθεώρει πᾶσι προσιτὸν ἄνθρωπον, ἡμῖν μὲν συνδιάγοντα, ἀκούοντα δὲ παρὰ πάντων οὕτως, Ἀλληλούϊα.

Ῥήτορας πολυφθόγγους, ὡς ἰχθύας ἀφῶνους ὀρώμεν ἐπὶ σοί, θεοτόκε· ἀποροῦσι γὰρ λέγειν τὸ πῶς, καὶ παρθένος μένεις καὶ τεκεῖν ἰσχύσας· ἡμεῖς δὲ τὸ μυστήριον θαυμάζοντες, πιστῶς βοῶμεν·

Χαῖρε, σοφίας Θεοῦ δοχεῖον·

Χαῖρε, προνοίας αὐτοῦ ταμεῖον.

Χαῖρε, φιλοσόφους ἀσόφους δεικνύουσα·

Χαῖρε, τεχνολόγους ἀλόγους ἐλέγχουσα.

Χαῖρε, ὅτι ἐμαράνθησαν οἱ δεινοὶ συζητηταί·

Χαῖρε, ὅτι ἐμαράνθησαν οἱ τῶν μύθων ποιηταί.

Χαῖρε, τῶν Ἀθηναίων τὰς πλοκάς διασπῶσα·

Χαῖρε, τῶν ἀλλείων τὰς σαγήνας πληροῦσα.

Χαῖρε, βυθοῦ ἀγνοίας ἐξέλκουσα·

Χαῖρε, πολλοὺς ἐν γνώσει φωτίζουσα.

Χαῖρε, ὁλκάς τῶν θελόντων σωθῆναι·

Χαῖρε, λιμὴν τῶν τοῦ βίου πλωτήρων.

Χαῖρε, νύμφη ἀνύμφευτε.

Σῶσαι θέλων τὸν κόσμον ὁ τῶν ὅλων κοσμήτωρ, πρὸς τοῦτον αὐτεπάγγελτος ἦλθε· καὶ ποιμὴν ὑπάρχων ὡς Θεὸς, δι' ἡμᾶς ἐφάνη καθ' ἡμᾶς ἄνθρωπος· ὁμοίῳ γὰρ τὸ ὅμοιον καλέσας, ὡς Θεὸς ἀκούει, Ἀλληλούϊα.

Τεῖχος εἰ τῶν παρθένων, θεοτόκε παρθένη, καὶ πάντων τῶν εἰς σε προστρεχόντων· ὁ γὰρ τοῦ οὐρανοῦ καὶ τῆς γῆς κατεσκεύασέ σε ποιητής, ἄχραντε, οἰκήσας ἐν τῇ μήτρᾳ σου, καὶ πάντας σοι προσφωνεῖν διδάξας·

Χαῖρε, ἡ στύλη τῆς παρθενίας·

Χαῖρε, ἡ πύλη τῆς σωτηρίας.

Χαῖρε, ἀρχηγὲ νοητῆς ἀναπλάσεως·

Χαῖρε, χορηγὲ θεϊκῆς ἀγαθότητος.

Χαῖρε, σὺ γὰρ ἀνεγέννησας τοὺς συλληφθέντας αἰσχωρῶς·

Χαῖρε, σὺ γὰρ ἐνουθέτησας τοὺς συληθέντας τὸν νοῦν.

Χαῖρε, ἡ τὸν φθιρέα τῶν φρενῶν καταργοῦσα·

Χαῖρε, ἡ τὸν σπορέα τῆς ἀγνείας τεκοῦσα.

Χαῖρε, παστὰς ἀσπόρου νυμφεύσεως·

Χαῖρε, πιστοὺς Κυρίῳ ἀρμόζουσα.

Χαῖρε, καλὴ κουρετρόφῃ παρθένων·

Χαῖρε, ψυχῶν νυμφοστόλε ἀγίων.

Χαῖρε, νύμφη ἀνύμφευτε.

"Τμνος ἅπας ἡττᾶται * συνεκτείνεσθαι σπεύδων τῷ πλήθει τῶν πολλῶν οἰκτιρμῶν σοῦ· ἰσαριθμούς ψαλμούς καὶ ῥῥὰς ἂν προσφέρωμέν σοι, βασιλεῦ ἁγίε, οὐδὲν τελοῦμεν ἅξιον, ὧν δίδωκας ἡμῖν τοῖς σοι βοῶσιν, Ἀλληλούϊα.

* Φωτοδόχον λαμπάδα, τοῖς ἐν σκότει φανεῖσαν, ὁρῶμεν τὴν ἁγίαν παρθένον τὸ γὰρ αὐτὸν ἄπτουσα φῶς, ὁδηγεῖ πρὸς γνώσιν θεϊκὴν ἅπαντας· αὐτὴ τὸν νοῦν φωτίζουσα, κραυγὴ δὲ τιμωμένη ταῦτα·

372 MS. Fragment of a Greek Ritual.

Χαῖρε, ἀκτὶς νοητοῦ ἡλίου·

Χαῖρε, βολὴς τοῦ ἀδύτου φέγγους.

Χαῖρε, ἀστραπή τὰς ψυχὰς καταλάμπουσα·

Χαῖρε, ὡς βροντὴ τοὺς ἐχθροὺς καταπλήττουσα.

Χαῖρε, ὅτι τὸν * πολύφατον ἀνατέλλεις φωτισμόν·

Χαῖρε, ὅτι τὸν πολυῤῥητον ἀναβλύζεις ποταμόν.

Χαῖρε, τῆς κολυμβήθρας ζωγραφοῦσα τὸν τύπον·

Χαῖρε, τῆς ἀμαρτίας ἀναιροῦσα τὸν ῥύπον.

Χαῖρε, λουτήρ ἐκπλύνων συνειδήσιν·

Χαῖρε, κρατὴρ κιννῶν ἀγαλλίασιν.

Χαῖρε, ὁσμὴ τῆς Χριστοῦ εὐωδίας·

Χαῖρε, ζωὴ μυστικῆς εὐωχίας.

Χαῖρε, νύμφη ἀνύμφευτε.

Χάριν δοῦναι θελήσας, ὀφλημάτων ἀρχαίων ὁ πάντων * χρυσολύτης ἀνθρώπων, ἐπεδήμησεν δι' ἑαυτοῦ πρὸς τοὺς ἀποδήμους τῆς αὐτοῦ χάριτος καὶ σχίσας τὸ χειρόγραφον, ἀκούει παρὰ πάντων οὕτως, Ἀλληλουῖα.

Ψάλλοντές σου τὸν τόκον, ἀνυμνοῦμέν σε πάντες, ὡς ἔμφυχον πατέρα, θεοτόκε· ἐν τῇ σῇ γὰρ οἰκίᾳ γαστρί, ὁ συνέχων πάντα τῇ χειρὶ καὶ σε ἡγίασεν, ἐδόξασεν, ἐδίδαξε βοᾶν σοι πάντας·

Χαῖρε, σκηνὴ τοῦ Θεοῦ καὶ Λόγου·

Χαῖρε, ἀγία, ἀγίων μεζών.

Χαῖρε, κιβωτὴ χρυσωθεῖσα τῷ πνεύματι·

Χαῖρε, θησαυρὸς τῆς ζωῆς ἀδαπάνητε.

Χαῖρε, τίμιον διάδημα βασιλείων εὐσεβῶν·

Χαῖρε, καύχημα σεβάσμιον ἱερέων εὐλαβῶν.

Χαῖρε, τῆς ἐκκλησίας ὁ ἀσάλευτος πύργος·

Χαῖρε, τῆς βασιλείας τὸ ἀπόρρητον τείχος.

Χαῖρε, δι' ἧς ἐγείρονται τρόπαια·

Χαῖρε, δι' ἧς ἐχθροὶ καταπίπτουσι.

Χαῖρε, χρωτὸς τοῦ ἐμοῦ θεραπεία·

Χαῖρε, ψυχῆς τῆς ἐμῆς σωτηρία.

Χαῖρε, νύμφη ἀνύμφευτε.

* Ω * πανύμνητε μῆτερ, ἡ τεκοῦσα τὸν πάντων * * * * *

IN HERODOTUM EMENDATIONES.

INTER omnes fere homines sæculi, quo vivimus, eruditos, qui sedulo se accinxerunt ad editiones Græcorum Scriptorum proferendas, unum omnes uno ore Schweighæuserum eminere dicunt. Testes sunt Polybius, Appianus, Epictetus, Athenæus, Herodotusque: e quarum vel una qualibet editionum haud exigam sibi famam Schweighæuser poterat arrogare; quippe cui neque Græcæ linguæ cognitio haud medioeris, neque virium suarum existimatio injusta, deesse neque laboris obeundi improvidentia, neque detrectatio incepti adfuisse videretur. His aliisque dotibus Virum cumulate ornatum, non is sum, qui præconio inepto elevare velim. Mihi tamen liceat dolere eum fuisse ita natura comparatum, ut in illo frustra τὴν Critici ἀγχίνοιαν quærerēs. Minime me fugit nonnullos extare, a quibus omnis ingenii vis pro re vilissima haberi solet, quique lucro ponunt Schweighæuserum fuisse magis Wesselingio similem, quam Valckenaero, cujus ἀγχίνοια nihil aliud (ita κόρακες πρὸς τὸν αἶτον γηρύουσιν) effecit, quam ut conjecturas ex ingenio petitas aut ineptas aut falsas proferret, veteremque scripturam turbaret. Verum ipse cum patronis istis inveterati *sumpsimus* nullum inii consortium, neque inire volo. Licentiam diu aliam *sumpsimus*; hodieque genio indulgere libet, dum emendationes nonnullas in Græcæ Historiæ patrem et principem hinc scriptis mando et nihil veritus commendo.

Ordiam ab illa de Arione narratiuncula in lib. i. 23. Περιάνδρος δὲ ἦν 1 Κυψέλου παῖς, οὗτος ὁ τῷ Θρασυβούλῳ τὸ χρηστήριον μηνύσας· ἐτυράννευε δὲ 2 ὁ Περιάνδρος Κορίνθου· τῷ δὲ λέγουσι Κορίνθιοι, ὁμολογέουσι δὲ σφί Λέσβιοι, ἐν τῷ 3 βίῳ θάύμα μέγιστον παραστήναι· Ἀρίονα τὸν Μεθυμναῖον ἐπὶ δελφίῳς ἐξενειχθέντα ἐπὶ Ταίναρον, ἔοντα κιθαρωδὸν τῶν τότε 4 ἔόντων οὐδένης δεύτερον, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ. Τοῦτον τὸν Ἀρίονα λέγουσι, 5 τὸν πολλὸν τοῦ χρόνου διατρίβοντα 6 παρὰ Περιάνδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρέηματα μεγάλα, θελήσαι ὀπίσω ἐς Κόρινθον ἀπικέσθαι· ὁρμαῖσθαι μὲν 7 νυν ἐκ Τάραντος, πιστεύοντα δὲ 8 οὐδαμοῖσι, μᾶλλον ἢ Κορίνθιοις, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων· τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίονα ἐκβαλόντα, ἔχειν τὰ χρέηματα τὸν δὲ συνιέντα 9 τοῦτο, λίσσεσθαι, χρέηματα μὲν σφί προίεντα, ψυχὴν δὲ παραιτούμενον· 10 οὐκ ὦν δὲ πείθειν αὐτὸν τούτοις, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὡς ἂν 11 ταφῆς ἐν γῇ τύχῃ, 12 ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν

ταχίστην ἀπειληθέντα δὲ τὸν Ἀρίωνα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιιδέειν αὐτὸν ἐν τῇ σκεύῃ πᾶσιν στάντα ἐν τοῖσι θαλάμοις· αἰεῖσαι· αἰεῖσας δὲ ὑπέδεκτο αὐτὸν 13 κατεργάσασθαι καὶ, τοῖσι 14 ἐσελθεῖν γὰρ ἡδονήν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου 15 ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι ἐκ τῆς πρύμνης εἰς μέσην νῆα.

Manifesto delenda sunt Κυψέλου παῖς : ne forte οὗτος referatur ad Κύψελον. Certe gl. venit e 1. 20. Περιάνδρον τὸν Κυψέλου : similiter dele (2.) ὁ Περιάνδρος. 3. Quid sibi velit Lesbiorum mentio in tali re plane nescio : etsi vox eadem repetitur ad finem narratiunculæ. Mox ἐν τῷ βίῳ est plane ineptum. Sententiæ tenor postulat ἐν τῷ ἀνομοίῳ vel simile quid. Itademum ratio patet, cur Herodotus scripserit ὁμολογίουσι δὲ—ἐν τῷ ἀνομοίῳ, θάυμα μέγιστον.—Quod ad vocem ipsam ἀνόμοιος, non probabilis, vid. Lexica. Quod ad β et μ permutata, ad palæographiæ peritos. 4. Displicet ἰόντων post ἰόντα. In tali formula τῶν τότε, participium rectius omittitur. 5. MS. Πασ. τὸ πολλόν : quod præstat. 6. Vice παρὰ MS. σύν. Fuit olim ἐν Περιάνδρου scil. οἴκῳ. 7. Manifesto legi de βετῶν vice νυν. 8. Propter ἀνδρῶν Κορινθίων sententiæ tenor hic postulat—οὐδὰμ' ἀνοίσι (i. e. ἀνθρώποισι). 9. Vice τοῦτο syntaxis exigit αὐτοὺς λίσσεσθαι. Mox utinam MSS. præbeant οὐκ ἔστιν δὲ πείθειν δυνατόν λόγοις, ἀλλὰ κελύειν τοὺς πορθμίας αὐτὸν διαχρᾶσθαι μιν. 10. Vice ταφῆς MS. ταφαίς. Ineptus loci vidit Reiske, neque rem explicuit Wess. Herodotus scripsit ὅσα ἀφανῆς ἢ γῇ τύχῃ, quum procul e conspectu terra fuerit : alioqui metuere poterant nautæ, ne insidiæ essent patefactæ. 12. Voces ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν manifesto inseri debent post (13) κατεργάσασθαι ; etenim non erat, cur nautæ de mortis genere dissiderent, optionemque darent Arioni : qui plane falsus esset, se in mare projiciens, postquam sibi manus inferre promiserat. Atqui is ὑπέδεκτο, ut opinor, αὐτὸν κατεργάσασθαι ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν. Quod ad τὴν ταχίστην, eæ voces jungi debent cum διαχρᾶσθαι. Etenim in tali re, ubi argentum est cæde querendum, quisque solet esse impatiens moræ. 14. Notam prolixam scripsit Schweighæuser ad tuendum lectionem, quam T. Hemsterhusius merito offenderat. Cum Schweighæusero facit quoque Hermannus, sed nihil proficit. E versione Vallæ lectio vera erui potest. Καὶ τούτους, ἐσθλὴ γὰρ ἡδονή, εἰ μέλλοιεν, ἀκούσεσθαι : quod convenit ad amussim cum verbis Vallæ. Istos igitur invaserat enim libido audiendi præstantissimum modulatorem : convenit quoque ἐσθλὴ—ἡδονή cum ἱμερὸς—ἐπῆλθε in i. 30. Mox εἰ μέλλοιεν, quæ verba callide Interpres præterit, redde si cunctati fuerint. 15. Græce dici nequit ἀρίστου ἀνθρώπων ἀοιδοῦ. Scripsit Herodotus vel ἀρίστου διθυραμβοποιίου vel κιθαριφοῦ.

·Diu nimis in hoc loco sum moratus. Pergam ad i. 86. Ibi legitur :

·Ελεγε δὲ ὡς ἦλθε ἀρχὴν ὁ Σόλων ἐὼν Ἀθηναῖος. Ubi quid sit ἀρχὴν exputare nequeo. Sæpe apud Herodotum extat ἀρχὴν vice adverbii, et redditur *omnino*. Verum semper cum particula, quæ negationem significat, aut jungitur aut jungi debet. Cf. iv. 25. τοῦτο δὲ οὐκ ἐνδέχομαι ἀρχὴν: ita enim MS. Arch. et similiter in iv. 28. ὄντοι οὐκ ἀνέχονται ἀρχὴν; et iv. 29. οὐ φύει κίρρα τὰ πτήνεα ἀρχὴν; vi. 33. οὐδὲ ἐπλωσαν ἀρχὴν. Hic vero ἀρχὴν tueri volunt Wessel. et Schweigh. locis plane dissimilibus, nempe i. 140. καὶ ἀμφὶ μὲν τῷ νόμῳ τούτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομισθῇ: verum ibi debet legi ὡς κατ' ἀρχὴν; etenim respicit Herodotus ad sua verba τὰδε λέγεται καὶ οὐ σαφηνίως dicta sub initio excursus. In ii. 28. τὴν ἀρχὴν exhibet Arch. et recipi debet. Hic vero ulcus latet altius: verum collato i. 29. καὶ δὴ καὶ Σόλων ἀνὴρ Ἀθηναῖος, medicina se prodit: ἦλθε ὁ Σόλων ἈΝΗΡ ἐὼν Ἀθηναῖος.

·Minori negotio restitui potest i. 93.

·Θαύματα δὲ γῇ Λυδίῃ ἐς συγγραφὴν οὐ μάλα ἔχει, οἷά τε καὶ ἄλλῃ χώρῃ, πάρεξ τοῦ ἐκ τοῦ Τμώλου καταφερόμενου ψήγματος.

·Inter hæc nego dici posse Θαύματα—μάλα ἔχει. Debuit esse πολλά vel οὐκ ἄλλα. Neque intelligo satis οἷά τε καὶ ἄλλῃ χώρῃ. Intelligere poteram οἷά τε καὶ μεγάλη χώρῃ. Mox post ψήγματος abesse nequit χρυσοῦ. Id unice comprobatur locis quam maxime similibus. Agmen ducit ipse Herodotus iv. 195. ψῆγμα ἀναφέρουσι χρυσοῦ. v. 101. Πακτωλὸν ποταμὸν ὅς σφι ψῆγμα χρυσοῦ καταφορέων ἐκ τοῦ Τμώλου. Adde Athen. vi. p. 233. Ε. ποτάμια τυχόντα ψήγματα χρυσοῦ καταφέρει. Incertus apud Harpocrat. V. Χρυσοχοεῖον—ὡς ἐν Τμήττῳ χρυσοῦ ψῆγμα πολὺ φανείη. Etymol. V. Ἐχέδωρος—χρυσοῦ γὰρ καταφέρων ψήγματα. Nihil hic annotavit Schweighæuser, neque aliter fecit in ii. 33. quod sane miror. Etenim ne Larchero quidem lectio vulgata omni parte satisfacere videtur. Loca tamen ab eo allegata, quibus adde et iv. 27. nequeunt ista.

·Καὶ δὴ καὶ ὁ λόγος οὕτω αἰρέει· ῥέει γὰρ κ. τ. λ. Scripsit enim Herodotus ὁ λόγος οἰκῶς ἐστὶ· ῥέει γὰρ—cf. v. 10. ἐμοὶ μὲν νυν ταῦτα λέγοντες δοκέουσι λέγειν οὐκ οἰκῶτα· τὰ γὰρ κ. τ. λ. neque distat iv. 195. οἰκῶτα ἐστὶ ἀληθινή. Manifesto literæ ρεεὶ e voce proxima oriuntur.

·Non eodem, quo præcedentia, silentio prætereunt Editores locum difficilienti in ii. 135. Sermo est de Rhodopide meretrice :

·Καὶ κάρτα ἐπαφρόδιτος γενομένη μεγάλη ἐκτήσατο χρήματα ὡς ἈΝ ΕΙΝΑΙ ΡΟΔΩΠΙΝ, ἀτὰρ οὐκ ὡς γε ἐς πυραμίδα ταύτην ἐξικέσθαι—

·Ibi Valckenaeri conjecturam Ροδάπμις male edidit Schæfer. Manifesto scripsit Herodotus ὡς ἈΝΑΘΕΙΝΑΙ ΔΝΡΟΝ ΤΙ, ἀτὰρ οὐκ ὡς—ἐξικέσθαι. Donum illud mox commemorat Historicus, nempe

ἰβελούς βουπόρους πολλούς σιδηρέους. Quale fuerit illud meretricis donum, alibi exponam. Etenim de rebus impudicis, quas Herodotus usque aversatus est, ut verbis Herodoteis utar, εὐστομά μοι κείσθω. Lectionem vulgatam frustra tuentur cum Wesse. Schweighæuser, qui felicior fuit in exponendo iii. 104. ubi solis tempore ardentissimi ἐν ὕδατι λόγος αὐτούς [scil. Indos] ἔστι βρέχεσθαι. At non intellexit ille veram esse lectionem ἀνευ ὕδατος βρέχεσθαι. Etenim sudor Indis pro aqua fuit.

Sed locus ille, qui Criticos mirum in modum implicitos habet in iii. 105. est facillime expediendus. Ibi vulgatur

Τοὺς μὲν ἔρσαντας τῶν καμῆλων, εἶναι γὰρ ἤσσαντας θεῖν τῶν θηλέων, καὶ παραλύεσθαι, ἐπελκομένους οὐκ ὁμοῦ ἀμφοτέρους.

At MS. Arch. omittit καί. Rectius sedem mutasset loco οὐκ: nisi quis potius censeat inde subsidium trahi posse ad tuendum Reiskianum κού. Mihi vero certo certius videtur Herodotum scripsisse παραλύεσθαι καὶ ἐλκομένους καὶ ὄνου ἀμβλυτέρους. Redde ἐλκομένους, se trahentes. Scripsisset Tragicus κῶλον ἔλκοντα, ut patet e Med. 1178. vel βάσιν: cf. Phœn. 311. at Bucolicus, πόδας: cf. Theocrit. Id. v. 21. Quod ad ἀμβλυτέρους, satis est allegare Hesych. Ἀμβλύτερον ὀκνηρότερον.

Has emendationes, decennio jam scriptas, aliæ fortasse alio tempore subsequuntur, G. B.

THUCYDIDES EMENDATUS.

Ex innumeris illis difficilioribus locis, ubi Thucydidis sententia modo non penitus amissa est, neque, nisi conjecturarum ope, recuperanda, haud scio an magis notabile exemplum proferri possit, quam ex oratione Diodoti in lib. iii. c. 44.

Ἐγὼ δὲ παρῆλθον οὔτε ἀντερῶν περὶ Μιτυληναίων οὔτε κατηγορήσων: οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἀγὼν, εἰ σωφρονούμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας: ἦν τε γὰρ ἀποφῆναι πάνυ ἀδικούντας αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, εἰ μὴ ξυμφέρων ἦν τε καὶ ἔχοντές τι ξυγγνώμης εἶεν εἰ τῇ πόλει μὴ ἀγαθὸν φαίνοιτο.

Ad hunc locum exponendum multa profudit E. F. Poppo, qui tamen ita notam satis longam claudit. "Quid de verbis illis statuendum sit, quodammodo adhuc fluctuo." Ipse vero fluctus illos composuisse dicar legendo ἦν τε καὶ ἔχοντάς τι ξυγγνώμης, ἔᾶν, εἰ τῇ πολει μὴ ἀγαθὸν φαίνοιτο. Ita enim sententiæ partes librantur: ἦν τε ἀποφῆναι ἀδικούντας et ἦν τε ἔχοντάς τι ξυγγνώμης ἀποφῆναι: ἀποκτεῖναι κελεύσω et ἔᾶν κελεύσω: εἰ μὴ ξυμφέρον et εἰ μὴ

ἀγαθόν. Verbum ἔαν manifesto hic tuetur illud dictum in hac oratione ipsa, (c. 48.) οἷς οὐδε ἐγὼ ἐὼ προσαγαγέσθαι.

Si quis Thucydideas sententias ita libratas diligenter expendat, ei confidenter promitto copiam emendationum optimarum. Exemplo sit lib. ii. 43.

ἀλγεινότερα γὰρ ἀνδρεῖ γε φρόνημα ἔχοντι ἢ ἐν τῷ μετὰ τοῦ μαλακισθῆναι κάκωσις ἢ ὁ μετὰ ῥώμης καὶ κοινῆς ἐλπίδος ἄμα γιγνόμενος ἀναίσθητος θάνατος.

Locus est δυσνόητος iudice Dukero. Stobæus quidem p. 88. omittit voces ἢ ἐν τῷ. At in iis manifesto latent ἢ βιότου. Ita inter se opponi possunt ἢ βιότου μετὰ τοῦ μαλακισθῆναι κάκωσις et ὁ μετὰ ῥώμης—ἀναίσθητος θάνατος. Conferri debet Plato in Legg. xii. p. 687. B. ζῶνι αἰσχροὺν ἀρνύμενος μετὰ κακῆς μάλλον ἢ μετ' ἀνδρείας καλὸν καὶ εὐδαίμονα θάνατον.

Plura hujusmodi proferre poteram. Verum hæc in præsentī sufficiant.

G. B.

ANCIENT BRITISH LANGUAGE OF CORNWALL.

LETTER XII.

PRESERVATION OF THE CORNISH DIALECT.

IN my last letter, I endeavoured to prove that Cornish is now entirely extinct; and therefore the next question that occurs, is, how far it may be possible to preserve it as a dead language. We have already seen that it is of sufficient importance to require such an attention; and it is with some pleasure that I have to remark, that such an object, though attended with some difficulties, is not impracticable. If this should ever be accomplished, Cornish scholars might still exist hereafter, and many doubtful matters, in antiquities and philology, might be thus ascertained. A dead language can only be preserved by its written memorials, and unfortunately these are very scanty in Cornish.

We know for certain of no manuscripts, except a few of sacred poetry, which have been deposited in the Bodleian Library. Fragments only, and imperfect Vocabularies, have been published from time to time. The plan for preserving those manuscripts is obvious, and is no other than what was done with respect to the classics at the revival of let-

ters,—to print whatever could be found in the language ; so that by multiplying copies, they might not only escape the danger of destruction, but have the advantage of being more generally criticised and corrected. I would therefore propose, that those manuscripts should be printed, with literal English translations ; that Lhuyd's Grammar should be republished ; and that from these sources something like a Cornish Dictionary should be compiled. It is also possible, that on further research, some other manuscripts might still be discovered. If this expedient should be adopted, the language might be preserved beyond the chance of common contingencies. Without something of the kind, it may be considered as lost for ever.

This plan, however, simple as it is, is yet, I fear, not very likely to be carried into execution. We live in an age of general taste for literature—for novels, newspapers, and pamphlets. A learned, tedious, and troublesome undertaking, dry and uninteresting to general readers, would not, probably, meet with much encouragement. Such an attempt for the preservation of Cornish learning could only be successful under the decided patronage of the Cornish gentlemen. On the other hand, the person, who undertook the task, ought to be possessed of much leisure, and have some acquaintance with the Cornish, in addition to the necessity of being a learned, industrious, and accurate general scholar. The difficulty also, of collecting and compiling scattered documents, would be still increased by the time and trouble of transcribing, or at least collating the Bodleian manuscripts, for the press.

But even if any individual should surmount all these obstacles, he might still experience the mortifying conviction that he had labored in vain. The expense of printing a work like this, of heavy sale, and on a learned subject, would be what in common prudence he would not venture to risk. It could only be done by subscription, in procuring which he might be unsuccessful. A person may very properly devote his leisure, even without any expectation of recompence, to the promotion of any literary undertaking ; but it is unreasonable to imagine, that he ought to suffer himself to be injured in a pecuniary point of view. If he should obtain a subscription, he merely indemnifies himself from loss, and nothing more. At the same time, it is made very intelligible to him, that those who subscribe, do it, as they suppose, to oblige him ; and that those who de-

cline to support him, do so, because they do not feel interested in his subject. It is indeed true, that subscriptions are sometimes no more than a handsome way of raising money on some mean publication, to relieve the wants of some distressed author; but when the object is to bring out some respectable work, which otherwise could not be published, I conceive that it is the public who receive the favor, and not the scholar, who merely secures himself from loss, at the same time that he gratuitously bestows his labor and his time. To decline supporting any literary undertaking, on the ground of not being conversant in it, is a good argument for economy, but no farther; as the most unlearned patrons of any book must be conscious, that their countenance is the means of multiplying copies, which in all likelihood will fall into the hands of those to whom they may be useful; at the same time that they are meritoriously employed in the encouragement of literature.¹ These are a few of the most obvious means by which the Cornish tongue might be perpetuated.

Another question arising from the extinction of this language, is, the natural curiosity of any stranger, to know what is that which is now spoken in Cornwall. It might indeed be expected, that it was some corruption of itself, as the Romaic is of the Greek, the Italian of the Latin, and the English of the Saxon; in which it might be discovered that the present idiom was still grounded on the basis of some former tongue. This is, however, so far from being the case, that the language is as much English as in any other county; that very few Cornish terms remain; except in the mines and fisheries; and that the great mass of the population hardly know that this last was ever spoken.

¹ I was lately much amused with an Isola's Tasso, published at Cambridge, in 1786, which had belonged to the late Dr. John Hey, formerly Norrisian Professor of Divinity in that University. Probably he knew nothing of Italian, and it was to oblige Isola, and to assist him in multiplying copies of a valuable foreign classic, that he subscribed. It was the whimsicality of two memorandums on one of the blank leaves, which struck me, and which sufficiently explain his motive for supporting the Italian editor. The former of these was, *that he had first opened the book in 1810, cut the leaves in 1811, and looked into it in 1812*; so that there is a strong presumption, that after all the Doctor never read that divine poem.

Though little attended to, this is a most remarkable moral phenomenon, that a language should, if the term be allowed, have been driven from its own proper sphere, and another artificially introduced in its place. This has happened in Cornwall; the inhabitants have gradually learned the language of their neighbours—their own has ceased to be understood; for by being continually pressed within more narrow limits, it was at length confined to a few small fishing villages, till in the end it expired, at the death of one poor and solitary individual. Many generations must have passed away before this could be effected, and the progress must have been very gradual. The first step towards the extinction of Cornish, was when young persons began to learn English for convenience. This latter would soon become common in the same village, and both would be spoken indifferently. A succeeding generation finding that English was the language of the Church, and that all business, at home and at a distance, was transacted in it, would naturally feel a distaste for Cornish; and therefore by using the former mostly in their families, the children would, from this disuse, be ignorant of the tongue of their ancestors, and know no other than that which their parents had lately adopted. In riper years they would be entirely English, and their posterity would continue to be such. These, I apprehend, were the slow and progressive steps which have effected this great philological alteration. These causes, however, could not operate in a large and independent country, which would create and establish a language of its own, before that of its neighbours could be substituted to any extent. It is therefore an indirect consequence of the contracted limits of the Cornish people, and of their political incorporation with neighbours, whose manners, language, and customs, they thought it both convenient and fashionable to imitate. The same cause is now operating in Wales.—Passing through Radnorshire some years ago, I was surprised that the inhabitants were entirely ignorant of Welsh; and I was afterwards told in Monmouthshire, that in some parts of that county, where it had been spoken within the memory of man, it was no longer used. Among other contrivances to advance English, it is common in schools and families not to allow children to learn or speak Welsh, as being vulgar; and in many of the churches, the service is alternately performed in the two languages. This result is also accelerated, when the language is such as the

Welsh, which the natives do not think it worth while to retain. But the contrary to this has happened in the Norman Isles, where, although they have followed all the vicissitudes of the fortunes of this country, since William the Conqueror, the language is still as much French, except in a few words expressing articles exclusively of English manufacture or fashions, as at the first period of their incorporation. The reason of this is obvious,—that as French is a polite, useful, and general language, the natives have thought it of too much importance, as well as convenience, to be laid aside, however they may be attached to English habits, and cultivate English literature and pursuits.

It may not be improper to remark here, what kind of English is now spoken in Cornwall.—It is highly tinged with provincialisms, and sometimes it retains a few Cornish words. The Cornish people have acquired English as foreigners, and the persons who spoke it first must necessarily have incorporated with it much of their native accent. This would naturally be transmitted to their children, with whom a vicious pronunciation would thus become habitual. This appears to be the origin of the provincial English of that county, and why the lower sort of people speak it now with so large an alloy of what may be supposed to be the ancient Cornish pronunciation. If this view of the matter is correct, it will follow, that the tones and provincialisms of Cornwall are of a different cast from those of any other part of England. How far the latter part of this observation is correct, must be decided by facts. It is, however, generally admitted that the lower Cornish speak English very ill. It has been sometimes with considerable difficulty that I have been able to understand the country people, though I had often conversed with them before. I have also remarked, that I thought I could distinguish in them something like a foreign accent, at least something that was unlike English sounds. I hint this with some hesitation, as when a person has embraced any theory, he may be so little on his guard, as to avail himself of the slightest arguments in confirmation. But even now, in the more remote parishes, where Cornish may be supposed to have been the longest retained, the worst English is spoken. In the neighbourhood of the Land's End, the inhabitants have an unpleasant way of lengthening out their words into a drawl, as if they sung them; which is contrary to the quick and contracting tone of the English idiom, and in

all probability has been borrowed from the ancient vernacular tongue.

D.

LETTER XIII.

CHRISTIAN EVIDENCE.—Conclusion.

I MIGHT have closed our correspondence with my last letter, as I had then offered you all my observations on the Cornish tongue, and on the kind of English by which it has been replaced. I shall therefore be obliged to confine myself to a few incidental remarks in this letter; the first of which that occurs, is that the modern are the lineal descendants of the ancient Cornish. This is a fact so different from what has generally happened in other countries, where there has been a radical substitution of language, that it requires some explanation. The present state of Cornwall of itself affords internal evidence, that its inhabitants are not to any extent a mixed people, or any other than the posterity of the ancient natives. The nomenclature of the country alone is a sufficient confirmation of this opinion. The names of places, almost universally, and those of a great number of families, owe their derivation to the Cornish language. This would not be the case, if the former race had been either exterminated or expelled. Conquerors in many instances change the names of countries and places; the Romans did it, the Goths and Vandals did it, and the Europeans have carried the practice into all their modern discoveries, where, at the most, only a few disfigured aboriginal appellatives have remained. As to families, the conquerors also retain their own names, and indeed every thing else, which can remind them of the people, and of the particular blood from which they spring. But nothing of the kind has ever happened in Cornwall; every thing around us is strictly Cornish, and the vernacular idiom of the natives is the only thing which in the lapse of ages has perished. In short, they appear to have continued as a people of nearly unmixed descent, since the evacuation of Britain by the Romans in the Fifth Century.

Having thus examined the Cornish Dialect through all the ramifications which I had intended, I might have con-

cluded here, were it not from a wish to make a few cursory remarks on a subject connected with the Christian religion. It is pleasing when one can add but even a few scattered rays to the bright effulgence which illumines the evidences of its truth. I have already given a list of those Cornish terms which designate religious objects. If that religion was propagated in Cornwall during the first centuries, we might expect to find some traces of it in the language, and accordingly those terms are generally foreign, and nearly all from the Greek—as *Alestely*, *Bodeya*, *Diagon*, *Ebscob*, *Eglos*, &c. As all these are foreign terms, it is obvious that they must have been imported from some other country; that is, from Greece; and this gives us an additional confirmation, that the Gospel was first preached in Greek to the Gentiles, as we are indeed informed by history both sacred and profane.

The words, moreover, are so much disguised, that that circumstance confirms us in the truth of the accounts which have come down to us, that so many ages have now elapsed since the conversion of the Britons. If Christianity were of a later date in Cornwall, those terms would have remained something nearer to the original Greek. Nor can it be more ancient, as the words themselves are either unknown to the classics, or were employed by them in a different sense.

Cornish did not begin to exist as a separate language till after the Romans had evacuated Britain; the age of saints and legends soon followed; and the above terms having thus become Cornish, show that they belong to the religious activity of that period. Christianity, therefore, cannot be ascribed to a later, nor to a much more distant date; but its language, thus altered and fitted to the Cornish idiom, directs us to the precise point, when such excellent and undaunted men as St. Petroc, St. Just, and St. Kevern, came from a foreign land to gather a plentiful spiritual harvest on the shores of Cornwall. These were the pious and venerable personages, who, however their histories may have been darkened by fable and superstition, there can be no doubt, exposed themselves among a barbarous race; and with a perseverance, which even under the greatest difficulties must command success, they instructed them in the arts of civilized life, and how to value the spiritual blessings of faith in Christ. Such appears to have been the character of those men, who thus intrepidly

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devoted themselves, and whom the Church has canonized as saints. Yet I would not be understood, as if I hinted, that the age of Christianity could be traced only in the Cornish tongue; for the same concurrence is also to be found in other languages; Greek and Latin in particular. In the classic authors before our present era, there is no mention whatever of Christianity; but this could not have been the case, had it then existed. It cannot therefore be older; but since it was mentioned under Nero, it cannot be more recent; and consequently, it can be of no other period than that to which it is ascribed by the writers of the New Testament. The terms of Christianity are neither pure Greek nor Latin; and that too confirms the history, that it was first preached by foreigners; but as their Greek is full of Hebrew and Syriac phrases, we may readily imagine that they were either Jews or Syrians. Hence this philological coincidence adds again to the arguments for the genuineness of the Acts of the Apostles.

It is unnecessary to multiply instances here, when my object is only to suggest how etymological inquiries may be employed as incidental assistances to the establishment of the most sacred and the most important historical truths.

With this letter, I shall conclude our correspondence on the Cornish tongue, which has been extended to a greater length than I originally intended. It is not for me to determine with what success I have prosecuted this inquiry. I may, however, confidently assert, that the subject is interesting. I have endeavoured to explain myself in a plain and familiar style, and occasionally to enliven it by small embellishments. Philology is sufficiently dry and forbidding to most readers, and therefore it should be rendered as easy and inviting, as in its nature it will admit. An abler hand than mine might have corresponded more satisfactorily with you; but even as it is, the time and trouble spent in consulting and collating authorities, and in deciding respecting words in different languages, has been much more considerable than I had anticipated.

D.

MISC. OBS. NOV.

Tom. V. p. 433. in Annum MDCCXLIV.

DE PATAVINITATE LIVIANA.

T. LIVIO, Romanorum Historicorum facile principi, Patavinitatem nescio quam exprobrabat Asinius Pollio, magna quoque ipse inter Romanos rerum gestarum et eloquentiæ fama clarus. Id testatur Quintilianus Instit. Orat. i. 5. et viii. 1. Cui si credimus, Livianum istud vitium in aliqua verborum insolentium ac peregrinorum affectatione consistit. Verum etsi non minimi ponderis sit tanti Auctoris judicium, illius hac de re conjecturam viri docti non immerito dubitant admittere. Hactenus enim inventus est nemo, non dico recentiorum, sed ne veterum quidem, qui Patavina illa vocabula in Livioprehenderit. Imo Quintilianus ipse ubique miram illius facundiam prædicat lacteamque ubertatem, ita ut eum juvenibus potius legendum suadeat, quam Sallustium, ut fide candidiorem ac magis expositum.

Ea ratio, ni fallor, optima eruditissimos a duobus retro sæculis viros impulit, ut Patavinitatis voce aliud quid intelligendum esse censerent. Itaque ab Asinio suspicantur tacite exprobratas esse Livio vel nimias Patavinorum laudes, vel Gallici nominis odium, vel orthographiæ insolentiam, sive etiam Pompeianarum partium studium. Varias illas opiniones recensuit, et feliciter improbavit vir Doctus, Daniel-Georgius Morhofius, in luculenta de Patavinitate Liviana Dissertatione. Sed nihilo mihi ceteris felicior fuisse videtur, dum Patavinitatem Livii putavit consistere in aliquo dictionis vitio, ita tamen latente, ut a nemine hodie possit animadverti.

Ego vero arbitror, si quid in Livio vitii inesse dicendum est, nihil esse aliud quam redundans illud atque Asiaticum dicendi genus, quod, quasi a Romana virilitate alienum ac frigidum, ut in Cicerone Brutus, sic in Livio quidam carpere ausi sunt. Unus horum, Imperator Caligula, quasi verbosum in Historia negligentemque Livium traducebat, teste Suetonio in ipsius vita c. 34. Quin et Quintilianus Instit. viii. 3. *μακρολογίαν* in eo reprehendebat. Haud dubie sane in eadem sententia fuisse quoque videtur Pollio, cujus in scriptis diligentia quidem laudatur, sed compositio dura, salebrosa, ac stricta fuisse dicitur, uti ex Veterum judiciis observavit Morhofius dictæ Dissertationis c. 4. Ideo igitur aurea Livii ubertas ipsi

displicebat, quod exilitatem suam prægravaret, quodque diversi sibi conscius generis placere se in dicendo posse iis, quibus ille placeret, diffideret, uti in pari casu de Seneca ait Quintilianus Instit. x. 1.

Quum igitur dicax esset et urbanus Pollio, frigidam illam et elumbem, ut sibi videbatur, Livii prolixitatem, festive *Patavinitatem* appellabat, ea ratione, quam a nemine hactenus, quod sciam, observatam demiror. Patavinis scilicet mulieribus vitio dabatur, quod essent in Venerem frigidiores. Unde Martialis Epigr. ix. 17.

*Tu quoque nequitias nostri lususque libelli,
Uda puella, leges, sis Patavina licet.*

Hæc certe in Patavinis mulieribus morum severitas laudari potius meruit, uti laudata est a Plinio juniore Epist. i. 14. Sed inde Pollionem jocandi in Livium occasionem arripuisse manifestum mihi videtur. Quod quin facete fecerit, licet maligne nemo, ut opinor, ibit inficias.

Hæc de Livii Patavinitate debentur illustri Joann. Buherio.

“Huc pertinent illa Livio ab Asinio Pollione objecta *Patavinitas*, qua nihil aliud intellexit, quam modos loquendi Patavinos a Livio usurpatos:” qui quidem ea in re maledicus fuit, neque hoc suo iudicio audiendus est: qua de re nos pluribus egimus integro libro de *Patavinitate Liviana*: ita fuerunt, qui Virgilio *Mantuanitatem* inesse, observasse sibi visi sunt, quod de Asinio Pollione eodem memorat Scaliger *Poetices* l. iv. c. 17.² Franc. vero Floridus³ illud Hieronymo iudicium tribuit, et ex eo censor Verdierius idem producit in *Censione Scriptorum* p. 50.: ex eo enim dicit Hieronymum deprehendisse Virgilii *Mantuanitatem*, quod *sceleratum frigus* dixerit, eoque epitheto sæpius utatur, de qua *Mantuanitate* videndus Erythræus in *Indice Virgiliano* v. *Sceleratum limen*: in Quintiliano Fr. Philadelphus Hispanitatem⁴ notavit, et objicitur idem

¹ “Ego vero id incertum esse judico, num Asinius Pollio jure, an secus, Patavinos loquendi modos Livio exprobraverit? Potuit ille ætate sua scire, quidnam inter urbanam et Patavinam dictionem interesset: nobis vero id hodie nullo modo explorare licet: interea stolidum fuisse hominem facile largior, qui id vitio dederit florentissimo scriptori, quod omni fortassis vitio caruit, neque maledicentiorum Asinio, quum viveret, quemquam extitisse ignoro.” J. L. Moshemius.

² “Verba loc. laudato p. 442. Ed. Heidelb. 1607-8. hæc sunt, *Pollio sibi solus Romane vel loqui, vel scribere visus est, cui Livius olet Patavinitatem, Virgilii Mantuanitatem, Ciceronis dictio parum sapit.*” J. L. Moshemius.

³ “*Apologia in Accii Plauti et aliorum Linguae Latine auctorum calumniatores* libro cultissimo, qui Basileæ 1540, fol. prodit: unde vero Floridus hoc de Hieronymo hauserit, viderint alii. Ego non sine cura evolutis Hieronymo operibus, nihil ejus rei in illis reperi.” J. L. Moshemius.

⁴ “Erat enim Calaguri, oppido Hispaniæ, natus: non vero universe Philadelphus de Quintiliano *Ep. ad Joh. Tuscanellam* ita censuit, verum de

Senecæ tragico,⁵ de quo inepte admodum judicat Lipsius, reclamante omnino Scaligero, qui et in *Hypercritico* suo et in *Excerptis* a fratribus Puteanis editis vehementer eam ob causam illum reprehendit, ut imperitum rei poeticæ judicem : ita Cordubæ nati poetæ pingue quoddam et peregrinum sonuere Ciceroni :⁶ quin et ipse Cicero aliquid e patria Arpino trahere sciolis nonnullis visus est : Nicolaus Heinsius in Claudiano *Alexandrinam aliquam facundiam* notavit : de cetero nemo inter veteres adeo felix fuit, quin illi quædam fuerint objecta, ut prolixè recenset Leo Allatius in *Libro de Erroribus magnorum virorum in dicendo*, Romæ 1635. edito." D. G. Morhofii *Liber de Dictione pura Latina*, Hanoveræ, 1725. p. 27. J. L. Moshemius edidit et Notas adjecit.

AMŒNITATES PHILOSOPHICÆ.

No. I.

Containing Observations on, and Corrections of, Passages in Hermes, Hermias, Jamblichus, and Proclus.

N. B. The words, to which a star is prefixed, are not found in the Greek Thesaurus of H. Stephens.

Οἱ μὲν γὰρ εὐθὺς τὴν ψυχὴν αὐτῶ τῷ σώματι τῷ ὀργανικῷ συνοικίζουσιν, ὥσπερ οἱ πλείστοι τῶν Πλατωνικῶν· οἱ δὲ μεταξὺ τῆς τε ἀσώματου ψυχῆς, καὶ τῆς *ἀγγελιώδους αἰθέριας, καὶ οὐράνιας, καὶ πνευματικῆς περιβλήματα, περιαμπέχοντα τὴν νοερὰν ζωὴν, προβεβλήσθαι μὲν αὐτῆς φρουρᾶς ἔνεκεν [λέγουσι,] ὑπηρετεῖν δὲ αὐτῇ καθάπερ ὀχήματα, συμμέτρως δ' αὖ καὶ πρὸς τὸ στερεὸν σῶμα συμβιβάζειν μέσοις τισὶ

longioribus, quæ Quintiliano solent tribui, declamationibus : Orationis, inquit, ejus solum mihi sane non placet, sapit enim Hispanitatem nec scio quam, hoc est barbariem plane quandam : vid. Epistolare, ut vocatur, Fr. Philippi l. iii. p. li. Ed. Venet. 1491. in 4to." J. L. Moshemius.

⁵ "Lipsii reprehensio Senecæ addita est Editionibus auctoris hujus, quæ Lipsii *Notas* habent adjectas : ceterum fallitur hic vir summus, ex memoria scribens, Scaligerum in *Hypercritico*, qui liber vi. est *Poeticæ* ejus, Lipsium ob censuram hanc notas : laudat Scaliger vehementer Senecam c. vi. p. m. 773,4. at Lipsii nulla ibi extat memoria." J. L. Moshemius.

⁶ *Orat. pro Archia* c. x. p. m. 293. T. ii. Opp.

ποινοῖς συνδέσμοις αὐτὴν συνάπτοντα. Jambl. π. θανάτου ap. Stob. Ecl. 1, 52. p. 926. Heeren.

"Ante oculos nempe hic habet Jambl. placitum, omnibus recentioribus Platoniciis commune, varie tamen ab iis exornatum, quo animas, quæ corporibus includerentur, in ipso descensu, (quem *κάθοδον* vocant, cui opponitur *ἀνοδος*, s. Reditus animarum ad loca supera,) plures ponunt sibi assumere corporum quasi species, s. involucra, aëre, igne, vel alia natura constantia, quæ et iis *περιβλήματα* et *ὄχηματα* vocantur, quibus amictæ ita sese demum corpori insinuent, quod corpus mortale et terrestre divinam animæ naturam aliter continere ac ferre nequeat. Supra jam explicavit hanc sententiam Hermes p. 776. c. 51. fr. 3. cf. et Procl. ad Tim. 311. 320. Holsten. de V. Porphy. 66." Heeren.

The passage of Jamblichus is thus translated in Heeren's Edition:—"Alii enim statim animam organico corpori conjungunt, ut plerique Platonici: alii *inter unam incorpoream et corpus* æthereos et cœlestes amictus, mentis vitam circumdantes, tum ipsi anteponi præsidii causa censent, tum ut vehicula subservire, tum etiam cum solido corpore, vinculis quibusdam communibus apte connectere."

Mr. Taylor in Class. Journ. 34, 455. has presented us with the following English translation:—

"Some immediately conjoin the soul to the organic body, as most of the Platonists. But others say that between the incorporeal soul and the *testaceous* body, ethereal, celestial, and pneumatic garments circularly invest the intellectual life, and surround it as a guard. They add, that these vestments are subservient to the incorporeal soul as vehicles; and that they are commensurately adapted to the solid body, conjoining this soul to it, by certain middle common bonds."

Mr. Taylor subjoins this explanation:—

"The term *δοτρεώδης* is very frequently used by Platonic writers to denote the *human body*, and was originally derived by them from the Phædrus of Plato (p. 250=27. Ast.), where, speaking of the felicity of the soul in a former life, when she was united to divinity, he says that 'she was then liberated from this external body, to which we are now bound like an oyster to its shell.' Καὶ ἀσήμαντοι τοῦτου, δ νῦν δὴ σῶμα περιφέροντες ὀνομάζομεν, δοτρεῶς τρόπον δεδεσμευμένοι. By the *immortal soul*, therefore, in this passage, Porphyry [Jambl.] means 'the rational and intellectual part of our

soul;’ and this, according to the best of the Platonists, is united to the *testaceous* body by two media, an ethereal and a pneumatic vehicle, in the former of which the rational soul eternally resides, and in the latter she suffers the punishment of her guilt.”

But, though no Platonic philosopher, and but very scantily acquainted with the writings of the Platonists, I must as a philologist beg leave to question the accuracy of these versions on two solid grounds, 1. that the words themselves will not bear the interpretation, 2. that the interpretation does not suit the sense of them. By the words, *τῆς τε ἀσωμαίου ψυχῆς καὶ τῆς ἀγγελιώδους*, we cannot understand *the soul without body and the body without soul*, because in that case they should have run thus, *τῆς τε ἀ. ψ. καὶ τοῦ ἀ. σώματος*: nor does Jambl. by the word, *τῆς ἀγγελιώδους*, mean *the outward body* at all. For, having said “that some immediately conjoin the soul to the organic body itself, as the greater part of the Platonists,” he adds, “that others hold that between the soul without body and the soul in body certain ethereal, celestial, and pneumatic garments incircle the intellectual life,” *μεταξὺ τῆς τε ἀσωμαίου ψυχῆς καὶ τῆς ἀγγελιώδους [ψυχῆς.]* The Philosopher is explaining the connexion, which, according to some of the Platonists, exists between the incorporeal and the human soul; but neither he, nor any other Philosopher, would venture to speak of the connexion by garments between the incorporeal soul and the human body.¹ On the contrary he expressly says that these garments, which connect the divine and the human soul, are attached, by certain middle common bonds, to the human body, *πρὸς τὸ στερεὸν σῶμα συμβιβάζειν*.

Pletho in Orac. 135. (in Maïttairii Misc. Gr. aliquot Scriptt. Carm.) *Οἱ περὶ τε Πυθαγόραν καὶ Πλάτωνα σοφοὶ τὴν ψυχὴν οὐ πάντα τινὰ χωριστὴν οὐσίαν παντὸς σώματος νομίζουσιν, οὐ μὲν δὲ, οὐδ’ αὖ πάντα ἀχώριστον—τοιούτον οὖν εἶδος οὐσαν τὴν ψυχὴν σώματι ἀεὶ συνεῖναι αἰθερίῳ οἶον ὀχήματι ἑαυτῆς, *συναπαθανατίσουσιν καὶ αὐτὸ τῇ προσεχεῖ ἐπαφῇ, εἶναι δ’ οὐδὲ τὸ τοιούτον αὐτῆς ὄχημα ἄψυχον καθ’ αὐτὸ, ἀλλ’ ἐψυχῶσθαι καὶ αὐτὸ, τᾷ ἐτέρῳ τε, καὶ ψυχῆς*

¹ Proclus, in his *Ἀφορμαί*, most sublimely says “that soul is in intellect and in God everywhere, in body nowhere; but body is in soul, and in God:” *Καὶ ψυχὴ ἐν νῷ τε καὶ θεῷ πανταχοῦ, καὶ οὐδαμοῦ ἐν σώματι· σῶμα δὲ καὶ ἐν ψυχῇ, καὶ ἐν θεῷ.*

ἀλόγῳ εἶδει, ὃ δὲ ψυχῆς λογικῆς εἶδωλον οἱ σοφοὶ καλοῦσι, φαντασίαι τε δὲ κεκοσμημένοι καὶ αἰσθήσει, κ. τ. λ.

Hermes ap. Stob. Ecl. 1, 51. p. 774. T. Πῶς τοῦτο λέγεις, ὦ πάτερ, ὃ νοῦς τῆς ψυχῆς χωρίζεται, καὶ ἡ ψυχὴ τοῦ πνεύματος; σοῦ εἰπόντος ἔνδυμα εἶναι τοῦ μὲν νοῦ τὴν ψυχὴν, τῆς δὲ ψυχῆς τὸ πνεῦμα; Α. Συννοεῖν δεῖ, ὦ τέκνον, τὸν ἀκούοντα τῷ λέγοντι, καὶ συμπνεῖν, καὶ δευτέραν ἔχειν τὴν ἀκοήν, τῆς τοῦ λέγοντος φωνῆς. Ἡ σύνθεσις τῶν ἐνδυμάτων ἐν σώματι γήϊνα γίγνεται· ἀδύνατον γὰρ τὸν νοῦν ἐν γήϊνῳ σώματι αὐτὸν καθ' αὐτὸν ἐδρᾶσαι. Οὔτε γὰρ τὸ γήϊνον σῶμα δυνατόν ἐστι τὴν τηλικαύτην ἀθανασίαν ἐνεργεῖν· οὔτε τὴν τοσαύτην ἀρετὴν ἀνασχεῖσθαι, συγχρωτιζόμενον αὐτῇ. Παθητὸν οὖν σῶμα ἔλαβεν ὥσπερ περιβόλαιον τὴν ψυχὴν· ἡ δὲ ψυχὴ, καὶ αὐτὴ τις θεία οὐσα, καθάπερ ὑπηρέτου τῷ πνεύματι χρῆται, τὸ δὲ πνεῦμα τὸ ζῶον διήκει.

In this passage for καθάπερ ὑπηρέτου, the sense requires ὑπηρέτῃ. "Οὖν addidi, ut nexus sermonis constaret. Parum tamen abest, quin mutata interpunctione malim, αὐτῇ, παθητὸν οὖν. Σῶμα οὖν ἔλαβεν." Heeren. It is remarkable that Heeren should translate the words, as if he had read ὃ νοῦς for σῶμα, "Assumsit ergo mens animam velut amictum;" and this reading certainly suits the sense better. For Hermes had undertaken to prove that the soul is the garment of intellect, and the spirit the garment of the soul, and, as he asserts that ἡ σύνθεσις τῶν ἐνδυμάτων ἐν σώματι γήϊνα γίγνεται, it is scarcely credible that he should, five lines afterwards, say, that *the body receives the soul as a garment*. The absence of the article too, before σῶμα, plainly proves some corruption; for, if that be the meaning of the words, the article is just as necessary before σῶμα, as before ψυχῆ, πνεῦμα, νοῦς. The passage may perhaps have stood thus: Οὔτε γὰρ τὸ γήϊνον σῶμα δυνατόν ἐστι τὴν τηλικαύτην ἀθανασίαν ἐνεργεῖν· οὔτε τὴν τοσαύτην ἀρετὴν ἀνασχεῖσθαι, συγχρωτιζόμενον αὐτῇ, [τὸ] παθητὸν σῶμα. [Ὁ νοῦς οὖν] ἔλαβεν ὥσπερ περιβόλαιον τὴν ψυχὴν.

But, to return to the passage of Jamblichus, having endeavoured to settle the question about the right interpretation of it, let us next endeavour to remove a corruption from the text: Οἱ δὲ μεταξὺ τῆς τε ἀσωμάτου ψυχῆς καὶ τῆς ἀγγελιώδους αἰθέρια, καὶ οὐράνια, καὶ πνευματικὰ περιβλήματα, περιεμπέχοντα τὴν νοερὰν ζωὴν, προβεβλήσθαι μὲν αὐτῆς φερούρας ἔνεκεν [λέγουσιν.]

A very little reflection will satisfy the reader that ἀγγελιώδους is a *vox nihili*, quite as foreign to the Greek language, as it is to the passage of Jamblichus. Ἀγγελιώδης can only

be derived from ἀγγελία, *Nuntium*, and εἶδος. If it were derived from ἄγγελος, *Angelus*, an *Angel*, it would be written ἀγγελοειδής, and in the contracted form, ἀγγελώδης.

My sole object being the investigation of truth, God forbid that I should intentionally suppress any thing, which militates against my own opinions, or should not give due weight to every objection, which can be urged against them, from whatever quarter the objections may come. I should infinitely prefer the solid reputation, which may in the course of time be acquired by this honorable conduct, to the unstable, but more rapid fame of him, who by the aids of misapplied learning and perverted ingenuity has contended for victory, and not for truth.

The fact, then, is that something may be said in vindication of the word ἀγγελιώδης as applied to the Angels. For I find in Agathiae Epigr. 38. Ἀσκοπον, * ἀγγελίαρχον, ἀσώματον εἶδει μορφῆς: see the *New Gr. Thes.* p. 357. a. c. I also find * ἀγγελίτης in Jo. Geometrae Hymno 2, 19. 3, 37.; 4, 25. Χαῖε * ἀποτερομένη * ψυχάρπαγας ἀγγελίτης, Gaude quæ Genios animarum disjicis hostes: see the *New Gr. Thes.* p. 356. But these are poetic licences, and the licences taken by very modern Greek poets, which cannot be extended to Jamblichus, a writer of plain prose.

It is true that we find in the Platonic Scholia a mention of *Angelic Souls*. Hermias ad Plat. Phædr. 113. Πολὺ δὲ πρότερον καὶ αὐτοὶ οἱ θεοὶ, καὶ πᾶσαι αἱ θεῖαι ψυχαί, ἀγγελικαὶ τε καὶ δαιμόνιαι καὶ ἡρώϊκαί: 127. Ἐὰν μὲν κατὰ τὸ θεῖον εἶδος, θεῖοι, κατὰ δὲ τὸ ἀγγελικόν, ἀγγελικοὶ καὶ αὐτοί: ἔὰν δὲ κατὰ τὸ δαιμόνιον εἶδος τῆς ζωῆς ἰστώνται, (Cod. ἰστῆται,) δαιμόνιοι καὶ αὐτοὶ γίνονται: ἔὰν δὲ κατὰ τὸ ἡρώϊον, ἡρώϊκοί, καὶ ὁμοίως ἐπὶ πάντων. Jambl. ap. Stob. Ecl. 1, 52. p. 1064. Περὶ τῆς ἐπικαρπίας τῶν ψυχῶν, ἣν κομίζονται εἰσαῦθις, ἐπειδὴν ἐξέλθωσι τοῦ σώματος, εἰς ἀγγέλους τε καὶ ἀγγελικὰς ψυχὰς, τὸ ὅλον διάδουσιν οἱ πρεσβύτεροι: 1068. Ἀπολυθεῖσαι δὲ τῆς γενέσεως, κατὰ μὲν τοὺς παλαιούς, * συνδουλοῦσι τοῖς θεοῖς τὰ ὅλα: κατὰ δὲ τοὺς Πλατωνικοὺς τηροῦσιν αὐτῶν τὴν τάξιν, καὶ ἀγγέλοις μὲν ὡσαύτως κατ' ἐκείνους μὲν συνδημιουργοῦσιν τὰ ὅλα: κατὰ δὲ τούτους * συμπεριπολοῦσι. See also what I have said in *Classical Journal*, t. vii. p. 161, and the *New Greek Thesaurus* p. 357. But, in the passage under consideration, the mention of *angels* is quite extraneous to the subject, which relates to the connexion between the divine soul and the human soul, the soul without body and the soul in body.

It is not very difficult to account for the introduction of a word relating to the *Angels*, if we suppose the

transcriber of the Ms. to have been a pious Monk, who, being better acquainted with the history of Angels, than with the philosophy of Plato, might naturally imagine that the word, which he found scarcely legible in his copy, because it was written in a contracted form, must have some relation to the *Angels*, as the mention of the *incorporeal soul* immediately preceded.

The learned Professor Passow is content with the word ἀγγελιάδος, to which he attributes a Neo-Platonic sense of some kind or other, and it will be soon enough for me to adopt it, when he is able to explain it, and to defend the structure of the word itself:—"Ἀγγελιάδος, ab Jambl. ap. Stob. Ecl. 1, 52, 39. p. 926. animæ incorporeæ opponitur, vocabulum nobis non satis clarum; ex adytis, ut videtur, sapientiæ Neo-Platoniciæ repetitum." Passow. Symb. ad Schneider. Lex., in Beckii Actis Semin. Reg. et Societ. Philol. Lips. 1, 92.

The Editors of the *New Greek Thesaurus*, p. 357. a. have cited Passow's words without any remark. Thinking that Mr. Taylor, who had spent nearly forty laborious years in the study of the philosophy of Aristotle and of Plato, was the properest person to decide a philosophical question of this nature, I applied to him for a solution of the difficulty, and he promptly obeyed the call by inserting the article, which appeared in the 34th No. of the *Class. Journ.*, from which I have above made an extract, and in which he proposes to substitute the term ὁστρεώδους.

This conjecture was not deemed satisfactory either by Professor Boissonade, or by myself:—

"Nuperrime in Ephem. Class. 34, 455. vir Πλατωνικώτατος pro ἀγγελιάδους proposuit scr. ὁστρεώδους, optime quidem ad sensum, et e lingua philosophica petitum, cf. quæ notavi ad Marin. 67.; sed remotum nimis a voce suspecta. Equidem legerim ἀγγελιάδους. Judicet ipse V. D. num bene conjecerim." Boissonad. ad Pseudo-Herodian. Partitt. 212. "Restitutio vocis ἀγγελιάδους pro ἀγγελιάδους venit in mentem et Barkero, viro doctissimo et amicissimo. De qua lectione non erit quod dubitet lector criticus, si meminerit metaphoræ vocis ἀγγεῖον, in sensu Corporis: vide omnino *Novam Thes. Steph. Edit.* sub Ἀγγεῖον, p. 436." Idem in Addendis, p. 298.

But let us hear what Mr. Taylor has to offer in defence of his conjecture:—

"Palæographers, as you say, may not perhaps approve of my substituting ὁστρεώδους for ἀγγελιάδους. I can only

say, however, in defence of the adoption of this word, that it is no unusual thing in Platonic writings to find similar mistakes, in which there is an absolute necessity of substituting for one word another, that is not in any respect like it. In proof of this, take the following instances from the Commentaries of Proclus on the *Timæus*.

“P. 92. Τὸ δὲ μὴδὲ εὐρόντα δυνατὰ δυνατὸν εἶναι λέγειν. Here for *δυνατὰ* it is necessary to read *εἰς ἅπαντας*. For the comment of Proclus in this place is on the following words of Plato : Τὸν μὲν οὖν, ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός, εὐρεῖν τε ἔργον, καὶ εὐρόντα εἰς ἅπαντας ἀδύνατον λέγειν.

“P. 102. Καὶ τὸ νοερὸν, *ἐνοειδῶς μὲν τὰ αἰσθητὰ, δευτέρως δὲ ἔχει τὰ αἰσθητὰ. In which passage the second *αἰσθητὰ* should be *νοητὰ*. For that, which is intellectual, comprehends in itself sensibles, conformably to the nature of *the one*, because it is the cause of them; but it possesses intelligibles *secondarily*, because the intelligible is *prior* to the intellectual.

“P. 107. Τὸν δὲ δὴ λόγον ἡμῖν ἐφεξῆς πέραινε. These are the words of Plato himself, and λόγον ought to be νόμον, as is evident from the comment of Proclus, who says : Ὁ δὲ νόμος εἰληπται ἀπὸ τῶν κιθαρωδικῶν νόμων.

“P. 122. Τὰ γὰρ ἔσχατα δεῖται τῶν σωμάτων, where for *σωμάτων* it is requisite to read *δευτέρων*.

“P. 127. Τὸ δὲ περιληπτικώτερον, τῆς πρώτης ἀρχῆς ἐγγύτερον· τὸ δὲ ἄλλον ἐκείνης εἰς αἰτίας λόγον κυριώτερον. Here for ἄλλον it is necessary to read ἐγγύτερον, and then what Proclus says, will be intelligible and most true, viz. ‘that the nature, which is more comprehensive, is nearer to the first principle; and that, which is nearer to the first, is of a more causal nature.’ This, indeed, is demonstrated by Proclus in his *Theological Elements*.

“In the same page also we read : Κατὰ πάσας γὰρ τὰς τοῦ νοῦ τάξεις, πρόεισιν ἢ τοῦ νοῦ φύσις. But for the second νοῦ we should read ζώου.

“P. 141. Ὡς γὰρ ἢ τοῦ ἡλίου σφαῖρα τῆς ἐν αὐτῇ ψυχῆς ὄψις ἐστίν, οὕτω δὲ καὶ τῆς ψυχῆς ὄψις ἐστὶ τὸ θεῖον ἐκεῖνο φῶς. In which passage for the second ψυχῆς it is requisite to read σφαίρας.

“Many other instances might be adduced from the same work, in which I have made upwards of a thousand *necessary* emendations; but the above will prove the truth of my position.”

Mr. Taylor to E. H. B. June 29, 1818.

“I shall be much gratified by the perusal of M. Bois-

sonade's Work, and shall be surprised, if he can find another word instead of *δοτρεώδους* in the passage from Stobæus, which will give the *genuine* sense of the passage. For I need not remind you that a sense is one thing, and *the* sense another."

Mr. Taylor to E. H. B. Aug. 24, 1818.

"I have seen what Professor Boissonade has said, in his Notes on *Pseudo-Herodiani Epimerismi*, concerning my substituting *δοτρεώδους* for *ἀγγελιώδους*. I have written a Letter in answer, which has been forwarded to the Professor. As you conjecture, therefore, that the true reading is *ἀγγελιώδους*, as well as M. Boissonade, I shall observe to you, as I have done to him, that the conjecture is very ingenious, and that it would be no less appropriate than ingenious, if there was good authority for the use of it, as indicative of the last vestment or vehicle of the soul. But I do not recollect meeting with it in any Platonic writer. The word *ἀγγεῖον* occurs in the Zoroastrian Oracles; but it is not there used to signify *the body*, but, according to Psellus, means τὸ σύνθετον κράμα τῆς ψυχῆς. I was, however, much gratified by the honorable mention made of me by the Professor."

Mr. Taylor to E. H. B. Sept. 26, 1818.

"If I am not mistaken, I said in my last Letter to you that there was no authority for *ἀγγελιώδης* being used by Platonic writers to signify *the body*; and I still say the same. For the authorities you have adduced in the *Thesaurus* are not Platonic, Pletho¹ excepted, and he was a modern Greek, and, as I have shewn in my Dissertation on the Philosophy of Aristotle, was far from being deeply

¹ Pletho is not quoted in the *Thes.*, but his words were communicated to Mr. Taylor in a Letter:—

Σὺν γὰρ ἀγγείων θήρες χθονὸς οἰκήσουσιν τὸ τῆς σῆς ἀγγείων ψυχῆς, τὸ θνητὸν δὲ τοῦτο σῶμα, εὐλαὶ καὶ κνώδαλα οἰκήσουσιν.

In addition to the authorities already produced, take the following from Hermes ap. Stob. Ecl. 1, 52. p. 1084. Τῷ οὐν λόγῳ τοῦτ' αἰ, καὶ τῇ ἄνω τῶν πραγμάτων ἐξαλλαγῇ, καὶ ἐπὶ γῆς ἐστὶν * * ἡ φύσις, πλάσσειρα γὰρ οὖσα, καὶ σκηνοποιὸς, ἀγγείοις εἰσβάλλονται αἱ ψυχαί. "Sunt ἀγγεῖα Corpora, quibus animæ veluti vasis includuntur." Heeren.

"Magnam s. potius nimiam fuisse ap. Nostrum Hermetis Trismegisti, ut vocatur, auctoritatem, loca amplissima, ex scriptis ipsi tributis in Eclogis maxime physicis, (nam in Ethicis semel tantum, in Florilegio nunquam

skilled in the Philosophy of Plato. He had, indeed, but a very superficial knowledge of either; Psellus, from living some centuries prior to him, from having paid more attention to the doctrines of Plato, and from having had books to consult, which were lost in the time of Pletho, was more knowing in that philosophy. He was, therefore, right in saying that ἀγγεῖον, in the Zoroastrian Oracle, meant τὸ σύνθετον κράμα τῆς ψυχῆς. For the soul is a mixture, as is shown in the Timæus of Plato, from an impartible essence, (i. e. from intellect,) and a nature divisible about bodies (i. e. corporeal life.) This mixture likewise is represented, by Plato, in the same Dialogue, as being made in the crater, by which is meant 'the fountain of souls,' or 'Juno.' Hence the soul is a *compound mixture*. But soul is essentially vital, so that, as Psellus says, the composite mixture, or life of the soul, till it is properly purified, is the receptacle of evil demons, θῆρες, and κύνες. Hence in one of the Zoroastrian Oracles of Psellus it is said,

Ἐκ δ' ἄρα κόλπων γαίης θρώσκουσι κύνες χθόνιοι.

I need not tell you that the meaning of Oracles is always obscure. But what obscurity would there be in the above Oracle, if the interpretation of Pletho is adopted, viz. that worms shall inhabit the mortal body? Not to mention that the meaning is puerile.'

"As to M. Anton., his authority for the use of the word in question would be great, if he were a Platonist; but he was a Stoic, and the Stoics, though consummately skilled in ethical, were very deficient in physical and metaphysical knowledge. Hence, as they had very imperfect notions

laudatur,) desumta, abunde testantur. Scriptor quis fuerit et quando vixerit, accurate quidem constitui nequit, eum tamen ex NEO-PLATONICORUM grege fuisse, cf. I. p. 469. n., nemo amplius dubitat; ut adeo sæculo forte secundo vel tertio floruerit." Heeren. Comm. de Font. Ecl. Jo. Stobæi p. 199.

I agree with Mr. Taylor in rejecting the interpretation of Pletho. But in the present instance oracular obscurity is not so much required, 1. because the verse is evidently explanatory of something, which had preceded,

Σὺν γὰρ ἀγγεῖον θῆρες χθονὸς οἰκήσουσιν,

2. because there is sufficient obscurity in the ænigmatical use of the words ἀγγεῖον and θῆρες, and 3. because there are other Oracles, of which the meaning is sufficiently obvious:

Ψυχὴ ἡ μερόπων θεὸν ἄγξει πῶς ἐς αὐτὴν,
Οὐδὲν θνητὸν ἔχουσα, ὅλην θεόθεν μεμέθυσα.

of an incorporeal nature, they conceived that the body was in reality, and not metaphorically, *the vessel of the soul*. That this, however, was not the opinion of the Platonists, is evident from the express testimony of their Coryphæus, Plotinus, Ennead. 4. l. 3. p. 386. ¹ "Ὅλως

μὲν οὖν οὐδὲν τῶν τῆς ψυχῆς μερῶν, οὐδὲ πᾶσαν * φατέον ὡς ἐν τόπῳ εἶναι τῷ σώματι· περιεκτικὸν μὲν γὰρ ὁ τόπος, καὶ περιεκτικὸν σώματος, καὶ οὐ ἕκαστον μερισθὲν ἔστιν, ἔστιν ἐκεῖ ὡς μὴ ὅλον ἐν ὁτῶον εἶναι· ἡ δὲ ψυχὴ, οὐ σῶμα, καὶ οὐ περιεχόμενον μᾶλλον, ἢ περιέχον· οὐ μὴν οὐδ' ὡς ἐν ἈΓΓΕΙΩ· ἀψυχον γὰρ ἂν γένοιτο τὸ σῶμα, εἴτε ὡς ἈΓΓΕΙΩΝ, εἴτε ὡς ὁ τόπος περιέχει.

"It is very unlikely, therefore, that Porphyry [Jamblichus] in speaking of the manner, in which the soul is united to the body, would call the body *the vessel of the soul*. For this would not only have been contrary to the doctrine of his Master, but also to what he himself says in his *Ἀπορρομαὶ* πρὸς τὰ Νοητά. For he there asserts that an incorporeal nature is not inclosed in body like moisture or wind in a bladder; i. e. it is not contained in body, as in a vessel. But his words are: *Τὸ ἀσώματον ἂν ἐν σώματι κατασχεθῇ, οὐ συγκλείσθηναι δεῖ, ὡς ἐν ζωγρείῳ θηρία· συγκλείσσει γὰρ αὐτὸ οὐδὲν οὕτω δύναται καὶ περιλαβεῖν σῶμα, οὐδ' ὡς ἄσκηδς ὑγρόν τι ἔλκει ἢ πνεῦμα*. So far indeed was he from conceiving the body to be *the vessel of the soul*, that on the contrary he thought it more fit to say that body is in soul, because body could not exist without the connecting power of soul. Hence in the same *Ἀπορρομαὶ* he says 'that soul is in intellect, and in God everywhere, and in body nowhere; but body is in soul and in God.' *Καὶ ψυχὴ ἐν νοῷ τε καὶ θεῷ πανταχοῦ, καὶ οὐδαμοῦ ἐν σώματι· σῶμα δὲ καὶ ἐν ψυχῇ καὶ ἐν θεῷ*.

"Sincerely wishing you success in all your undertakings, and particularly hoping that, when you have accomplished the Herculean task of the *Thesaurus*, for which I conceive you to be most consummately qualified, you may apply yourself to the study of the philosophy of Plato, and be able to ascend to its dazzling summits, or, in the language

¹ The passage in question is indisputably taken from Jambl. *περὶ Θανάτου*, and in the previous page Porphyry is mentioned by name, *ὥσπερ ἡγήται Πορφύριος*. But even in the *Class. Journ.* l. c. Mr. Taylor attributes the fragment to Porphyry.

'It is to be noted too that, whether Jamblichus or Porphyry wrote the passage in question, it does not involve the personal opinions of either, because the writer expressly says that he is delivering the tenets of the Platonists.

of Theophrastus, to things τῇ φύσει φανερώτατα πάντων, I remain, with great esteem, yours faithfully."

Mr. Taylor to E. H. B. Oct. 28, 1818.

"Jam pridem misi Valpio emendationem loci Stobæi, quem tentavit Taylor., et proposui ἀγγειώδους, quod et tibi in mentem venisse intelligo. Aliæ emendd., a viro celeb. in Epist., quam mecum communicasti, vix placebunt criticis aut palæographicis viris. Si hic corrigendi modus esset in usu, nihil jam certi foret in veterum libris. Ars critica regulis constat et legibus."

M. Boissonade to E. H. B. Aug. 24, 1818.

But some of the corrections, proposed by Mr. Taylor, are within the rules of criticism and the principles of palæography; for instance, the substitution of νόμον for λόγον. For examples of A and N being confounded in the Mss. may be found in Bast. Comment. Palæogr. 723. 726.

"Jam pridem Addenda et Corrigenda Valpio transmisi, nihilque jam superaddere possum. Taylor. nunquam persuadebit, persuadeat licet, δοτρεώδους bonam esse τοῦ ἀγγελιωδους emendationem. Si locus emendatione eget, nihil est probabilius τοῦ ἀγγειώδους. Nam ἀγγεῖον significare σῶμα sat superque probant collecta a te in Thesouro sub v. 'Αγγεῖον."

M. Boissonade to E. H. B. Nov. 9, 1818.

"Taylori v. cl. Epistola de ἀγγεῖον nondum mihi persuasit malam esse restitutionem in Jambl. τὸ ἀγγειώδης. Nihil propius accedit ad corruptum ἀγγελιωδης: nihil est ad sensum aptius; nihil ergo probabilius et verosimilius. Criticus, qui emendat probabiliter, est extra culpam. Quæ disputat V. D. de proprietate Platonica vocis ἀγγεῖον parum me movent."

M. Boissonade to E. H. B. Dec. 13, 1818.

"De v. ἀγγειώδης quæ Taylor. opponit, non faciunt satis. An sibi semper constant scriptores, vel philosophi? an propria semper voce utuntur? Simus plane securi, donec meliora objiciantur et graviora."

M. Boissonade to E. H. B. 15 Cal. Mart. 1819.

But, on the contrary, while I always hesitated about the necessity of substituting δοτρεώδους for ἀγγελιωδους, I was in a moment quite decided in my rejection of ἀγγειώδους, (though perfectly consistent alike with the sense of the passage and with the usage of the Greek writers, and though recommended by the authority of Professor Boissonade, and by

the circumstance of its having occurred to another person also,) because Mr. Taylor had demonstrated that that word was at variance not more with the phraseology of the Platonic philosophers, than with the doctrine of Plato himself; and surely the rules of criticism can never admit the propriety of a conjecture equally adverse to both.

Guided by this and similar experience, I would earnestly advise every juvenile critic not to place too much confidence in conjectures however plausible, not, in the full assurance of their truth, too hastily to reject opinions, which when carefully examined, will be found to have fairer pretensions to correctness, and not in the spirit of passive obedience to yield himself up to the authority of any critic, however great. "Magni viri (Porsoni) rationes minus perspectas habeo, in ejus licet verba modo non jurare sim addictus." Blomf. ad Æsch. Pr. 277. "In melicis autem disponendis ducem habui Burneium, a quo rarissime, nec unquam sine pavore, discessi." Idem ibid. in Præf. vii. See Aristarchus Anti-Blomf. 46.

A little consideration soon furnished me with a conjecture, which is perhaps preferable even to ἀγγελιάδους for ἀγγελιώδους, I mean ἐγγελιώδους.

"I am glad to find that you have rejected ἀγγελιάδους, because I conceive it to be almost impossible that Porphyry [Jamblichus] should have adopted a word, in opposition to one of the dogmas of his Master, Plotinus. And your substitution of ἐγγελιώδους would be most happy and appropriate, if there was any authority for the adoption of it by Platonic writers. It is to me, I confess, perfectly unknown, that any such writer has thus designated this *outward body*. If any one has, your emendation is certainly most correct. For my own part, I am still an advocate for ὁστρεώδους. For the carelessness of the transcribers of Platonic Greek Mss. has been so great, as to justify any emendation, which is not adverse to the sense, how much soever it may be contrary to the principles of palæography. In confirmation of this, take the following instances from the Scholia of Hermias on the Phædrus, which are unnoticed by the Editor, Professor Ast, who does not appear to have been much conversant with the philosophy of Plato, though he has presumed to write a Commentary on the Phædrus.

"P. 104. Hermias, speaking of the enthusiasm of the different parts of the soul, says:—Γίνεται μὲν οὖν καὶ ἄλλοι ἐνθουσιασμοὶ περὶ τὰ ἄλλα μέρη τοῦ σώματος, δαιμόνων τινῶν αὐτὸ

κινούντων ἢ καὶ θεῶν οὐκ ἄνευ δαιμόνων· καὶ γὰρ ἡ διάνοια ἐνθουσιᾷν λέγεται, ὅταν ἐπιστήμας καὶ θεωρήματα εὗρισκῃ ἐν ἀκαρεῖ χρόνῳ καὶ ὑπὲρ τὸν ἄλλον ἄνθρωπον. Λέγεται καὶ ἡ δόξα καὶ ἡ φαντασία ἐνθουσιᾷν, ὅταν τέχνας εὗρισκῃ καὶ ἀποτελῇ παράδοξα ἔργα, ὅσον Φειδίας ἐν ἀγαλματοποιίᾳ, καὶ ἄλλος ἐν ἄλλῃ τέχνῃ. In this passage for ἄλλα μέρη τοῦ σώματος, it is obviously necessary to read ἄλλα μέρη τῆς ψυχῆς, and consequently αὐτὰ κινούντων for αὐτὸ κ.

"P. 130. Speaking of the soul, he says:—'Επιδοῦσα γὰρ ἑαυτὴν τοῖς ὅλοις μετὰ τοῦ οἰκείου θεοῦ, συνδιακοσμεῖ αὐτῷ τὸ πᾶν κατὰ τὴν ἐκείνου ιδιότητα· ἕκαστος γὰρ τῶν αἰτίων θεῶν τοῦ παντὸς κόσμου ποιεῖται τὴν ἐπιμέλειαν κατὰ τὴν ἑαυτοῦ ιδιότητα, καὶ οὐ μόνως τῆς οἰκείας σφαίρας· ὁ μὲν ἥλιος * ἡλιακῶς, ὁ δὲ Ἄρης * ἀρειακῶς, καὶ ὁμοίως οἱ ἄλλοι. Here any one, who is an adept in the philosophy of Plato, will immediately see that for ἕκαστος γὰρ τῶν αἰτίων θεῶν, it is necessary to read ε. γ. τ. ἀστράων θ. For Hermias is speaking of the soul in its most perfect state of felicity in the heavens, when it governs the world in conjunction with the celestial Gods.¹

"P. 132. We have θεῖα instead of τρία, in the following passage:—Ταῦτα τὰ θεῖα θεωρεῖται διὰ πάντων τῶν ὄντων πεφυκότα.

"P. 147. Hermias, explaining the lameness of souls, mentioned by Plato, says:—'Επειδὴ ἡ βάδισις οἰκείον τῇ μεταβατικῇ αὐτῶν αἰσθήσει. But for αἰσθήσει it is indubitably requisite to read νοήσει. For the expression μεταβατικὴ νόησις, *transitive intelligence*, perpetually occurs in Platonic writers, when speaking of the gnostic energies of the soul.

"P. 153. We have διττὴ instead of τριττὴ, in the following passage:—'Επειδὴ δὲ κρίσις ὡς ἐν πλάτει διττὴ ἐστὶ, περὶ τῆς μέσης λέγει ἐνταῦθα. For in what follows, he enumerates the three kinds of judgment, and expressly says that the first is with Jupiter, the second with Minos and Rhadamanthus, and the third with Pluto: Τρίτῃ δὲ ἐστὶ κρίσις ἡ αὐτῷ τῷ Πλούτωνι καὶ τοῖς ἐν Αἴδῃ καθαρτικοῖς θεοῖς συνοῦσα.

"P. 180. Hermias says: "Ὡς περὶ δὲ τῷ κανόνι τὸ διάστροφον κρίνεται, καὶ τῇ ὀρθῇ τὸ παρὰ τὴν ὀρθὴν, τὸν αὐτὸν τρόπον· ὥς περ εἰκόνα ἀνῆλθεν ὁ φιλόσοφος τὴν ἀλήθειαν, ἣ καὶ τὰ ὅμοια καὶ τὰ παρελλαγμένα κρίνομεν· οὕτως ὀφείλει ὁ ῥήτωρ κανόνα ἔχειν τὸ ἀληθές. Here too instead of εἰκόνα it is obviously necessary to read κανόνα.

"P. 199. Πανταχοῦ γὰρ ἐν τῷ Τιμαίῳ δὲ [sic] * ἐνθιιάζει τοὺς Αἰγυπτίους ὡς ἀρχαίους. In which passage for ἐνθιιάζει it is requisite to read ἐγκωμιάζει.

¹ In a subsequent part of the same page, as Mr. Taylor might have remarked, we have: 'Εν ὅσῳ μὲν οὖν ἐπ' ἐτέρωτα καὶ ἐνὶ δυνάμει τοῖς αὐτῆς αἰτίαις, πάντα * συνδιοικεῖ τῇ κοσμικῇ ψυχῇ, καὶ αὐτὴ καὶ πᾶσαι αἱ ἀστροφαί, κ. τ. λ.

"These and many other errors, though less glaring, are alike unnoticed by Professor Ast, and prove him to be what I have said of Gale, nothing more than a garrulous smatterer in the philosophy of Plato. It is much to be lamented indeed that these admirable Scholia have, through the carelessness of the transcribers, been transmitted to us in such a defective state. For they abound with so many repetitions and corruptions, that Professor Ast himself is induced to ask:—'Num Hermiam ita scripsisse, tamque putide de Platone disseruisse verisimile est?' He might, however, have discovered from an attentive perusal of these Scholia, that it is not possible Hermias himself could have written so ill, because the parts, that are sane, afford indisputable proofs of consummate erudition, and the most profound philosophical knowledge. And, had he noticed what is said in p. 107, he would have found that these Scholia were either extracted from the Commentaries of Hermias on the Phædrus by one of the disciples of Hermias, or Σχολικαὶ Ἀποσημειώσεις ἐκ τῶν Συνουσιῶν Ἑρμείου. This I infer from the following passage: Ἠπόρησεν ὁ ἐταῖρος Πρόκλος, (for Hermias and Proclus were fellow disciples of Syrianus,) πῶς, εἰ ἐκ διαιρέσεως λαμβάνονται αἱ μανίαι, δυνατόν, εἶναι ἄλλην παρὰ ταύτας· πρὸς δ' εἶπεν ὁ φιλόσοφος κ. τ. λ. For by *the philosopher* here Hermias himself is meant, so that it is evident the Scholia are a transcript.

"Thus too it will be found that the Scholia on the Cratylus of Plato, ascribed to Proclus, are a transcript; and I have no doubt of this being the case with all the philosophical Scholia, that are extant. For these truly great Platonic philosophers wrote complete commentaries on those Dialogues of Plato, which they undertook to elucidate.

"Since writing the above, it has occurred to me, that in the passage, which I have quoted from the Scholia of Hermias, p. 107, Proclus himself may be meant by *the philosopher*, and if so, this passage is no proof, though my other argument is, that these Scholia were not written by Hermias. But in the Scholia of Proclus on the Cratylus, Proclus himself is quoted."

Mr. Taylor to E. H. B. Jan. 30, 1820.

I now proceed to offer evidence in support of the reading ἐγγειώδους.

1. No objection need be taken to the substitution of ἐγγειώδους or ἀγγειώδους for ἀγγελιώδους, because both the one and the other have a syllable less than the vulgar reading.

For Lobeck ad Ajac. p. 283. has truly remarked:—"Sæpissime Librarii, modo contrahendis, modo dilatandis syllabis, priscorum exemplarium nitorem defamarunt."

2. And equally unfounded would be the objection to *ἐγγειώδους*, that it substitutes *ἐγ* for *ἐγ*. For this strictly accords with the principles of palæography: see Bast. Comment. Palæogr. 743.; ad Greg. 131.

3. The following examples satisfactorily prove that the term *ἐγγειώδους*, as applied to the *human soul*, or the *human body*, is not inconsistent with either the doctrines or the phraseology of Plato, and of the Platonic philosophers.

Clem. Alex. Str. 703=593=253. Εἰκότως ἄρα ἐκ γῆς μὲν τὸ σῶμα διαπλάττεσθαι λέγει ὁ Μωϋσῆς, ὃ γήινόν φησιν ὁ Πλάτων σκῆνος· ψυχὴν δὲ τὴν λογικὴν ἀνωθεν ἐμπνευσθῆναι ὑπὸ τοῦ Θεοῦ εἰς πρόσωπον: Pæd. 326=278=120. Καθάπερ γὰρ οἱ γεωργοὶ προαρδεύσαντες τὴν γῆν, (εἰθ' οὕτω τὸ σπέρμα καταβάλλουσιν, supplet Sylb.) οὕτω δὲ καὶ ἡμεῖς τῷ ποτίμῳ τῶν παρ' Ἑλλήσι λόγον προαρδεύομεν τὸ γεῶδες αὐτῶν, ὡς παραδείξασθαι τὸ καταβαλλόμενον σπέρμα πνευματικόν, καὶ τοῦτο εὐμαρῶς ἐκθρέφει δύνασθαι. Heraclides Alleg. Hom. 112. Schow.: Πᾶς γὰρ ἀνὴρ φιλόσοφος ἐν θνητῷ καὶ ἐπιγείῳ τῷ σώματι πτηνὸν ὥσπερ τι βέλος, τὸν νοῦν εἰς τὰ μετάρσια διαπέμπεται. Hermes ap. Stob. Ecl. 1, 52. p. 775. Ἡ σύνθεσις τῶν ἐνδυμάτων ἐν σώματι γήινῳ γίγνεται· ἀδύνατον γὰρ τὸν νοῦν ἐν γήινῳ σώματι αὐτὸν καθ' αὐτὸν ἐδρᾶσαι. Οὔτε γὰρ τὸ γήινον σῶμα δυνατόν ἐστι τὴν τηλικαύτην ἀθανασίαν ἐνεγκεῖν· οὔτε τὴν τοσαύτην ἀρετὴν ἀνασχέσθαι, συγχρωτίζομενον αὐτῇ. Παθητὸν οὖν σῶμα ἔλαβεν ὥσπερ περιβόλαιον τὴν ψυχὴν· ἡ δὲ ψυχὴ, καὶ αὐτὴ τις θεία οὐσα, καθάπερ ὑπέρτερον τῷ πνεύματι χρῆται, τὸ δὲ πνεῦμα τὸ ζῶον διήκει. "Ὅταν οὖν ὁ νοῦς ἀπαλλαγῇ τοῦ γήινου σώματος, τὸν ἴδιον εὐθὺς ἐνεδύσατο χιτῶνα τὸν πύρινον, ὃν οὐκ ἠδύνατο ἔχων εἰς τὸ γήινον σῶμα κατοικῆσαι. (In a former part of this article I have suggested some corrections of this passage.) 1, 52. p. 1004. Heeren.: Ἡ δὲ ἀσεβὴς ψυχὴ μένει ἐπὶ τῆς ἰδίας οὐσίας ὑφ' ἑαυτῆς κολαζομένη, καὶ γήινον σῶμα ζητοῦσα εἰσελθεῖν. Porphy. de Sententiis ap. Stob. Ecl. 1, 52. p. 1042. "Ὅσπερ οὖν τὸ γεῶδες ὅστρον περιχειμένη ἀνάγκη ἐπὶ γῆς ἐνίσχεσθαι, οὕτω καὶ ὕγρον πνεῦμα ἐφελκομένη εἰδωλὸν περιχεῖσθαι ἀνάγκη. Hermes l. c. 1074.: Οὕτως ἐκάστη ψυχὴ καὶ ἀνθρωπομομένη καὶ ἄλλως *ἐπιγεῖζουσα, οἶδεν ὅπου πορευτέον ἐστὶν αὐτῇ. 1100. Αὐτὸ μὲν γὰρ τὸ γεῶδες ἐστὶν ἡ τοῦ σώματος πῆξις, τὸ δὲ ὕγρον καὶ ἐν τούτῳ ἐστὶν εἰς *συμπαγίαν περίχυσις. 1102. Τὸ γὰρ πῦρ καὶ τὸ πνεῦμα ἀνωφερῆ ὄντα, ἐπὶ τὴν ψυχὴν, *ὁμοίωχρον αὐτοῖς ὑπάρχουσαν, ἀνατρέχει· τὸ δὲ ὕγρον καὶ τὸ γεῶδες, καταφερῆ ὄντα, τῷ σώματι, *ὁμοέδρῳ ὄντι, ἐφίξαναι. Hermias

Schol. ad Plat. Phædr. 130. Διὸ καὶ παρακελεύεται μὴ βαθύνειν τὸ ἐπίπεδον καὶ ποιεῖν αὐτὸ γεῶδες καὶ ἐνικμον διὰ τῆς ρυπαρᾶς ζωῆς: 131. Τὸ δὲ σῶμα γήινον οἱ μὲν ἐπὶ ὅλου τοῦ γεννητοῦ ἤκουσαν λέγεται γὰρ καὶ πᾶν τὸ *ὑποσίληνον σῶμα γήινον· ἡδὲ καὶ ἐπὶ ταύτης τῆς γῆς λέγοιτο ὅτι κυρίως τοῦτο τὸ ὄστρεῶδες σῶμα γήινον, ἐπειδὴ τὸ πολὺ αὐτοῦ ἐστὶ γῆ. Pletho ad Orac. p. 135, (in Mattairii Misc. Gr. aliquot Scriptt. Carm.) Γῆν δὲ τὸ γεῶδες καὶ θνητὸν σῶμα: 136. Ταῦτ' οὖν φησὶ τὸ λόγιον ἐκ τῶν τῆς γῆς ὁρμᾶσθαι κόλπων, δηλαδὴ τοῦ γεῶδους τοῦδε καὶ θνητοῦ σώματος.

4. It would be uncandid not to acknowledge that I have not been able to discover any other passage, in which the word *εγγειώδης* occurs. But when the reader considers that there is nothing in its structure, which is repugnant to the genius of the Greek language, and nothing, which would lead him to doubt its genuineness, if he had met with it in any other passage, and when he considers too that I do not profess to have examined the writings of the Platonists with the view of finding instances of the word, it is perhaps not too much to expect his ready assent to the propriety of this conjecture.

E. H. BARKER.

Thetford, Oct. 30, 1820.

P. S. In a subsequent article, I shall notice a grievous error of Julius Pollux in quoting a passage from Plato; offer some remarks on Aristotle's Definition of Tragedy; and comment on a curious opinion of Pythagoras.

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ. EURIPIDIS MEDEA.

In usum studiosæ Juventutis recensuit et illustravit
PETRUS ELMSLEY, A. M. *Oxonii*, 1818. 8vo.

No. III.—[Continued from No. XLII, p. 357.]

QUOD instituimus, ut ex P. Elmsleii adnotationibus ad Eupipidis Medeam ea potissimum adferremus, in quibus dissentientium ab editore doctissimo putamus, in eo jam pergemus, ut

coepimus, omissis quæ vel leviora sunt, vel, qualia multa esse jam alio tempore diximus, præter necessitatem tentata nobis videntur.

V. 438. "Apud Euripidem," inquit, "Hec. 1028. (1011. Pors.) non optime Græce dictum videtur ἐκπέση, quod defendit Porsonus." Verba sunt, Ἀλκίμενόν τις ὡς ἐς ἄντλον πεσὼν Λέχριος ἐκπέση φίλας καρδίας. Miramur vero, non optime Græce dicta videri viro doctissimo, quæ Homeri exemplo dixit Euripides. Ita Iliad. χ. 93. ὡς δὲ δράκων ἐπὶ χειρὶ ὀρέστερος ἄνδρα μένησιν. Et sæpe alibi. Sed sæpius videtur Elmsleius injuria reprehendere Porsonum.

V. 472, 473. Medea se dicit Peliam occidisse his verbis: Πελίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν, Παιδων ὑπ' αὐτοῦ. "Immo," inquit, "παιδων ὑφ' αὐτοῦ." Et ita edidit: recte sane, si hæc verba ad θανεῖν retulit. At quid cogit id facere; quum etiam ad ἀπέκτεινα referri possint? Ita vero recte se habebat librorum scriptura. Eaque nescio an etiam fortior sit ad sententiam.

V. 477, 478. Disputat hic de verbis, εἰ γὰρ ἦσθ' ἄπαις ἔτι, Σύγγνωστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους, scripturamque librorum nonnullorum, σύγγνωστον ἦν σοι, defendi posse ait Sophoclis verbis in Œd. R. 255. οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, Ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι, sed rectius addi αὖν, ut in Eurip. El. 1024. καὶ μὲν πόλεως ἄλωσιν ἐξιώμενος, ἡ δ' αὖμ' ὀνήσων, τᾶλλα τ' ἐκσώζων τέκνα, Ἐκτείνει πολλῶν μίαν ὕπερ, σύγγνωστ' ἂν ἦν. Cur tandem rectius? In Sophoclis quidem exemplo non recte adderetur particula; in Euripidis autem locis et addi eam et omitti potuisse, qui hujus particulæ vim et potestatem perspexerit, intelliget. Sed de hac re alio loco dicemus.

V. 480. Non audemus nos quidem quæstionem difficillimam, quam hic movit Elmsleius, dirimere, sed illud videmus, eum neque recte satis, neque caute indicasse. Verba sunt: οὐδ' ἔχω μαθεῖν, ἡ θεοὺς νομίζεις τοὺς τότε οὐκ ἄγχειν ἔτι, ἡ καὶ καὶ κεῖσθαι θέσμι' ἀνθρώποις τανῦν. Quum lib. Put. Reiskius, Musgravius, Porsonus, εἰ θεοὺς dedissent, vulgatam ἡ θεοὺς revocavit Elmsleius. Nam pro πότερον in priore membro etiam ἡ dici. At quibus tandem id exemplis confirmavit? Multorum hæc res, si

quidquam, exemplorum erat, eorumque et certorum et accommodatorum. At Elmsleius quinque tantum exempla dedit, quorum duo plane aliena sunt, unum Æschyli Prom. 779. ἔλοῦ γὰρ, ἢ πόνων τὰ λοιπὰ σου (ita scribit) Φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ' ἐμέ. Nam ut πότερον hic dici potuerit, non tam de hoc, quam de eo quærebatur, an ei et ἢ permutari liceret. Atqui ei hic dici non potuit. Alterum Homeri est Il. ε. 671. μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν, **Ἡ προτέρω Διὸς υἱὸν ἐριγδούποιο διάκoi, *Ἡ ὅγε τῶν πλεόνων Λυκίῳ ἀπο θυμόν ἔλοιστο.* Neque in Matthiæ Gr. Gr. §. 609. quem auctorem citat, aliud quam unum huic simillimum exemplum profertur ex Iliad. α. 190. Utroque in loco, pariterque in Æschyli exemplo plane abesse prius ἢ poterat: ex quo satis patet, non posse hæc exempla cum Euripidis verbis comparari, nisi quis apud hunc præferendam censeat elegantissimam lectionem, quæ apud scholiasten Æschinis exstat, ἢ θεοὺς νομίζω, quam mirum est neque Porsono neque Elmsleio aliqua commendatione dignam visam esse. Cætera, quibus Elmsleius utitur, exempla hæc sunt. Æschyli in Choëphoris 783. οὐ γὰρ τι φωνεῖ παῖς ἔτ' ὦν ἐν σπαργάνοις, **Ἡ λιμὸς, ἢ διψῇ τις, ἢ λιψουρίαν*” *ἔχει.* Ita Elmsleius scribit. Nobis ei, ut Porsono aliisque, requiri videbatur, nec cætera recte constituisse Elmsleium putamus. Deinde Sophoclis in Œd. C. 79. οἶδε γὰρ κρινούσιν γε, **Ἡ χρεὶ σε μίμνειν, ἢ πορεύεσθαι πάλιν.* Ubi particula γε offensus, cujus vim non perceperat, κρινούσιν ᾧ scribendum putat, quo nihil fingi potest frigidius. Sed ἢ χρεὶ veteres libri: at jam Turnebi et Stephani edd. εἰ χρεὶ, quod nobis verum videtur. Denique apud Homerum Iliad. β. 299. τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν, **Ἡ ἔτεον Κάλχας μαντεύεται, ἢ καὶ οὐκί,* recte sic Heynium pro εἰ ἔτεον scripsisse dicit. Quid vero his tribus, iisque tam dubiis exemplis efficitur? Apertum est, ea toto cœlo ab illis, quæ ante commemorata sunt, differre. Præterea quum nihil neque facilius neque frequentius sit commutatione particularum εἰ et ἢ, ejusmodi exempla proferenda erant, in quibus aut certo non esse εἰ positum credi posset, aut, quod optimum fuisset, neutra particula in priore membro inveniretur. Hoc enim solum genus idoneam hac in re probandi vim habet.

V. 487. Non intercedimus, quominus, quod scholiastes quoque habuit, δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς scribatur, ut id sit, *nihil a te quidem commodi* exspectans: sed illud miramur, quod scribit Elmsleius: "Par. D. pro var. lect. Burn. δοκοῦσα μὴ τι, quod admisit Musgravius. Male. Non dicitur δοκῶ μὴ πράξειν καλῶς, sed δοκῶ οὐ πράξειν καλῶς." Idque confirmat duobus exemplis, quibus tertium in auctario addidit. Silet vir doctissimus de Porsono, reverentia quadam. Nam etiam Porsonus μὴ τι recepit. At itane imperitum Græcæ linguæ fuisse Porsonum, ut, si δοκῶ μὴ non dicatur, id nescierit? Immo Elmsleius, exempla, quorum forte meminerat, non rationem linguæ, respiciens, novam illam, sed falsissimam regulam commentus est. Nam ubi οὐ dicendum, οὐ; ubi μὴ, μὴ cum hoc verbo coniungitur. Æschylus Prom. 740. εἶναι δόκει σοι μηδέπω 'ν προσιμίοις. Sept. ad Th. 621. δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις.

Simile nobis videtur, quum ad v. 496. πολλαῖς μακαρίαν ἂν Ἑλλάδα non putavit stare posse, nisi etiam πολλοῖς legatur. Unde Ἑλληνίδων recepit, quod facilius quis interpretibus deberi suspicetur. Hic quoque nollemus a Porsoni acutiore iudicio recessisset.

Etiam ad v. 513. diligentiam desideramus, quum notandum dicit καὶ λῖαν, quod paullo maiorem vim habeat, quam λῖαν. Neque enim καὶ λῖαν coniunctim dicuntur, ut sæpe καὶ δὴ, sed καὶ ad totam sententiam pertinet. Eadem ratio est, ubi καὶ πολὺ dicitur, de qua re infra dicit ad v. 871.

Acute disputat Elmsleius de v. 552. in quo εὐδαιμονοῖμεν ab Euripide scriptum coniicit, quod non diffitemur maiorem quamdam humanitatis speciem præbere, quam quod libri habent εὐδαιμονοίην. Non videtur tamen hæc satis idonea caussa esse reponendi pluralis, probamusque, quod non est in textum receptus. Eodem versu quum libri habeant, σοί τε γὰρ παίδων τί δει, ἐμοί τε λύει τοῖσι μέλλουσιν τέκνοις τὰ ζῶντ' ὀνῆσαι, perelegans est Elmsleii coniectura, σοί τε γὰρ παίδων μέλει. Sed non putamus tamen quidquam mutandum esse. Nam qui est mos Græcorum, ut sine ambagibus dicant, quæ hodie si quis dicat,

rudis et parum elegans videatur, eo hic quoque Iasonem uti voluit poeta, idque tanto magis, ut ex ipsius oratione eluceret, eum sui ipsius maxime studiosum esse. Ut igitur propter hanc causam etiam illud εὐδαιμόνοιην defendendum putamus, ita non offendimur, si, quo initum ab se novum connubium excuset, his duobus argumentis utitur, neque Medeam, ut cui iam sint liberi, prole indigere, et se, quos ex ea suscepit liberos, eos præsidium habere velle ab iis, qui ipsi ex novo illo coniugio nascituri sint. Quid quod ipsa Medea, ubi se in Iasonis sententiam concedere simulat, v. 850. utrumque argumentum repetit: οὐκ εἰσὶ μὲν μοι παῖδες; οἶδα δὲ χθὲν φεύγοντας ἡμᾶς καὶ σπανίζοντας φίλων; Non debebat autem Elmsleyus, qui sine interpunctione scripsit, ἐμοὶ τε λύει τοῖσι μέλλουσιν τέκνοις τὰ ζῶντ' ὀνήσαι, illud præterire, male a Porsono, et repugnante sensu loci comma post τέκνοις positum esse, quàm alii recte post λύει distinxissent. Hoc quoque confirmat Medea infra v. 847. dicens, καὶ πασιγνήτους τέκνοις ἐμοῖς φυτεύων. Cæterum in adnotatione ad h. l. sine idonea ratione Elmsleyus in Æschyli Prom. 81. scribit προμηθίας, atque in eiusdem poetæ Eumen. v. 94. τί δ'εἰ corrupta putat.

V. 581. Acute coniicit, γῆμαί με λέκτρα βασιλέων, quia vulgatum βασιλέως potius uxorem regis, quam filiam significaturum esset. Sed prorsus alienum est, quod affert, βασιλῆς interdum reginam significare. Neque enim id hoc loco fieri potest, sed λέκτρα βασιλέων regum, i. e. regum torum notat.

V. 587. Librorum scripturam, οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ, sic mutandam censuit, eamque mutationem in textum recepit, οἶσθ' ὡς μέτευξαι (καὶ σοφωτέρα φανεῖ). Idque præceperat iam ad Soph. Œd. R. 543. At ut ita loqui soliti sint Attici, ex eo non sequitur, ubique ita loquutos esse. Quin ipsa cogitandi celeritas, cui hæc formula originem debet, suadet, ut pro diversa sententiarum coniunctione aliis in locis aliter loquutos esse censeamus. Atque ut Euripides in Iph. Taur. 759. scripsit, ἀλλ' οἶσθ' ὃ δράσω, ita quid est quare non potuerit dicere, οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ? Neque movet me, quod ex Troad. 721. affert Elmsleyus, ἀλλ' ὧς γνέσθω, καὶ σοφωτέρα φανεῖ. Nemo enim non videt diversissima

hæc esse, siquidem illic primarium est ὡς γενέσθω, hic autem ποφατίραν φαίνεσθαι.

V. 614. In carmine chorico non videtur Elmsleius satis perspectas habuisse leges numeri Dorii. Aliter non recepisset coniecturam Porsoni, inserto in versum præbentis heroicum,

οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσιν, εἰ δ' ἄλλης ἔλθοι.

Est enim is alienus ab hoc genere numeri. Id quod et tragicorum et maxime Pindari exempla docent. Debebant in duos versus, sive κῶλα appellare mavis, dividi,

οὐδ' ἀρετὰν παρέδωκαν
ἀνδράσιν, εἰ δ' ἄλλης ἔλθοι,

et in antistropha,

μηδέποτε ἀμφιλόγους ὄργας,
ἀκόρεστά τε νείκη.

Ultima enim syllaba anceps est. Eadem metri ignoratione in Æschyli Prom. 531. versus ita distinguit :

βουφόνους παρ' Ὀλκεανοῖο πατρός
ἄσβεστον πόρον.

At talibus numeris isto in carmine non erat locus.

Neque vero in Medæ v. 640. ᾠκτισεν probandum erat, quod ex Musgravii coniectura admisit Porsonus. Nam vel brevis syllaba, quæ præter morem in Porsoni descriptione utrobique præcedentem versum terminat, de prava distinctione metrorum debebat admonere. Versus isti sic constituendi sunt :

τὸν ἀμαχανίας ἔχουσα δυσπέρατον αἰῶν'.
σὲ γὰρ οὐ πόλις, οὐ φίλων τις ᾠκτειρεν παθοῦσαν.

Denique aliter quidem, quam Porsonus, sed non hercle melius, ultimos strophæ versus disposuit Elmsleius :

αἰμέραν, τάνδ' ἐξάνουσα.
σα. μόχθων οὐκ ἄλλος ὕπερθεν,
ἢ γὰς πατρίας στερεῖσθαι.

Qui numeri, ita distributis vocabulis, pessimi sunt, omninoque

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a colore huius carminis videntur alieni esse. Debebant ita distingui :

ἀμέραν τάνδ' ἐξανύσασα μό-
χθων δ' οὐκ ἄλλος ὕπερθεν, ἢ
γαῖς πατρίας στερίσθαι.

Ut τὶς pro οὐκ coniiceretur, non erat idonea caussa. Illud recti factum, quod v. 632. οἰκτροτάτων, et v. 641. δεινότατον revocatum est.

V. 633. Non immerito hæret Elmsleius in explicanda vulgata, θανάτῳ, θανάτῳ πάρος δαμείην, ἀμέραν τάνδ' ἐξανύσασα, quum dici debuisset videatur, ἢ vel πρὶν ἐξανύσαι τήνδε ἡμέραν. Nihil tamen caussæ est, quare hunc locum de vitio suspectum habeamus. Eadem enim dicendi forma usus est poeta, quæ δειλῶ γογγῆς et similia sæpiissime dicuntur, quæ proprie conversio quædam est sententiarum. Ita ἀμέραν τάνδ' ἐξανύσασα, θανάτῳ πάρος δαμείην, proprie est, hoc die perfuncta, prius moriar: quod nihil aliud esse apparet, quam moriar potius, quam hunc diem exegerim. Nam πάρος, πρὶν, et similia, ut apud Germanos, sæpe nihil aliud quam potius significant. Ita Homerus : τὴν δ' ἐγὼ οὐ λύσω πρὶν μὲν καὶ γῆρας ἔπεισιν ἡμετέρῳ ἐνὶ οἴκῳ. Simili forma dicendi, ut in Medea, etiam in Alceste v. 900. ed. Monk. usus est Euripides : τί γὰρ ἀνδρὶ κακὸν μείζον, ἀμαρτεῖν πιστῆς ἀλόχου. In quo loco frustra hæserunt interpretes et critici. Hoc dicit : ἀμαρτεῖν πιστῆς ἀλόχου, τί τούτου μείζον ἀνδρὶ κακόν ;

V. 659. Dedit Elmsleius cum Porsono, θέμις μὲν, ἡμᾶς χρησμὸν εἶδέναι θεοῦ ; quæ est librorum prope omnium scriptura. Ald. male, θέμις δ' ἄν. At non satis erat, quod nullo pacto dici potuit, damnassee ; ostendendum erat etiam, quo pacto stare posset, quod grammaticæ quidem non repugnaret, sed sensum tamen non videretur idoneum præbere. Nam quid μὲν sibi velit, vereor, ut quisquam docere queat. Nobis et δ' ἄν et μὲν supplementa videntur a grammaticis illata ad versum sustinendum, quum θέμις scribi cœpisset. Euripidem dedisse putamus :

θεμιστὸν ἡμᾶς χρησμὸν εἶδέναι θεοῦ ;

Quod mox dicit Medea v. 661. τί δῆτ' ἔχρησε ; λέξον, εἰ θέμις

κλύειν, in eo tantum abest, ut abundet εἰ θέμις κλύειν, ut verissima sit Brunckii observatio, εἰ ratiocinantis esse. Nam quum Ægeus ad superiora verba respondisset μάλιστα, recte infert Medea, ergo, si fas est me scire, edissere. Non magis verum est, quod vult Elmsleius, eodem modo v. 1287. εὖ abundare: εἰ δ' ἐμοῦ χρεῖαν ἔχεις, λέγ', εἴ τι βούλει. Quis enim non videt, horum verborum hunc esse sensum: si me indiges, dic, quod vis dicere.

V. 667. Distinxit Elmsleius cum Porsono, παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος, quod mavult, quam cum Aldo et Lascari post Πέλοπος distingui, quia melior sit ea ratio, quæ Pittheum non solum εὐσεβέστατον, sed Pelopis filiorum εὐσεβέστατον faciat. Eam rationem nos quidem minime meliorem esse putamus. Nam hic non agitur de eo, quis Pelopis filiorum magis minusve pius sit, sed illud quæritur, an is sit pius, ad quem devertere vult Ægeus: quem nihil cogebat ad Pelopis filiorum aliquem accedere, quem non putaret impium esse, sed quærere virum bonum, quicum communicare oraculum posset, sive is Pelopis, sive alius viri esset filius. Quare omnino probanda distinctio illa, παῖς, ὡς λέγουσι, Πέλοπος, εὐσεβέστατος. Duo enim respondet, et qui sit, ad quem eat, et cur eum adeat.

V. 672. Τί γάρ σὸν ὄμμα χρώς τε συντέτληχ' ὄδε. "An dicitur ὄμμα συντέτληκε? Non opinor. Supplendum igitur τέγγεται vel aliquid huiusmodi." Cur vero? Non hic, quid diceretur, sed quid esset, quæri debebat. Quod est autem, quidni dicatur esse? Afflicti enim et oculis et colore corporis languescunt.

V. 673. Αἰγεῦ, κάκιστός ἐστί μοι πάντων πόσις: "Rom. A. ut Aldus κάκιστός ἐστί μοι. Lego: κάκιστος ἐστί μοι. Ita Bruncius, quem sequuntur Porsonus et Matthiæ." Et iure quidem sequuntur. Nam quum duo hic dici possint, est mihi maritus, qui pessimus est, et maritus meus pessimus est, prius illud non modo aperte melius convenit ordiendæ orationi, sed etiam ex pronomine μοι verum esse intelligitur. Alterum enim si voluisset poeta, κάκιστός ἐστ' ἐμὸς πόσις dixisset.

Ad v. 676. Elmsleius in scholiasta Sophoclis ad Phil. 1. aliud agens, ut videtur, διὰ τοῦτον οἰκονομεῖται dedit, ubi libri, quod solum recte habet, διὰ τούτου præbent. Notandum hoc putavimus, quia nihil in corrigendis monitum.

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V. 678. Etsi iam ad v. 14. diximus, neque hoc loco, neque ad v. 1275. satis accurate de particulis ἤπου disputatum esse, tamen valde laudandum putamus Elmsleium, qui hic alienas eas particulas esse viderit, et pro iis ἡ γὰρ, licet nullo in libro reperiuntur, reposuerit. Vellemus vero, qui hic præclare, quid verum esset, intellexerit, eodem iudicio usus esset v. 686.

σύγγνωστα μὲν γὰρ ἦν σε λυπεῖσθαι, γύναι.

Non minus enim ab hoc loco μὲν γὰρ, quam ab illo ἤπου, alienæ sunt. In promptu vero est facillima emendatio, *μεντάδ'.*

Difficillimus locus est v. 712. quem Elmsleius cum Porsono ita scriptum dedit :

Πέποιθα. Πελίου δ' ἐχθρός ἐστὶ μοι δόμος,
Κρέων τε. τούτοις δ', ὀρκίοισι μὲν ζυγίεις,
ἄγουσιν οὐ μὲν' ἂν ἐκ γαίας ἐμέ.
λόγοις δὲ συμβᾶς, καὶ θεῶν ἀνώμοτος,
φίλος γένοι' ἂν, κἀπικηρυκέμασι
τάχ' ἂν πίθοιο. τὰ μὲν γὰρ ἀσθενῇ,
τοῖς δ' ὄλβος ἐστὶ, καὶ δόμος τυραννικός.

Ἀνώμοτος est ex coniectura Musgravii, legiturque pro varia lectione in duobus codd. Vulgo *ἐνώμοτος*. Dein *κἀπικηρυκέματα* olim lectum fuisse, ex scholiis cognoscitur. *Τάχ' ἂν πίθοιο* debetur Porsono. Libri omnes οὐκ ἂν πίθοιο. Elmsleius, commemorata varietate lectionis et virorum doctorum coniecturis, præterita tamen coniectura Schæferi, *κἀπὶ κηρυκέμασι νοῦν ἂν πίθοιο*, quam ille Porsoni adnotationi subiecit, denique in eo acquiescit, ut videndum dicat, an *πίθοιο* potius, quam *οὐκ ἂν* corruptum sit. Non postulamus, ut quis omnia emendet: sed illud tamen iure videtur ab editore postulari posse, ut, quæ adsunt præsidia, iis quam accuratissime utatur. Atqui animadvertit quidem Elmsleius, apud scholiastas duplicem exstare posteriorum Medæ verborum explicationem, sed neque collegit inde, quod debebat colligere, et neglexit, quam utraque difficultatem haberet, indicare. Nam quum alii scholiastæ posteriorem partem Medæ dictorum in hanc sententiam interpretati essent, in quam vulgo accipitur: *si non iuraveris, amicus fiet hostibus meis, flecterisque eorum legationibus*, quam interpreta-

tionem etiam ipse probat Elmsleius : primo monere debebat de ambiguitate verborum λόγοις δὲ συμβὰς καὶ θεῶν ἀνώμοτος. Ea ipse videtur cum Mureto sic intelligere : *si nudis tantum sermonibus tecum conveneris, neque deos testes adhibueris.* At demonstrandum erat, λόγοις ita nude positum, posse hanc vim habere : de qua re et nos dubitamus, et alios dubituros credimus. Vix enim aliud verba λόγοις δὲ συμβὰς videntur significare posse, quam *si dictis accedis, i. e. si facere vis, quod postulatur.* Cuius vero dictis, Medæne, an Creontis? Non sanè Medæ, si sententia hæc est, *non iuratus, illis obtemperabis.* Nam quum oppositum sit ὀρκίοισι μὲν ζυγαίς, in quo iam inest illud λόγοις συμβὰς ἐμοί, non poterunt sibi opponi ὀρκίοισι μὲν ζυγαίς et λόγοις δὲ συμβὰς. Itaque τούτοις, Pelæ et Creonti, συμβὰς λόγοις dici putabimus. At ne sic quidem recte procedit oppositio, quia quod iurato et iniurato fiat, opponi sibi debet. Quod senserunt quum alii, tum Wytenbachius, qui λόγοις δὲ ζυμβὰς θεῶν ἀνώμοτος coniiciebat. “Sed numerosior est,” respondet Elmsleius, “vulgata, cuius eadem est sententia.” Numerosiore esse, concedimus ; non concedimus, sententiam esse eandem. Nam si illud θεῶν ἀνώμοτος per copulam adnectitur prioribus, λόγοις συμβὰς iam per se debet opponi posse illis, ὀρκίοισι μὲν ζυγαίς. At non est ita, nisi diserte quis dicatur iniurato λόγοις συμβῆναι. Itaque, si numerorum elegantiam servari vellet, certe coniicere debebat, λόγοις δὲ συμβὰς, ὧν θεῶν ἀνώμοτος. Tantis difficultatibus quum hæc interpretatio prematur, accedit denique plura mutandi necessitas, quam quæ corrupta esse credibile sit. Nam et ὧν pro καὶ scribendum erit, et plerorumque omnium librorum scriptura ἐνώμοτος cum ἀνώμοτος permutanda, et denique οὐκ ἂν in τάχ’ ἂν aut aliud quid convertendum. Videamus vero alteram interpretationem, quæ in scholiis his verbis perscripta est : εἰ δὲ ἔλθοις εἰς τὴν σύμβασιν τῶν ἐμῶν λόγων, καὶ συνθήκας ἐνωμότους ποιήσαιο πρὸς ἐμὲ, εὖ οἶδα ὅτι μοι φίλος γένοιο καὶ ἐπίκουρος ἀσφαλὲς, καὶ οὐκ ἂν τὴν πρὸς ἐκείνου φιλίαν προκρίναις. ἐπικηρυκῆματα γάρ εἰσι τὰ διὰ τῶν κηρυγμάτων γινόμενα πρὸς φιλίαν. “Certum est,” inquit Elmsleius, “hunc grammaticum in exemplo suo habuisse ἐνώμοτος et οὐκ ἂν πίθοιο.” De ἐνώμοτος nemo refragabitur. Sed οὐκ ἂν πίθοιο illum habu-

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isse, quo tandem argumento vincetur? Immo quum interpretatio ista accusativum ἐπικηρυκεύματα, quam veterem lectionem esse alia scholia testantur, agnoscere videatur, verbumque πρὶν αἰς habeat, quidni potius legisse illum censeamus, καπικηρυκεύματα οὐκ ἂν προθεῖο? Ita mediam formam προθέσθαι usurpavit Sophocles Œd. C. 419. Damnat autem Elmsleius hanc interpretationem, quia sic nulla maneat oppositio inter hæc verba et superiora, ὀρκίοισι μὲν ζυγείς. At quis credat, grammaticos, qui hanc interpretationem in medium attulere, adeo cæcos fuisse, ut non modo oppositionem illam corruere hac ratione non animadverterent, sed ne illud quidem viderent, ineptissime idem eidem opponi, ὀρκίοισι μὲν ζυγείς, et λόγοις δὲ συμβᾶς καὶ θεῶν ἐνάματος, eodemque modo etiam utramque apodosin idem continere? Immo certissimum illa interpretatio indicium præbet, qui sic explicabant, ita legisse :

τούτοις δ', ὀρκίοισι μὴ ζυγείς,
 ἄγουσιν ἂν μεθεῖ ἂν ἐκ γαίης ἐμέ·
 λόγοις δὲ συμβᾶς καὶ θεῶν ἐνάματος,
 φίλος γένοι' ἂν, καπικηρυκεύματα
 οὐκ ἂν προθεῖο.

Ita vero recte illud habet, καὶ θεῶν ἐνάματος. Iam enim iure opponuntur, ὀρκίοισι μὴ ζυγείς, et λόγοις δὲ συμβᾶς, quia illud λόγοις συμβῆναι in eo ipso positum est, ut quis se ὀρκίοις ζυγῆναι patiatur, et propterea addita est explicatio καὶ θεῶν ἐνάματος. Unde vero tantæ turbæ in hoc loco? Nolo hic quidem abuti commemoratione duplicis recensionis. Omnis enim et scripturæ et interpretationis fluctuatio a duobus facillimis repeti potest erroribus. Fac enim in primo versu pro μὴ scriptum ab aliquo librario fuisse μὲν, in ultimo autem πίθοιο pro προθεῖο, et cætera sponte videbis sequi debuisse.

V. 735. Quum libri præberent, ὄμνυμι γαῖαν, λαμπρὸν ἡλίου τε φῶς, vel λαμπρὸν θ' ἡλίου φῶς, vel λαμπρὸν ἡλίου φῶς, nostra sententia critici erat, postremum illud præferre, quum cæteræ lectiones interpretibus et correctoribus deberi videantur. Et ita censuit etiam Porsonus, qui tamen ἡλίου θ' ἀγνὸν φῶς dedit, quod Musgravius, quum pro varia lectione ad v. 729. adscrip-

tum esset in nonnullis libris, huc pertinere animadvertit. Et inclinat quidem ad hoc probandum etiam Elmsleius: quod etsi minime reprehendimus, tamen, si altera lectio in textu servaretur, servandam eam ita fuisse existimamus, ut λαμπρὸν ἡλίου φάος scriberetur. Cæterum quid illud, quod v. 1076. legitur, καὶ δὴ γὰρ ἅλις βίον τ' οὖρον, σῶμά τ' ἐς ἤβην ἤλυθε τέκνων, ad confirmandam particulæ τε post duo verba collocacionem conferat, non intelligere nos confitemur.

V. 750. νῦν δ' ἐλπίς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην, quum Pseudogregorius τῖσαι habeat, ansam ea scriptura dedit Elmsleio exempla afferendi, in quibus ἐλπίς infinitivos vel futuri, vel aoristi, vel præsentis adiunctos habet. Laudamus hanc diligentiam, sed tueri ex ea nihil percipi putamus, quin in errorem inducere potest tirones, nisi addatur, quibus conditionibus singuli hi infinitivi adhiberi possint. Id quod non fecit Elmsleius. Multum autem interesse, quo eorum quis utatur, facile animadvertant, qui bene imbutum Græcæ orationis elegantia sensum habent. Aoristi enim infinitivus de re exigui temporis eaque instante usurpatur; futuri de re diuturniore vel olim futura; præsentis de re præsentī aut præsens complexa. Exempla ipsa, quibus utitur Elmsleius, hoc docere poterant. Ex iis pauca attingemus. Recte dixit Æschylus Ag. 684. Μενέλεων πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν. Nam et unius momenti est advenire, et brevi futurum significat. Recte vero etiam idem v. 688. ἐλπίς τις αὐτὸν εἰς δόμους ἔξειν πάλιν; Nam ἔχειν constat non *venire*, sed *venisse* significare. Quare diuturnitatis notio inest, quum ἔξειν dicit, i. e. *ecquid spei est, eum affore?* Euripides in Medea v. 1000. εἶχον ἐλπίδας πολλὰς ἐν ὑμῖν, γηροβοσκήσειν τ' ἐμὲ, καὶ κατθανοῦσαν χερσὶν εὐ περιστελεῖν. Non potuit γηροβοσκήσαι dicere: diuturnum est enim, simulque olim futurum, ut illud, quod per se exigui temporis est, περιστελεῖν. Unde licuisset ei dicere κατθανοῦσαν περιστεῖλαι, se a mortis tempore supensa. Æschylus autem in Ag. 1443. οὐ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, ἕως ἂν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆς Αἰγισθος, recte usus est præsentī, quia hoc vult, *nec metuo vīno Ægistho, nec metuum, quamdiu ille vivet*. Cæterum miror, quum Elms-

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leius alias valde ad coniectandum inclinet, quod in his versibus non φόβον ei scribere in mentem venit.

V. 760. Bene defendit Elmsleius versum, quem Porsonus, cuius, ubi ei adversatur, sæpius nullam mentionem facit, cum Brunckio deleverat. Sed quum ἔχῃ, ut ipse fatetur, ex sola coniectura natum videatur, veremur, ne rectius fecisset, si servata librorum scriptura ἔχῃ diversas recensiones Medæe distinctiusset, quarum in una, ὡς καὶ δοκᾷ μοι ταῦτα καὶ καλῶς ἔχῃ, in altera pro hoc versu illi duo, qui sequuntur, scripti fuissent.

Versum 768. recte tuetur Elmsleius, sed omisit illum, λεπτὸν τε πέπλον καὶ πλόκον χρυσήλατον, quem infra v. 919. ubi iterum legitur, aptiorem esse censet. Sed quum sæpius in Medea eadem verba repetita sint, eo potius uti argumento debebat, quod hic versus in cod. Par. A. non, ut vulgo, post v. 768. sed ante eum legeretur: quod indicio esse potest, ex margine eum in texta venisse. Fatemur tamen non displicere nobis illum versum, quum ea, quæ sequuntur, κἄνπερ λαβοῦσα κόσμον ἀμφιθῇ χροῖ, quodammodo requirere videantur, ut quale donum mittere velit, antea indicaverit. Ordo versuum is, qui est in cod. Par. A. elegantior videtur.

Ad v. 770. miramur, quod verba ὃς ἂν θίγῃ κόρης Euripidea quidem esse, sed librariorum oscitatione ex alia fabula in hanc invecta putat: hic enim longe præstare ὃς ἂν θίγῃ νεκροῦ, propter v. 1171. πᾶσι δ' ἦν φόβος θιγαῖν νεκροῦ. Primo enim, quid opus alia ex fabula hæc sumpta putare, quum una tantum vocola discrepent, facillimeque librarius, universe sententiam in animo habens, ut fit, κόρης pro νεκροῦ scribere potuerit? At nihil peccarunt librarii: immo ipse Euripides κόρης posuit. Minatur enim Creonti, vel ipsi etiam Iasoni mortem Medea, si Glaucen attigerit, opem laturus. Mortuam attingere timebant, qui videbant, quomodo esset mortua: idque dici debuit v. 919. Hic vero mirum, ne dicam absonum foret, non de ope morienti ferenda potius, quam de mortuæ tactione cogitari. Nam ubi semel periisset, nemo tam stultus futurus erat, ut veneni contagionem non reformidaret.

V. 774. Permira sunt, quæ scribit ad h. l. "Futurum κα-

ταύτων Ἀττικῷς omnino abiudicavit Porsonus. Recte fortasse, licet ei responderi posset, non magis absurdum esse verbo κτείνω duo futura κτενῶ et κτανῶ tribuere, quam duos aoristos ἔκτεινα et ἔκτανον." Scire vero vellemus, qua analogia futurum κτανῶ tueri velit. Magis autem miramur, quod ἀπέκτανε ab solo Rhesi scriptore, ut ait, usurpatum, si in comico versus iste legeretur, audacter in ἀπέκτονε se mutaturum dicit, Æschyloque in Eum. 590. κατέκτανες obtrudit, quod, etsi ἀπέκτονα comici et prosæ orationis scriptores dicant, tamen κατέκτανε, quantum meminerit, nemo usurpaverit. Quid vero? Num vir doctissimus temporum rationem pensi habuit?

V. 775. οὗτις ἐστὶν ὅστις ἐξαίρεται. Huius constructionis alterum exemplum se reperisse negat. Nam οὐκ ἔστιν, οὐδέ τις ἐστὶν, τίς ἐστὶν, ὅστις dici solere, οὗτις autem plerumque ὅς, non ὅστις sibi habere subiectum. Utriusque constructionis exempla affert. Tam singularis observatio aut ad casus ludibria ableganda erat, aut advertere virum doctissimum debebat, ut causas eius indagaret. Atqui apparet, si usus iste non casui debetur, rationem eius a differentia repetendam esse, quæ et inter οὐδέ τις et οὗτις, et inter ὅστις et ὅς, eorumque pronominum diversas consociationes intercedat. Atque Elmsleius quidem causam, quare οὗτις non soleat cum ὅστις coniungi, in repetito pronomine τὶς posuisse videtur, ut colligi licet ex locis, quibus defendi hanc constructionem putat. Habent enim ii loci omnes τὶς ὅστις. Et est sane hac in re aliquid veri. Nam quum iam οὗτις infinitum sit, non opus est ei aliud pronomen infinitum ὅστις addi. Sed non satis hoc est, latiusque patet harum constructionum ratio. Eam paucis conabimur adumbrare. Οὗτις est non aliquis, et negat quid de uno aliquo; οὐδέ τις est non ullus, negatque de omnibus. Itaque οὗτις infinitum, οὐδέ τις finitum est. Similis ratio est pronominum ὅς et ὅστις: vide quæ diximus in Erfurdii ed. min. CEdipi R. ad v. 688. Ὅς enim finitum est, et ad certum aliquem refertur; ὅστις infinitum, referturque ad unum aliquem de multis quemcumque. Iam si rem universe spectamus, qui dicit, non est aliquis, qui, οὗτις ἐστὶν ὅς dicere debet, quia de illo aliquo, quem esse negat, aliquid prædicaturus est, non de uno alterove ex pluribus. Qui autem non est

ullus qui dicit, etsi recte uti poterit eodem pronomine δς, quia ne unum quidem, qui talis sit, qualem dicere vult, esse contendit, tamen recte etiam οὐδεις ἔστιν ὅστις dicet, quia, quum de omnibus neget, prædicaturus est aliquid de quolibet ex istis omnibus. Recte ergo Sophocles in *Aiace* v. 724. εἰτ' ὀνειδεσιν ἤρασσιν ἴθιεν κἀνθιεν οὔτις ἔσθ' δς οὔ. Neque vero perperam idem in *Ced. R.* 372. ἄ σοι οὐδεις δς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα. Usitatius tamen, ut Euripides *Hel.* 932. 'Ελένην γὰρ οὐδεις ὅστις ὦ στυγεῖ βροτῶν. Hæc quidem universe. Sed multæ sunt conditiones, quæ vel alteram constructionem efflagitent, vel utramque admittant, vel ambas coniungi postulent. Rem exemplis quibusdam declarabimus. Recte Æschylus et necessario in *Eum.* 739. μήτηρ γὰρ οὔτις ἔστιν, ἥ μ' ἐγέλνατο, h. e. *non est aliqua mater, quæ me peperit.* Est enim, qui vere genuit Minervam: quare ἥ dicit, non ἥτις: sed unde nata est, non mater sed pater est: itaque οὗτις μήτηρ dicit. Ineptissime dixisset, μήτηρ οὐδεμία ἔστιν, ἥτις μ' ἐγέλνατο. Significaret enim, *non est ulla mater, (i. e. nulla est ex iis, quæ matres sunt) quarum aliqua me pepererit.* Sæpe vero utraque constructio admitti potest. Quum enim, quod nullus faciat, id recte non facere aliquem concludamus, iure οὔτις pro οὐδεις poni potest. Ut quum Euripides in *Alcest.* 505. dicit, ἀλλ' οὔτις ἔστιν, δς τὸν Ἀλκμήνης γόνον τρέσαντα χεῖρα πολεμίαν πότ' ὀψεται, quis offenderetur, si dixisset οὐκ ἔστιν οὐδεις, ὅστις Ἀλκμήνης γόνον τρέσαντά ποτ' ὀψεται? Quod si coniungitur aliquando utrumque, et οὔτις ὅστις atque οὐδεις δς dicitur, non solet hoc temere, sed subtili quadam cum notatione eius, quod res quæque requirit, fieri. Valde similia sunt hæc Æschyli in *Choeph.* 170. οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν, et illud Xenophontis in *Mem.* s. iii. 5, 3. καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις. Sed alter rectius dixit ὅστις, alter οἷς. Etenim Electra non absciderat sibi cincinnum: itaque pronomine isto quum utitur, mirabunda significat, *qui eum absciderit, quisquis ille fuit, præter me nemo est.* Sed apud Xenophontem οἷς scriptum est, quia rem certam in mente habet: *qui maxime omnium gloriantur maioribus, Athenienses sunt.* Eleganter distincteque Lúcianus *Dial. deor.* ii. 1.

ἵνα μὴδὲν ἐστὶν ὃ μὴ πεποιήκας με, σάτυρον, ταῦρον, χρυσὸν, κύκνον, αἰτόν· ἐμοῦ δὲ ὅλως οὐδεμίαν ἦντινα ἐρασθῆναι πεποιήκας. Apparet μὴδὲν ὃ dici, quia definita est et certa sententia, πάντα ταῦτά με πεποιήκας: contra οὐδεμίαν ἦντινα dicit, quia infinitum est atque incertum, quod vult: *quancumque feminam circumspiciam, ab nulla me expeti fecisti*. Hinc apparet, etiam prægresso τις, aliquando ὅστις vel posse vel debere inferri. Exempla exstant apud Elmsleium: v. c. in Eurip. Androm. 915. σοὶ δ' ἦν τις ὅστις τοῦδ' ἐκοινῶναι φόβου; quæ est oratio nescientis an adiutor cædi affuerit: *ecquis tibi adiutor, quisquis sit, affuit?* Quod si ex huiusmodi exemplis Elmsleius colligit, non esse mutandum, quod in Medea legitur, οὗτις ἐστὶν ὅστις ἐξαιρήσεται, vereor ut satis idonea ratione usus sit. Nam in illis exemplis omnibus et τις necessarium, ὃς autem non aptum erat. In illo Medæ vero proprie ὃς dici debebat: *non est aliquis, qui eos servet*. Itaque aut sic statuendum est, ea quam supra diximus ratiocinatione οὗτις pro οὐδεὶς dictum esse, aut, quod magis placet, hic quoque ὅστις hanc vim habere, ut significetur, *non est aliquis, qui, quisquis sit, eos servet*. Singulare est, sed nequaquam corrigendum quod in Alcestide v. 80. legitur: ἀλλ' οὐδὲ φίλων τις πέλας οὐδεὶς, ὅστις ἂν ἐνέποι.

V. 798. Miro argumento sprexit Elmsleius σὼ παῖδε, quod, quum sæpiissime Medæ liberi παῖδες et τέκνα appellentur, tamen nusquam παῖδε dicantur vel τέκνω. Hoc ita demum aliquid valeret, si dubium esset, an Euripides eos plures, quam duo fuisse, statuisset. At duali, tametsi non in illis vocibus, alibi utitur, ut v. 939. 989. 1041.

V. 800. Iure quidem tuetur Elmsleius præeunte Porsono particulam γε, quam removerat Brunckius: sed quod ait, significare hanc particulam, chorum iis, quæ a Medea dicta sunt, aliquatenus assentiri: sensum esse enim, *δηχθείη μὲν ἂν Ἰάσων, σὺ δὲ γένοι' ἂν ἀθλιωτάτη γυνή*, id nihil neque ad vim particulæ, neque ad sententiam illustrandam facit. Nam etiam ommissa particula idem ille sensus prodiret. Similia dicit de loco quodam Plutarchi. Res hæc est. Duplicem vim habet particula, alteram minuendi, *quidem, certe*; alteram augendi, *quin, vel*. Utriusque unus communis fons est, qui positus est in restric-

tione, quæ quid nunc ad minora, nunc ad maiora reicitur. In Medæ loco, prouti quis rem considerat, utraque ratio admitti potest. Nam quum se liberos suos interficere velle dicit, ut Iasoni dolorem faceret, chorus autem ei respondet, σὺ δ' ἐν γένειο γ' ἀθλιωτάτῃ γυνή, hæc verba aut hoc significant: *at tu certe infortunatissima mulier eris*; aut hunc sensum habent: *quin tu eris infortunatissima mulier*. Quorum alterum est, si Iason dolebit, tu non vacabis dolore; alterum, si Iason dolebit, tu dolebis magis. Hoc postremum volebat Porsonus, et recte, quia ipsum verbum ἀθλιωτάτῃ gravius quid significari prodit, quam quod Medea dixerat. Elmsleius vero utramque potestatem particulæ commiscuit, ut ex eo apparet, quod, quam altera quæ affert exempla augendi vim confirment, unum ad minuendi significationem pertinet, ideoque alienum, est Herculis furentis dico v. 1248. s.

V. 804. Recte putamus Elmsleium dedisse λέξεις δὲ μηδὲν, pro λέξεις δὲ μηδὲν; recte etiam sentire de Aristophanis loco, Av. 130. seqq. sed quod hæc in eiusdem Pluto v. 487. ἀλλ' ἤδη χρῆν τι λέγειν ἡμᾶς σοφὸν, ὃ νικήσετε τῇνδ' ἐν τοῖσι λόγοις ἀντιλέγοντες· μαλακὸν δ' ἐνδώσετε μηδὲν, sic interpretatur, ut χρῆν τι λέγειν ἡμᾶς idem esse velit quod ὅπως τι λέξετε ἡμεῖς, et inde pendere ἐνδώσετε, in eo veremur ne sibi neminem habiturus sit consentientem. Immo commate post ἀντιλέγοντες posito, ὃ etiam ad ἐνδώσετε referendum erat, quo facto et μηδὲν recte se habet, neque in constructione difficultas est. *Meditatam vos orationem habere oportet, inquit, qua et vincatis hanc, neque ei latus nudum præbeat.*

V. 837. Nullo pacto accedere possumus Elmsleio in his, quæ de formis femininis, quales ἀπορρήτας, ἀθανάτας sunt, disputat: quæ quum summis viris, Valckenario et Porsono, sinceræ visæ essent, ab Elmsleio non damnantur tantum, sed violentissime extirpantur. Nobis quidem usus poetarum persuasit, ita has formas a poetis omnibus usurpari, si vel metrum eas requirat, vel aliquid ad elegantiam et gravitatem dictionis, tum etiam aliquando ad homœoteleuton hiatumve vitandum conferant. Ad hæc si volet vir doctissimus attendere, ubique, ubi tales formæ reperiuntur, idoneam rationem, quare prælatæ a poetis

sint, inveniet. Nunc quidem satis habemus, de quibusdam emendationibus dicere, quas hac opportunitate profert. Et primo ἀπορρήτοι, καλλιδίφροι, κερκηλάτοι, quæ Euripidi et Æschylo obtrudit, prorsus inaudita Græcis auribus esse, et pridem ad Orpheum p. 722. seq. diximus, et hodie asseveramus. In Æschyli quidem versibus etiam illud neglexit, Τηρείας scribendum esse, quo uti poterat ad v. 806. In subiecta adnotatione bis infelicitè reprehendit Porsonum, semel in Agam. 1534. πολυκλαύτην corrigentem, ubi ipse τὴν πολύκλαυτον ἀνάξια δράσας scribi iubet, deletò nomine Iphigeniæ, quo nihil neque durius, neque insolentius, neque ab Æschyli dictione alienius excogitari potuit; iterum in Choeph. 654. εἴπερ φιλοξένη ᾽στὶν Αἰγίσθου βία scribentem, qua coniectura etsi gravius quam quis credidisset lapsus est Porsonus, tamen haud melior est Elmsleii emendatio, εἴπερ φιλόξενός τις Αἰγίσθου βία. Nam etsi aliquot exemplis munire istud τις studuit, tamen, qui ea attentius considerare voverit, omnia aliena esse videbit, nec, quem plura attulisse dicit, Matthiæ in Gr. gr. §. 487. talia, qualibus hic opus foret, aut dedit, aut dare voluit. Unum tamen attulit Elmsleius, quod coniecturæ ipsius convenit, modo certum esset, ex Eurip. Hel. 911. ἐατέος δ' ὁ πλοῦτος ἔκδικός τις ᾧν. Sic quidem ipse tacite scripsit. Vulgo, ἐατέος ὁ πλοῦτος ἄδικός τις ᾧν. Δ' ex MS. additum. Matthiæ, ἄδικος ᾧς τις ᾧν, ex Porsoni adversariis. Vereor ego quidem, ne hic versus nihil sit, nisi adnotatio librarii, metro politico scriptus in margine. Certe, si cui genuinus videbitur, aliter eum emendare debet, quam vel Porsonus vel Elmsleius fecerunt. Cæterum ad eandem quæstionem de formis femininis pertinet etiam Boeckhii parum pensitata disputatio ad Pind. Nem. ix. 16. Nam neque ἀνδροδάμαν illo loco sollicitandum, neque Isthm. iv. 75. (v. 66. ed. Boeckh.) γυνιδάμαις aliter quam cum χειρὶ construendum; denique in Fragn. Pindari inc. 60, de cuius metro recte iudicavit Boeckhius, non ἀνδροδάμαντα, sed ἀδάμαντα legendum est, de quo non dubitabit, qui Athenæum inspexerit.

V. 813—819. putat ob oculos fuisse Sophocli in Œd. C. 685. Nam apud utrumque poetam Veneris, Musarum, et Cephissi mentionem fieri. Vereor vero, ut cuiquam persuasurus

sit, Sophoclem eum fuisse, qui Euripidem imitaretur. Immo veri similis est; loci ipsius conditionem, delubraque, quæ ibi erant, utrumque poetam monuisse, ut ista commemorarent. Simul emendat Elmsleius locum Sophoclis, scribens ex Aldina, οὐδὲ χρυσήνιος Ἀφροδίτα, et in strophico versu θεαῖς monosyllabum reponi iubens. At codd. certe οὐδ' ἂν χρυσήνιος. Videndum ne οὐδὲ μὲν scribendum sit. Nam de θεαῖς vel metri causa non vincet Elmsleius. Postremos enim versus eum non recte disposuisse, apertum est.

V. 814. Aliena nobis videntur, quæ Elmsleius de littera σ in ἀφουσαμένην duplicata affert. Talia recentiores poetæ ab epicis accepta in quibusdam verbis constanti usu servarunt. Si ἤφουσα dixisset Euripides, non abs re fuisset aliquid adnotari. Sed ubi non est augmentum in hoc verbo, usus stabilivit geminatam litteram. Neque νάσσασθαι ex Æschylo afferendum erat, quod etiam ex Euripide confirmari potuisset: nam quis νάσσασθαι uno σ dixit? Quod autem vir doctissimus ex Æschyli Sept. ad Th. 1064. γένος ὠλέσσετε πρέμνοθεν οὕτως affert, quæ ipsius correctio est, id est profecto μείζον προσάψαι τῆς νόσου τὸ φάρμακον. Nam ut facile ὀλέσσαι tragicus dicere audeat, tamen vix dicere ausit ὠλέσσα.

Metri sententia quam necessaria sit critico, docere potest v. 816. in quo Elmsleius ἡδυπνόους αὔρας sine vitii suspitione servavit. Spondeus hic, etiam si nullus exstaret versus antistrophicus, qui de dactylo admoneret, in hoc genere metri, quod leges habet certissimas, non magis ferri potest, quam dactylus in sexta sede versus heroici. Conveniret et metro et sententiæ ἡδυπνόους τε πνοαῖς; sed quum ἡδυπνόους in aliquot codd. desit, videndum ne verba ἡδυπνόους αὔρας grammaticis debeantur, lacunam, quæ hic in antiquis libris erat, utcumque explere conantibus. Etiam v. 817. quod dicit Elmsleius, "Matthiæ χαίταις: vulgata metro convenientior est," ostendit eum metri huius leges minime cognitās habuisse. Nullo pacto enim χαίταις metro convenit; et si in omnibus id libris legeretur, tamen χαίταισιν reponendum foret.

Impeditissima est pars carminis choricæ, quæ est a v. 820. Elmsleius ἱερῶν ποταμῶν πόλιν, duce scholiasta, de Athenis intel-

ligit: sed manet tamen præter insolentiam dicendi, implicata collocatio verborum *ιερων ποταμων η πόλις*. Nobis Porsonus, qui *τις* ad *ποταμων* addi volebat, non longe a vero abfuisse videtur, modo *πως* in *τις* mutavisset, quæ quantillum in libris differt, neminem fugit. Legimus enim, *τις ουν ιερων ποταμων, η πόλις, η φίλων πόμπιμός σε χώρα ταν παιδολέτειαν εξει;* *Ecquis: te sacrorum fluminum, an urbs, an amicorum prosecutrix regio prolis tue interfectricem habebit?* Sane enim Athenæ, fluvii-que Ilissus et Cephissus intelliguntur: aliter inutiles forent duæ quæ præcedunt strophæ. De *τις*, *ecquis*, speramus mutasse Elmsleium sententiam, quam in Diario Classico vol. xvii. p. 64. protulit. Possêt tamen hic quidem etiam *τίς* scribi, modo no mente repeteretur ad *πόλις* et *φίλων*.

V. 823. Probamus quod verba *μετ' άλλων* non sequentibus iungenda censet: sed quod *ταν ουχ οσαν μετ' άλλων* interpretatur, *ταν ουχ οσαν ως οι άλλοι παλῖται*, languidum nobis videtur, præsertim quum post *ταν παιδολέτειαν* gravius quid inferri debeat. Scribendum putamus, *ταν ουχ οσαν μέγ' άλλων*, i. e. *ταν μέγα ανοσαν άλλων*, positivo, ut sæpe, superlativi vicem sustinente.

V. 827. Si nos aliquem sensum eorum, quæ numeri sibi postulant, habemus, non recte scripsit *τέκνα φρονέουσας* pro *μη τέκνα φρονέουσας*. Anacrasin enim in hac metrorum compositione efflagitare videtur numeri concinnitas.

V. 828. Qui locus vexatissimus est, e mala scriptura meliusculam effici dicit Elmsleius scribendo, *πόθεν θράσος η φρενός η χειρῖ, τέκνοις σέθεν, καρδίαν τε λήψει, δεινὰν προσάγουσα τόλμαν;* Ordinem verborum esse vult, *τέκνοις σέθεν δεινὰν προσάγουσα τόλμαν*. At, ne quid dicamus de constructione, quæ tam impedita est, ut vix intelligi queat, valde otiose putamus *καρδίαν τε λήψει* additum esse. Nobis quidem scribendum videtur, *πόθεν δὲ θράσος φρένος η χειρῖ, τέκνοις σέθεν, καρδιά τε λήψει, δεινὰν προσάγουσα τόλμαν;* Unde vero audaciam animi vel manui vel cordi capies, dirum admonens liberis tuis ausum? *Ἡ* et τε copulari pro *η*—*η* vel *τε*—*τε*, non opus est ut exemplis demonstremus. At, inquit aliquis, non minus hæc impedita verborum collocatio est? Minime vero. Nam quia prægressum *η* nondum absolutam.

esse constructionem indicat, sine offensione deinde in medio ponitur reliqua eius pars, *καρδίᾳ τε λήψει*, quod secus est in Elmsleii ratione, in qua illud *καρδίαν τε*, quod nullo modo expectabatur, turbat et confundit animum legentis vel audientis.

V. 833. "Quidquid legerit scholiastes," inquit, "scripsit Euripides *ἄδακρυν μοῖραν σχήσεις φόνου*;" et mox: "dicitur *μοῖραν φόνου*, ut *μοῖραν θανάτου* v. 957." Versus hi sunt:

πῶς δ' ὄμματα προσβαλοῦσα
τεκνοῖς ἄδακρυν μοῖραν
σχήσεις φόνου; οὐ δυνάσσει

etc. Iam si quærimus, quid illa adnotatione voluerit vir doctissimus, hæremus, neque invenimus quod respondeamus. Nam primo, quod ita confidenter, quid scripserit Euripides, indicat, tanto minus probamus, quo certius nobis persuasum est, rudem istum hiatum *φόνου οὐ* non esse ab Euripide admissum. Habent autem multi libri *φόνον*. Deinde non putamus lectoribus bene consultum esse comparando v. 957. qui nobis plane ab hoc loco alienus videtur. Vellemus vero sensum loci declarasset Elmsleius. Nam, ut ipse edidit, verba significant: *quomodo liberos intuens lacrimis carentem sortem cædis cohibebis?* At quid hoc est? Si, ut v. 957., *μοῖρα θανάτου* pro *θάνατος* dictum, ita hic *μοῖρα φόνου* pro *φόνος* positum est, chorus, qui interrogare vult; an Medea, liberos occidens, a lacrimis temperatura sit, hoc potius quæreret, an sine lacrimis temperatura a cæde sit, i. e. siccis oculis liberos non occisura. Id vero absonum est. Nimirum credas Elmsleium *σχήσειν* idem esse, quod *ἔξειν*, putavisse. At hoc eum quis fugisse adducatur? Quæ quum ita sint, quid aliud quam tantum abesse dicamus, ut emendatus hic locus explanatusque sit, ut eum sensu carere, ideoque pro corrupto habendum esse appareat. Neque vero dubitamus, quin scripserit Euripides: *πῶς δ' ὄμματα προσβαλοῦσα τέκνοις ἄδακρυν μοῖραν σχήσεις φόνον*; Quæ satis usitata tragicis figura dicendi est, idem significans, quod *πῶς οὐ δακρύσεις φόνον*. Vide Porsonum ad Eur. Phœn. 300. Seidlerum ad Iph. Taur. 1061. et quæ nos ad Vigerum diximus p. 899. Aptissime comparari potest Æschylus in Agam. 822. *δίχας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ*

πλύντες, ἀνδροθήτας Ἰλίου φθορὰς ἐς αἵματηρόν τευχος οὐ διχορρόπως ψήφους ἔθεντο, i. e. φθορὰς ἐψηφίσαντο. Ita hic ἄδακρυν μοῖραν σχήσεις φόνον idem est ac si dixisset, πῶς ἀνέξει μὴ δακρύουσα τὸν φόνον, sive explicatius mavis, πῶς σχήσεις μοῖραν τὴν σὴν, ὥστε ἀδάκρυτον φόνου εἶναι, vel ὥστε μὴ δακρύουσαν εἶναι τὸν φόνον. Nam ἄδακρυν μοῖραν dicit, effectum complexus, quum satis fuisset dicere σχήσεις δάκρυα. Simillime Sophocles in Electra v. 141. γονέων ἐκτίμους ἴσχουσα πτέρυγας ὀξύτων γόων, quem locum recte explicuit Seidlerus ad Eur. El. 442. Ut Euripides φόνον, ita Sophocles potuerat etiam γονέας scribere.

V. 835. Quum quidam libri præberent ἐν τλάμονι θυμῷ, Elmsleius cum Porsono emisit ἐν, quod propter metrum, de quo ad v. 827. diximus, non probamus. Scribendum vero putamus εὐτλάμονι θυμῷ. Eadem scripturæ varietas in Æschyli Persis v. 28.

V. 836. Non audemus quidem plane improbare οὐτ' ἄν, quod Porsono auctore pro plerorumque librorum scriptura οὐκ ἄν reposuit Elmsleius: sed non satis fuisse putamus, de confusione istarum particularum admonere, vellemusque fecisset vir doctissimus, quod ad Aiace v. 1318. cuius adnotationis mentionem facit, suasimus, ut de vi et potestate particularum οὐτ' ἄν disputaret. Nam illud ipsum hic requirebatur, ubi Aldinæ scriptura, οὐκ ἄν γ' ἀμάρτοις, ad sensum aptissima est, ut ostenderetur, quomodo, quum καὶ γὰρ οὐσα δυσμενῆς præcessisset, etiam οὐτ' ἄν recte potuisset dici. De qua re etiamnum dubitamus: non dubitaremus, si præcessisset καὶ γὰρ φίλη οὐσα.

V. 848. In his, οὐκ ἀπαλλαχθήσομαι θυμοῦ; imperativum primæ personæ, si ita loqui liceat, notari iubet Elmsleius. Negamus quidem in hac formula talem imperativum esse, quæ potius interrogatio est: et ipse Elmsleius interrogandi signum apposuit: nam si imperativus esset, μὴ θυμῶσομαι, vel potius μὴ θυμοῦμαι dici deberet licet non sim nescius, etiam οὐ imperativo iunctum inveniri apud Theocritum, posseque iungi, certa quidem conditione. Sed imperativum primæ personæ, ut μὴ θυμοῦμαι, non esse somnium putamus, velimusque viri docti attendant, si qua iis exempla occurrant. Nobis alibi fortasse de hac re coniectandi opportunitas dabitur.

V. 864. διῆς, quod cum διῆρο commutavit Elmsleius, ut non Atticum, satius fuisset, ut nos quidem censemus, notari, præsertim agnatum a Pseudogregorio. Non putamus in hoc genere nimis caute procedi posse.

V. 871. Quid sentiamus de iia, quæ de verbis καὶ πολλὸς adnotata sunt, paucis indicavimus iam ad v. 515. Ne longi simus, ex ipsis Euripidis verbis sententiam nostram declarabimus. Qui quum dicit, ἄρ', ὃ τέκν', οὕτω καὶ πολλὸν ζῶντες χρόνον φίλην ὀρέξεται ὁλένην, non retulit καὶ ad πολλὸν, sed ad totam sententiam. Poterat enim dicere, ἄρα καὶ θάρον οὕτω φίλην ὀρέξεται ὁλένην. Alia plane ratione καὶ πολλὸς in illis locis, quos ex Aristophane Archytæ affert Elmsleius, dicta sunt, sed in nullo, quin καὶ aut et aut etiam significet.

V. 872. Diversa sibi videri dicit ἀρτιδακρυς et ἀρτιδακρυς; prius illud esse, qui multum, alterum, qui facile lacrimetur. De priorē nemo non assentietur. At qui multum, idem etiam facile lacrimatur. Nec novimus aliud ab ἀρτι compositum vocabulum, quod facilitatem potius, quam recens quid factum esse indicet. Atqui quum Medea dicit, ὡς ἀρτιδακρύς εἰμι καὶ φόβου πλέα, non illud significare potest, se modo lacrimasse, sed pronam esse ad lacrimas. Unde quis non coniciat scripsisse poetam, ὡς κάρτιδακρύς εἰμι καὶ φόβου πλέα? Compararet quis Aristotelis verba, ab Elmsleio ad v. 898. allata. At et libri omnes ὡς ἀρτιδακρυς, et Pseudogregorius, et hunc ipsū, ut videtur, locum respiciens Hesychius, qui ἀρτιδακρυς, εὐχερὴς πρὸς δάκρυον interpretatur. Velimus tamen doceri, quomodo hæc explicatio defendi possit, idque ipsum agere debebat Elmsleius, aut usitatam significationem, si fieri posset, tueri.

V. 875. Quum libri τερεῖνην vel τερεινήν haberent, Elmsleius recte quidem ad leges grammaticas ὅψιν τέρειναν τήνδ' ἔπλησα δακρύων scripsit. Sed ægre tamen desideramus viri doctissimi diligentiam in eo, in quo præcipue versatur interpretis officium, sensus explicationem dicimus. Quid enim grammatica prodest, nisi ut recte intelligamus, quæ scripta legimus? Sic ad v. 870. duplicem scholiastæ interpretationem protulerunt, nihil videtur adnotatum esse, etsi multum refert, quomodo hic versus intelligatur. Hoc autem loco non satis erat, formam reponere grammaticæ legibus convenientem, nisi etiam sensui accommo-

data esset. Atqui quis non offendetur, ubi Medeam, ira, odio, dolore agitatam, ocellos suos audiat *τέρειναν ὄψιν* appellantem? Adeone hebetem atque insulsum fuisse credamus Euripidem, ut non senserit, nihil tali epitheto hic alienius atque ineptius inveniri posse? At nimirum non sic ille, sed *ὄψιν τέρεινων τήνδ' ἐπλησα δακρύων* scripsit. Molles enim illa et miseratione prolectas lacrimas dicere volebat, ut, quemadmodum Homerus loquitur, *τερὲν κατὰ δάκρυ χέουσα*.

V. 876. *χλωρὸν δάκρυ* qua ratione humidas lacrimas significare velit Elmsleius, non intelligimus. Huius quoque vocis veram explicationem monstrare poterat, qui fons est uberrimus scientiæ, Homerus, cuius quis non meminit *θαλαρὸν δάκρυ*? Comparari potest etiam Pindari illud Nem. viii. 68. *χλωραῖς ἑέρσαις ὥς ὅτε δένδρεον ἄσσει*. Quod non minus obscurum videtur Elmsleio, *πολὺν δάκρυον* in Herc. fur. 1209. nos non magis obscurum esse putamus. Significat enim *senilem lacrymam*. Eadem significatione dicta lusit interpretes *πολιὰ γαστήρ* apud Pindarum Pyth. iv. 175. ut ibi indicavimus.

V. 880. Quod ex scholiis colligit, fuisse qui legerent, *γάμους παρεμπολῶντας ἄλλοιους ἑμοῦ*, errore typographi ita scriptum videtur pro *παρεμπολῶντος*. Nobis recte codicum scripturam tueri videtur Gaisfordius, cuius sententia in Addendis affertur, modo ne signa parentheseos apponantur.

V. 884. *ὑμῖν δὲ παῖδες οὐκ ἀφροντίστως πατὴρ πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν*. Porsonus ex Valekenarii coniectura, *ὑμῶν*. Sed docte monet Elmsleius, ita requiri *ἔθετο*. Pauci libri *σπηγίαν*, quod si probamus, et *ὑμῖν* et *ἔθηκε* recte se habebunt. Elmsleius, ut de scriptura incertus, vulgatam servavit, sed in Addendis animadvertit, hanc quoque, si recte intelligatur, defendi posse. Hunc enim præbet sensum: *vobis effeci ut sedulo prospectum sit*, sive, ut aliis verbis dicamus, *vobis paravi præsidium*.

V. 912. *σὺ δ' ἄλλα σὴν κίλευσον αἰτιῶσθαι πατὸς γυναῖκα*. "Id est," inquit, "si ipse hoc a Creante petere dubitas, uxorē a patre petere iube. Hoc ἄλλα nostra lingua." Non videtur hæc interpretatio, quæ rectius in partem

quadraret, exhaustire potestatem particularum ὃ ἄλλα, quæ significant *at saltem*.

V. 940. Quæ hic docte disputat Elmsleius de usu particularum τε et δὲ, quod ad summam rei attinet, valde probamus; sed quum non satis distincte rem exponeret, factum putamus, ut in quorundam locorum explicatione a vero aberraret. Nimirum ubi describere aliquem et quis sit indicare volumus, necessario μὲν et δὲ adhibendæ sunt, quarum μὲν quidem omitti potest, παῖδα σὴν, ἐμὴν δ' ὁμαιμον. At non omnes, quos attulit, loci eiusmodi descriptionem continent. Et quidem statim ipse Medæ versus, sic ille in libris scriptus, πατρὸς νέαν γυναῖκα, δεσπότιν τ' ἐμὴν, non δεσπότιν δ' ἐμὴν, ut edidit Elmsleius, requirebat: nihil enim causæ erat, quare mulierem satis notam liberis suis ita describeret: sed potius, quod etiam ad mutationem facilius est, δεσπότιν γ' ἐμὴν. Argumento enim opus est, cur exorare illam debeant: *orate novam patris uxorem, quæ quidem hera mea est, potestatemque habet concedendi, quod petetis*. Eadem ratio est in Euripidis Androm. 25. ubi Brunckius recte γε reposuit. Neque Sophoclis illud in Trachiniis v. 741. afferri debebat, τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω πατέρα, κατακτείνασα, ubi descriptio quidem est, sed, ut λέγω indicat, diversissimi generis. Illud scribi debet, τὸν ἄνδρα τὸν σὸν ἴσθι τόνδ', ἐμὸν λέγω πατέρα, κατακτείνασα. Nam etiam de absente interdum dicitur ὅδε, ut apud Æschylum Sept. ad Th. 637. Æschyli locum in Choëphoris v. 187. ἀλλ' οὐδὲ μὴν νιν ἡ κτανοῦσ' ἐκείρατο, ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐκάνυμον φρόνημα καισὶ δύσθεον πεπαμένη, in quo Porsonus ἐμὴ γὰρ μήτηρ dedit, adhibere quidem Elmsleius ad confirmandam sententiam suam poterat, sed non ita ut fecit. Nam si hic aliqua descriptio est, ad eam non pertinet ἡ κτανοῦσα: neque apte quis hæc, quæ diversissima sunt, ita coniungat, ἡ κτανοῦσα, ἐμὴ δὲ μήτηρ. Debent enim, quæ ita copulari volumus, consimilia esse, et unius generis diversæ formæ. Hic vero ἡ κτανοῦσα nominandæ ei, de qua iam dicendum sit, inservit: postea demum describenda est. Nos quidem non dubitamus, quin ante illa verba ἐμὴ μήτηρ exciderit versus hac ferme sententia, ἡ τοῦ μὲν Αἰγίσθου δάμαρ. Denique de Euripidis Iphig. A. 1454. etsi assentimur Elmsleio, πόσιν γε σὸν scribenti, tamen,

quod ait, Reisigii coniecturam, πατέρα τὸν ἄμὸν μὴ στύγει, πόσιν δὲ σὸν, significaturam esse, μὴ πατέρα τὸν ἑμὸν, ἀλλὰ σὸν πόσιν στύγει, iniquius dictum est. Quidni enim etiam hoc significetur, μὴ στύγει πατέρα μὲν τὸν ἑμὸν, σὸν δὲ ποσιν?

V. 950. metra ita disposuit:

ξανθᾶ δ' ἄμφι κόμα
θήσει τὸν Ἰδα κόσμον αὐ-
τὰ ταῖν χεροῖν λαβοῦσα.

Non potest dubium esse, qui hæc et tragicis et Pindaro usitatis-
sima metra satis cognita habeat, describi versus hoc modo
debere:

ξανθᾶ δ' ἄμφι κόμα θή-
σει τὸν Ἰδα κόσμον αὐτὰ γ'
ἐν χεροῖν λαβοῦσα.

Ultima ita emendavit Porsonus. Elmsleius nihil certi pronun-
ciare ausus est, quia antistrophæ verba, ἄταν δ' οὐχ ὑπεκφεύξεται,
non congruant. At illud tamen, non Pindari quidem, sed tragi-
corum usus docet, stropham huius generis finiri versu ithyphal-
lico, ita ut de strophici versus scriptura non videatur dubitandum
esse. In antistrophe valde nobis blanditur Porsoni coniectura,
ἄταν δ' οὐχ ὑπεκδραμεῖται, vulgatam ex interpretatione ortam pu-
tantis. Ita Hesychius, ὑπεκδράμω, φεύγω, per compendium scri-
bendi, ni fallor, pro ὑπεκφεύγω.

V. 954. Laudamus Elmsleium, qui, quum Reiskius πέπλους
χρυσότευκτον τε στέφανον coniecisset, τε adsciverit, et χρυσότευκ-
τον scripserit, repudiata Porsoni coniectura χρυσόπλεκτον. Sed
quod scripsit, πείσει χάρις ἀμβρόσιος τ' αὐγὰ πέπλον, χρυσότευτὸν
τε στέφανον περιθέσθαι, eo non satisfacit nobis, nec dubitamus,
quin, si accuratius locum considerasset, ipse, quod displiceret;
deprehensurus fuisset. Libri omnes πέπλων vel πέπλου. Quum-
que hæc præcedant, ξανθᾶ δ' ἄμφι κόμα θήσει τὸν Ἰδα κόσμον,
αὐτὰ γ' ἐν χεροῖν λαβοῦσα, quid atinebat iterum dicere, vestem
eam coronamque indui? Illud satis erat, indutum vere ista iri.
Quare scripsisse poetam putamus: πείσει χάρις ἀμβρόσιος τ'
αὐγὰ πέπλων χρυσότευκτός τε στέφανος περιθέσθαι: ut illa induat,
pulcritudo suadebit et splendor divinus vestium, ex utroque

facta corona. Apparet iam, opinor, offensos librarios nudo in-
finitivo περιέσθαι, quum præcedentes versus non respicerent, ac-
ceptivos posuisse.

V. 961. Quum legeretur, *παισὶν οὐ κατειδώς ἐλέθριον βιόταν*
προσάγεις, ἀλόχῳ τε σὴ στυγερὸν θάνατον, Elmsleius, reperto in
uno libro, cui duos alios postea addidit Matthiæ, *ὄλεθρον*, in alio
varia lectione *βιοτᾷ*, utrumque recepit, ita habuisse scholiasten
ratus. Et *βιοτᾷ* quidem sane habuit scholiastes, sed *ὄλεθρον* mi-
nime: nam quum dicit, *ὄλεθρον τοῖς αὐτοῦ παισὶ καὶ τῇ νύμφῃ*
παρασκευάζεις, verbum *θάνατον* interpretatur: *ἐλέθριον* vero se le-
gisse ostendit his verbis, *οὐ σὺν εἰς τὸ ἐπ' ἐλέθρῳ μηχανήμα*. Quæ
sane ineptissima interpretatio est, sed tamen, ut illud, *ὄλεθρον τοῖς*
αὐτοῦ παισὶ καὶ τῇ νύμφῃ παρασκευάζεις, partem veri continet.
Nam Elmsleii correctio vel propterea displiceat necesse est,
quod frigide idem bis dicitur, *παισὶν ὄλεθρον βιοτᾷ*, et *ἀλόχῳ*
θάνατον, quasi hæc diversa sint. Recte se habet vulgata, modo
recte interpugnatur: *παισὶν, οὐ κατειδώς ἐλέθριον βιόταν, προσάγεις*
ἀλόχῳ τε σὴ στυγερὸν θάνατον. *Liberis tuis, ignarus letalis eorum*
vitæ, (i. e. morti a Medea destinatæ) *paras uxori que diram*
necem.

V. 964. Verba *μολῆας ὅσον παροίχῃ* interpretatur, *quantum a*
pristina fortuna excidisti. Videtur hoc verum esse: ne quem
enim offendat, quod illud *pristina* non est in Græcis, reputet id
tantum perspicuitatis caussa additum esse. Proprie enim dici
debebat *a fortuna tua*. Cæterum comparari poterat Æschy-
lus in Suppl. 461. *καὶ κάστα νείκους τοῦδ' ἐγὼ παροίχομαι*. Ita
ibi legit scholiastes.

V. 967. Dedit Elmsleius *τίκνα* sine articulo cum plerisque
libris. Alii ex Brunckii coniectura *σὰ τέκνα*. Si, ut nos
cristimamus, in strophico versu *ἐλέθριον* genuinum est, a pæone
quarto incipere debet versus. Recte tamen articulum deletum
cristimamus. Nam vel numerorum elegantia *τίκνα* scribi pos-
sint.

Sed hæc hactenus. Alio tempore reliquam libri utilissimam
partem persequemur.

G. H.

REMARKS

On a Passage in Dr. Vincent's 'Periplus of the Erythrean Sea.'

THE learned Dr. Vincent, in the Periplus of the Erythrean Sea, converts Ἀγριοφάγοι, Agriophagi, i. e. Locust Eaters, into Anthropophagi.

There does not appear to me to be any authority for this transmutation of names. The inhabitants of Africa during a dearth or famine, produced by the devouring locusts, are reduced to the necessity of subsisting on those insects, as I myself have personally witnessed in Africa, during the scarcity preceding the plague, that ravaged West and South Barbary in 1799, which carried off two-thirds of the inhabitants in the space of nine months. Many of the inhabitants subsisted altogether on locusts fried with salt. Some of the inhabitants of the coast added muscles to their food; the opulent and middling classes only procured corn and animal food.

The colored Lack mentioned by the learned Doctor, is what is called by the merchants Sticklack; it is universally used

in Africa to dye cloths and leather red, it is called (لِس) i. e. lik, Sticklack.

p. 77. The Doctor says, Feel, is the Ethiopian term for Elephant, but it is more properly the Arabic term for Elephant (الفيل).¹

Ham the son of Noah, is called Ham or Hammon by the African Arabs; thus, حَام * حَام, hence Ammonians or Hammonians, the inhabitants of the (الواح) el Wah, or Oasis of Jupiter Ammon, in the Lybian Desert. Ham, the idolatrous

¹ The Ethiopian or Abyssinian language contains many Arabic words, Doctor Gesenius, the celebrated Oriental professor at Halle, is now translating the Book of Enoch from the Abyssinian language. The learned Doctor has been lately in England, and read to me a few chapters of the work, when we agreed in the opinion, that one-fourth of the words were radically Arabic.

son of Noah, worshipped the sun, and the fountain of his deity called (عين الشمس) Ain Ashshimsh, i. e. the fountain of the sun, is still to be seen at the Oasis of Ammon or Hammon, Siwah, or (الواح الخارجة) El Wah el Kharjah, i. e. the exterior Oasis.

Note. The mutation of Ham into Am, and *vice versa*, cannot surprise any one who will for a moment consider the ingenuity of Europeans in corrupting foreign, particularly oriental and African words.

Richardson, in his learned dissertation prefixed to his Arabic and Persian Dictionary, p. 38, says, *Ait* in Arabic signifies wonder, miracle. Query, Does he not mistake this word for Aâd, or Aady, as Aatly billah, i. e. the wonder of God? *Ait* signifies a clan, a tribe, a people: thus, Ait-Emure, Ait-Ziltan, Ait-Attar, tribes in the Atlas.

Upper Charles Street,
Northampton Sq.

JAMES G. JACKSON.

A SHORT ACCOUNT OF THE LIBRARIES

at Leiden, Hanover, Cassel, Gotha, Weimar, Jena, Erlangen, Leipzig, and Dresden.

THE PUBLIC LIBRARY AT LEIDEN.

THIS collection of books is not large; the number of volumes is estimated at sixty thousand. But though the library is comparatively small, it contains articles of great value. The department of ancient Manuscripts deserves attention. The manuscripts are chiefly of Latin authors; of Greek, there are but few. There is a beautiful Codex of Virgil, supposed to have been written in the 13th century. It is on parchment, and in folio. Besides this, there are two other manuscripts of Virgil. Heyne, in speaking of the manuscripts of Virgil, mentions three of the Leiden Library (*Leidensis Bibliothecæ tres*), but thinks that two manuscripts which Peter Burmann collated were different from the former. Thus, if this be correct, and if the Codices collated by Burmann belonged likewise to the Leiden library, there must have been in all five

manuscripts of Virgil. He seems, likewise, not to be clear about the Codices Vossiani, that is, the manuscripts that belonged to Isaac Vossius. The library of Vossius was incorporated with that of Leiden, and it would be easy, on the spot, to ascertain how those manuscripts are to be distinguished from one another. Two manuscripts of Cæsar's Commentaries were next laid before me; both on parchment. These interested me, because I have always thought that the works of that remarkable author have hitherto not been treated with that care which they justly claim; and I have frequently felt a wish, that I might have an opportunity of bestowing my labor upon a revision and illustration of the text. There are several manuscripts of Horace, one of them, on parchment, very old (*codex vetustissimus*); manuscripts of Cicero, Quintilian, and Seneca. Of Greek manuscripts the library has not many. I saw the Codex Vossianus of the Iliad, with the Scholia of Porphyry, and of others; which Codex I have mentioned in my treatise on the Scholia of Porphyry;¹ it is written on paper. Another Greek manuscript which I saw, is that of Josephus, on the Jewish War; it is also on paper. As a curiosity, I was shown the hand-writing of Hugo Grotius, in four or five volumes of *Annotiones in Vetus Testamentum*.

The library possesses some early specimens of printing: for example, the Institutes of Justinian, printed at Mentz, in 1468, fol.; a Dutch Bible, fol., printed at Delft, 1477. Among the bibliographical rarities Czar Peter's Bible, as it is called, is exhibited. This was printed by the command and at the expense of Peter the Great, in the years 1717 to 1721, inclusive. It is in the Dutch language, and entirely in capital letters; printed on very good paper, folio, and with a very wide margin. It was the Czar's intention, that a Russian translation should be written on this margin, for his own use. There were but very few copies taken off, as may be imagined; and to have such a copy perfect, as the library of Leiden has one, is no small treasure, in the opinion of the curious collector. That at Leiden is divided into four folio volumes. There is nothing written on the margin; but that of Peter's own copy was probably filled with the Russian translation. Whether this copy is preserved at Petersburg, or elsewhere, in Russia, I have not learnt. The New Testament was printed first.

As a curious object in the library, my attendant pointed out to me a number of square boxes, made of wood, in the shape of 4to volumes. They contained specimens of different sorts of wood; the box itself was made of the wood of which it was to contain the specimen; and of such a specimen the different component parts, or the elements, were given, such as a section of the inner part, or

¹ Commentatio de Porphyrii scholiis in Homerum, p. 16.

the albumen, that is to say, the wood, strictly speaking, to show the grain and substance; farther, the bark, the flower, and seeds, and any thing else characteristic of the tree. The boxes are adorned on the outside with the bark of the respective trees, and the lichens and mosses that grow upon them. This collection was made by a German, purchased by Lewis Buonaparte, when he was king of Holland, and presented by him to the library of Leiden.

Although the library of Isaac Vossius was incorporated with the public library, the books are kept distinctly by themselves. In the same manner the books of Hemsterhuis and Rhunkenius belong to it; and these are not even under the same roof. The building which contains the library is an old edifice, formerly a convent, in which there is not room enough for the different purposes to which it is appropriated. The apartment for the books is not sufficiently extensive to admit of accessions. The University has, therefore, purchased a house, in a different street, where the libraries of Hemsterhuis and Rhunkenius are preserved. I proceeded to this house, and took a view of the books, which had been the property of those two great scholars. I believe it is the entire collection of Rhunkenius's books, with the exception of duplicates, which may have been sold: but of Hemsterhuis's library there seems to be only a part in that house; the remainder must have been otherwise disposed of. The books of Hemsterhuis are interesting, on account of the great number of annotations written on the margin by the hand of that eminent man. There seems hardly to be a single volume which is not, more or less, enriched in this manner. Hemsterhuis, to judge from these specimens, wrote a small, but very neat hand. The books of which I speak are all Greek and Latin. In those marginal annotations many a valuable observation may probably be found. In a copy of Hesychius, on the blank leaf, before the title-page, I noticed these words: *Hesychio quantum debeamus, dici non potest*. H. Stephan. Schediasmata, lib. 6. 8. 10. And under this: *Hesychio multum Græca lingua debet*. Ibid. Sched. 12. But these remarks, as far as I could judge, were not in the hand-writing of Hemsterhuis. In the books of Rhunkenius not a marginal note, or any writing, is to be found; they are quite clean, and untouched by the pen. Though I have said thus much of the library at Leiden, the view I had of it was very short and hasty, and proves only that, if leisure had served, it might have been examined with considerable benefit and instruction. The use that is made of it, is more to serve as a repository for literary treasures, than as an establishment instrumental to the purposes of the university. The professors alone have the privilege of borrowing books from it; the students can obtain none, unless by particular favor, through a professor, who must procure it in his own name, and is responsible for it. This responsibility is different from that required at Gottingen, which is a mere recommendation and testimony on the part of the

professor, for the student. It is an acknowledged principle, that the library is intended for general use, not merely introduced by practice, but intended, and sanctioned by the government. The first object of the Gottingen library is usefulness; and this object is pursued with such liberality on the part of the librarians, that no person finds the least difficulty in profiting by the advantages which that admirable collection affords. There does not exist, in any part of the civilised world, an establishment of the kind, which is rendered so beneficial by the unrestrained use, which it offers of its treasures; and the contrast, therefore, which I have drawn, in this respect, between Leiden and Gottingen, is not solely applicable to the former university, nor meant as a reproach to it; but equally affects all institutions of that kind, when they are compared with the latter. The library of Gottingen professes to possess all the literary productions which relate to every department of science. It is a scientific library, to which character that of Leiden does not pretend, being only a repository of such books as circumstances have allowed the university to collect, without any systematic view to the sciences. The funds assigned for the library of Leiden are by far too small to admit of such a scope as the library of Gottingen aims at. They are only three hundred gilders per annum, which is between thirty and forty pounds sterling, a sum utterly inadequate to any purpose in completing a library: and though upon application to government, on certain occasions, (for instance, when any sale of books takes place, at which the library wishes to purchase,) extraordinary aid is obtained, and though likewise donations and legacies supply additional means; yet these resources are not calculated to compensate the want of that regular and permanent support, to which the library at Gottingen owes its high and perfect condition. Among the men who have discharged the office of librarians at Leiden, the names of Hemsterhuis, Rhunkenius, and Wytttenbach, shed a lustre upon that establishment.

THE PUBLIC OR ROYAL LIBRARY AT HANOVER, will next engage our attention. It belongs to the Sovereign of Hanover, and was accordingly denominated, formerly the Electoral, as it now is the Royal, Library. The illustrious Leibnitz contributed principally to the formation of this library. I heard the present worthy and venerable librarian state the number of books at eighty thousand volumes. The best part of them are historical works, and among these the History of the House of Hanover has been especially attended to; so that in this branch the library may be

Mr. John George Henry Feder, a man celebrated by his writings as a philosopher, and esteemed by all who know him for his excellent and amiable character.

considered as very strong. It constitutes the principal merit of the collection. This neither pretends to embrace science in general, nor professes to be a receptacle for literary treasures. It is a library, originally more destined for private and a particular use, than to be regarded as an establishment founded for an extensive and public purpose. Classical manuscripts, either Greek or Latin, it has none; it is, however, not poor in old printed books.

A great curiosity, belonging to it, is a large mass of manuscript papers, written by Leibnitz, and consisting chiefly of his correspondence. Besides his own letters, of which there are copies, there are a great many letters of the eminent persons with whom he corresponded. His correspondence was most extensive; and, what is surprising in a man so much occupied, it seems that he generally copied his letters, and not unfrequently transcribed the same composition two or three times. Those in the library are, for the most part, the first draughts. There was scarcely any one of his contemporaries of celebrity, with whom he had not an epistolary intercourse, besides his connexions with persons of high rank. A great many of the letters are written in French, and in Latin, some in other languages. One of his most distinguished correspondents was the Electress of Hanover, the Princess Sophia, mother of George I. Of her hand, several specimens are to be seen in the collection; and some of her letters have been published, in an interesting account of the life of this princess,¹ by Mr. Feder, who has likewise, in a distinct volume, made known some of the more learned epistles of that great man.² Besides the letters of Leibnitz, there is a great number of loose papers in his hand-writing, containing extracts, notes, and observations. On some occasion, when a person, interested in this subject, wished to look over a certain quantity of these papers, to satisfy his curiosity as to their contents, and wished to have them entrusted to him in his house for a given time, it was found too irksome and troublesome to count them out to him; the expedient, therefore, was adopted of weighing them, and the person alluded to was answerable for so many pounds of the writings of Leibnitz. When they were returned to the library, it was ascertained by the scales, that nothing was missing. There are some other memorials of Leibnitz preserved in the library; for example, a case, with a great many divisions, in which he deposited his excerpta and observations;

¹ Written in German, with this title: *Sophie Churfürstin von Hannover im Umris von Johann Georg Heinrich Feder, Hannover, 1810.*

² *Commercii epistolici Leibnitiani, typis nondum vulgati selecta specimina; edidit notulisque passim illustravit J. G. H. Feder, Hanoveræ, 1805. 8vo.* Some of Leibnitz's letters were published before Mr. Feder, for example: *Leibnitii Epistola ad J. And. Schmid. Theol. Helmstad; ex autographis edidit G. Veesenmeyer, Noremburg, 1788. 8vo.*

an arm-chair, in which he used to sit ; a copy of Barclay's *Argenis*, in which he was reading at the moment of his death. This circumstance is recorded on the front leaf of the book, by his secretary. There are also two portraits of him, painted in oil, and several prints. A volume, or portfolio, is shown, in which the autographs of many remarkable persons were collected. I noticed, among others, those of Luther and Melanchthon ; they were small, and neither of them to be admired for calligraphy. That of Luther was the best ; Melanchthon's very indifferent, and almost illegible,

THE PUBLIC LIBRARY AT CASSEL, in Hessia, is not very large, nor is it remarkable for any thing particularly curious. It has a few manuscripts, one of which is a Codex of Thucydides, on parchment or vellum. It is well written, and of the thirteenth century. The date is expressed at the end. Duker made use of this manuscript in his edition, but it is supposed that it has not yet been accurately collated. There is a manuscript of Lucan's *Pharsalia* ; another on parchment, entitled *Notæ Tironis et Senecæ*, and giving a collection of signs of abbreviation, which are sometimes called *Notæ Tironianæ*, from Cicero's scribe *Tiro*, who is said to have invented, or rather improved them.¹ In the catalogue there was a remark concerning this manuscript, stating that Gruter had edited it ; but that is not the case, and the manuscript, as one of the librarians assured me, has to this day not been published. I advised this gentleman to become the editor of it ; for it might be of service to the scholar, or would at least be received by the public as a literary curiosity. He said that it had been transcribed for some person at Gotha, and it had been said that Mr. Jacobs meant to publish it. Nothing, however, has appeared in print. I saw an elegant manuscript on vellum of Boccaccio, not the *Decamerone*, but another work ; if I am not mistaken, the *Philocopo*. Some old German manuscripts of old German poetry are preserved in this library. One of them is the fragment of an ancient poem of the eighth or ninth century, styled the *Song* (i. e. poem) of (concerning) *Hildebrand and Hadubrand*, which has been published and ably illustrated by two learned brothers, Messrs. Grimm, of Cassel. These gentlemen are deeply skilled in the ancient lore of Germany, to which, in general, great attention is paid at present ; and many interesting circumstances relating to the early language and literature of that country are, by degrees, brought to light. Another remarkable piece is the poem of *Wilhelm von Orange*, two parts of which were

¹ It is said, that Cicero made use of this kind of short-hand writing during the Catilinarian conspiracy, employing Tiro to take notes of what was said in the senate. Of the *Notæ Tironianæ*, or abbreviations which occur in old manuscript books and documents, a large work has been written by CARPENTIER, in fol.

printed and published by *Casparson*, (the second, however, rather inaccurately, or less perfectly); the third remains unpublished, and is to be found in the Cassel manuscript. Under the head of early prints I was shown the *Bible* by *Peter Schæffer*, of the year 1460.

THE LIBRARY OF GOTH, belonging to the Duke of Saxe Gotha, is, at present, under the superintendence of that learned and elegant scholar, Mr. Jacobs, known as the editor of the Greek Anthology. The library may be estimated at one hundred thousand volumes. It belongs to the Duke of Saxe Gotha, but not as his private property: it is an heir-loom, always remaining with the head of the Ducal family. The late Duke, who was a man of science, had, besides, a very considerable private library, consisting of no less than twenty thousand volumes. They related, for the most part, to mathematics, astronomy, and natural philosophy, which were the favorite pursuits of that prince. It is intended that this collection shall be added to the public library. The present Duke, whose taste is more for polite literature, has also a good private library, composed of such works as are required for his studies. The public library is rich in old printed books; among which may be mentioned, 1. *Psalterium Moguntia*, printed by Fust and Schæffer, 1459, fol.; and a fragment of a still older edition of the same, from the year 1457, fol.; 2. *Biblia Moguntia*, of 1462, fol. 3. *A Latin Dictionary*, printed by Guttenberg, 1460. At the end is an inscription, indicating the year when the book was finished, and the art by which it was completed; saying, that it was not written with pen or reed, but by a new method, which was made a secret, though not quite a secret. Those three works were printed on parchment. 4. A German translation of the Bible from before the time of Luther. I do not remember the year; it is upon paper, as the following five: *Biblia Pauperum*, a curious old popular book, with quaint figures and drawings, meant to represent religious subjects. 5. *Editio princeps of Cicero de officiis* upon paper; and a repetition of the same edition, a year or two later, upon parchment. In the department of manuscripts I only saw some Latin ones, not any Greek. A very fine Codex of Quintilian, upon vellum or parchment, is perhaps to be noticed first. It was collated by Matthias Gesner. 2. Two fine manuscripts, upon vellum, of Cæsar's Commentaries; one of them somewhat mutilated. Mr. Jacobs thought that these had not been yet collated. In speaking of Cæsar, I remarked to Mr. Jacobs, that the text of Cæsar, to this day, did not appear to me so well settled as it ought to be. Indeed, since the time of Oudendorp, which was before the middle of the last century, little or nothing has been done for it. Mr. Jacobs agreed in this observation, and added, that, of late years, the Latin authors had been comparatively neglected, at least not treated with the same attention that has been bestowed upon the Greek. The Greek being considered

as the more difficult of the two languages, it seems that, for this reason, many scholars have preferred it, for a trial of their strength. I confess that I have often been mortified, in reading Cæsar, to find the text in what I thought an unsatisfactory condition. Mr. Jacobs no less agreed with me in opinion, that even with Cicero much still remained undone, and that the criticism of the text was by no means exhausted.

THE LIBRARY AT WEIMAR is stated to contain one hundred and ten thousand volumes. It is a well chosen collection, but I did not learn that I possessed any thing curious in bibliography. There are a few classical manuscripts. There are many records, and written documents, deposited in a separate room, which chiefly relate to the history of Saxony; but these are more to be considered as archives (and thus they are also called) than as part of the library. Among other valuable works, the library has a choice collection of prints. There are certain funds appropriated to the library; but the liberality of the Duke (or present Grand Duke) always extended beyond them, and he often supplied what the funds could not purchase. As there is no establishment for study, I mean nothing like a University, at Weimar, the use of the library is limited. It seems, however, to be well regulated; and there are catalogues, both alphabetical and scientific. It belongs to the Grand Duke of Saxe Weimar, and is an heir-loom in the Ducal family. There is another library, belonging to the Grand Duke, at Jena, which consists of about thirty thousand volumes. It may, perhaps, at some future time, be removed, and joined to that at Weimar, if there should be found room for such an addition.

THE LIBRARY AT JENA. As a University, Jena has acquired, in Germany, a great reputation. It is sometimes mentioned as the rival of Gottingen; but to this denomination it will not be thought to be entitled by those who are sufficiently acquainted with both places. The scientific establishments form at once a great mark of difference, and among them none more strikingly than the libraries. That of Jena is comparatively small. It is estimated at no more than forty thousand, and the Gottingen Library has more than two hundred thousand volumes. Nor is the want of number compensated by the quality of the books. There are but few objects of curiosity. Of manuscripts there are two Greek plays—the *Electra* and *Ajax*, of Sophocles, upon cotton paper, not very old. They have been collated. There is a Codex Membranaceus of Cicero's Philippics, and a valuable manuscript of old German poetry (the *chirnesingers*). Among the old printed books is the celebrated German poem, called *Theuerdank*, upon parchment, with figures cut in wood, a copy of which is also seen at Gotha; a German translation of the Bible, made before that of

Luther, and published by Coburger, at Nuremberg, in the year 1483. A very singular work—an old German translation of Livy, illustrated with wood cuts; in one of which, exhibiting the representation of a siege, a cannon is to be seen among the implements of war. Of these, and other curiosities, an account has been given by MYLIUS, in a book entitled *Memorabilia Bibliothecæ Jenensis*. The library has no funds, and could therefore not attain any great strength. It was founded by the Elector of Saxony, John Frederick, surnamed the Magnanimous, the friend of Luther. It probably would be in a more flourishing state if it were under the protection of one master or patron; but the University to which it belongs is under the authority and in the dependence of four Saxon Dukes—the Duke of Saxe Weimar (who is the Sovereign of the town of Jena), the Duke of Saxe Gotha, the Duke of Saxe Meinungen, and the Duke of Saxe Cobourg. The prerogative of these four princes, in regard to the University, is in these proportions; the Duke of Saxe Weimar has *one half*, Duke of Saxe Gotha *one quarter*, Duke of Saxe Meinungen *one eighth*, Duke of Saxe Cobourg *one eighth*. Where the interests are so divided, it is not to be expected that the subjects dependent on them shall prosper, in the same manner as they would under the auspices of one master. The sum allowed to the library is scarcely forty pounds a-year; but sometimes an extra allowance is made, for the purchase of any particular books. Thus, a few years ago, when the library of the celebrated Griesbach, who was a professor at Jena, was sold, the Duke of Weimar granted upwards of ten thousand rix dollars, or about two hundred pounds sterling, to purchase some of the books. It is, indeed, not want of liberality on the part of the Duke of Weimar, and the three other princes, that can be made a matter of complaint, with regard to the library; but the scantiness of their resources.

IN LEIPZIG two public libraries come under observation. The one is the *University Library*; and the other, the *Library of the Senate of the Town*.

THE UNIVERSITY LIBRARY, at Leipzig, is but small, and seems chiefly to consist of old books. It has no adequate funds for purchasing new books, and is, therefore, not calculated to assist the learned men who reside at Leipzig, in their labors. The professors complain bitterly of being deprived of those resources, which the library of Gottingen so amply provides, for learning and science. At Leipzig it is necessary to lay out a fortune on the purchase of books, of which at Gottingen the free and unrestrained use is offered gratuitously. It is a general complaint among the professors and men of learning, at Leipzig. Several of them have good libraries, collected with much trouble and assiduity, in which they have been obliged to invest their property. But this expe-

dient not every one has at command ; and those who are not so fortunately circumstanced find themselves confined in their literary exertions. They sometimes cannot pursue a subject for want of the necessary books. Professors Schaefer¹ and Beck have excellent classical libraries. But in other departments of science the deficiency is still more woful. Not many years ago, a considerable purchase was made, by the bounty of the King of Saxony, of a collection of books on natural philosophy and medicine, which had belonged to an eminent man in those branches of science, Dr. Gehler. It consisted of sixteen thousand volumes. It was the intention of Professor Beck, the librarian, to keep this department as complete as possible, and to procure new works, in order to have at least one division of the library tolerably well provided. The University Library is open on two days in the week—Wednesday and Saturday, from ten to twelve o'clock in the morning, and at three in the afternoon, at which time every person has access to it. Among the valuables of the library are some manuscripts. The first of them is the Codex of the Iliad, *Codex Lipsiensis*, under which denomination Ernesti quotes it in his edition of Homer ; for he had it collated for that edition. He gives an account of it in his preface. Heyne speaks of this manuscript in his treatise *de subsidiis in Homerum*, p. xlii. tom. III. ed. Hom., and remarks, that the various readings show that it was written by an ignorant scribe. The scholia, however, have great merit. See Heyne, p. lxxvii. It is in folio, and was originally written on cotton paper ; but having become defective towards the end, it was subsequently made up by a later hand, and with linen paper. In its exterior it is by no means a fine manuscript. The cotton paper, and first writing, extend from the beginning *Μῆνιν ἄειδε*—to book ρ, *Ὅξέα κεληγὼς φλογὶ ἵκελος Ἡφαίστοιο*. The linen paper is thick and substantial. The Codex contains the *Bœetia*, or the catalogue of the ships, which, as is well known, all the manuscripts of the Iliad do not. The scholia are only in the first, or original part, that which is written on cotton paper ; and there are also *glossæ interlineares*. In the supplied, or more recent part, on linen paper, there are no scholia, but only a few Greek notes, scattered here and there on the margin ; and *glossæ interlineares*. After the conclusion of the Iliad follows, written on linen paper, and by the same recent hand, the *Βατραχομομαχία* ; and after this something which is nearly illegible. It seems to relate to metre ; and the learned Professor Hermann thinks it a fragment of Hephæstion. In front of the Codex, before the cotton paper and the old hand begin, there are written upon linen paper, and by the recent

¹ Since the above was written, Professor Schaefer's collection has been purchased by the Saxon Government, and is incorporated with the University Library.

hand, several introductory pieces, viz. a short account of Homer; a brief relation of the causes of the Trojan war; the argument of the first book of the Iliad; and lastly, *Εἰς τὴν Ὀμήρου Δίαδα ἐξηγήσις Ἰωάννου γραμματικοῦ τοῦ Τζέτζου*. This ἐξηγήσις of Tzetzes is of considerable length. Professor Hermann has published it with *Draco Stratonicensis de Metris*. The library possesses another Greek Codex, which contains Pindar, Theocritus, and the Theogonia of Hesiod. There are two fine Latin manuscripts, on parchment—the one, of the four books *ad Herennium*, usually attributed to Cicero, and the other, of *Lucan*. The latter seems to be the older of the two; at the end I observed some lines written in German, of which the language appeared to be far from modern. There is, in this library, a considerable collection of *Editiones Aldinæ*, which are placed together in one case.

THE LIBRARY OF THE SENATE, AT LEIPZIG, is apparently much superior to the former, both in number of books and in their quality and value. The collection is more modern and more complete. The library room is handsome; but the place in which the University Library is lodged is an old monastic chamber. The rare and most valuable articles are preserved in a smaller apartment, adjoining the large book-room. These are the manuscripts and some first editions; in the same place also is a collection of ancient coins, of other antiquities, and different curious objects. To speak first of the manuscripts, the following particularly attracted my notice: 1. A volume, written on parchment, in folio, and the whole seemingly by the same hand, containing *Sallust*, *Horace*, *Lucan*, and *Martianus Capella*. The manuscript appeared to be of a respectable age, and well executed. 2. A very fine *Codex of Terence*, on parchment, in folio, in excellent preservation. 3. A fine *Codex of Livy*, on parchment, in large folio. 4. One of *Ovid*, on parchment. 5. Of *Cicero's Rhetorical Works*. 6. A fine *Codex of Justin*, on parchment, small folio. 7. Of *Virgil*, on parchment, folio. 8. Of *Mela*, on parchment. 9. Of *Statius*, on parchment. 10. A *Codex of Persius*, on parchment, in large octavo. It has been rendered illegible by the damp, to which it seems to have been exposed. 11. Two plays of Sophocles. This manuscript is in small folio, or what may be termed quarto. 12. *Hero Alexandrinus*, *περὶ πνευματικῶν*, a manuscript on linen paper. 13. *Euclydes*, *Aristides*, and some other Greek writers *περὶ ἀρμονικῆς καὶ μουσικῆς*, on linen paper, in folio.

I will, in conclusion, mention a Latin manuscript poem, which might be of the sixteenth century; it is in folio, written on linen paper, not of great bulk, entitled, *Strabi Galli, Poetæ et Theologi HORTULUS*. To this library belongs also a manuscript of *Æschylus*, which was in the hands of Professor Hermann. He used it for his intended edition of that poet. I subsequently saw it at his house. The beginning of this manuscript is on cotton paper, and

contains a fragment of the *Prometheus*; the remainder, on linen paper, consists of three complete plays; namely, *Persæ*, *Prometheus*, *Septem ad Thebas*; of the *Prometheus*, consequently, it may be said that there is a double manuscript, at least in part. The hand which has written on the cotton paper is evidently older than the other. We shall know this Codex more accurately when Professor Hermann's edition of *Æschylus* is published. This will be a production from the labors of that eminent scholar which will justify the high expectations which the learned have formed of it. The Professor has bestowed extraordinary pains upon it, overlooking nothing that could tend to the amelioration of the text, in every point of view. The critical part, and the metre are, above all others, likely to be benefited by the exertions of that editor. His strength in metre is well known. In conversing with me on *Æschylus*, he remarked, that there was much less difficulty in arranging the choruses, and settling the metre of them, than there was in the other tragedians. The task, he said, was much more arduous in *Sophocles*, and infinitely more so, and almost discouraging, in *Euripides*.

Among the rarities in the small room of the library, I discovered the beautiful Florentine edition of Apollonius Rhodius, of the year 1496. It is the editio princeps of that poet, and a fine specimen of typography, being printed entirely in capital letters. It is so scarce on the Continent, that Brunck, in the preface to his edition of Apollonius Rhodius, says of it—*Literatorum paucis primam videre contigit, quæ rarissima est*. In England it is far less so: I am myself possessed of a fine copy of this edition, which was presented to me by my noble and excellent friend Viscount Milton, who had obtained it in London, if I am not mistaken, at Mr. Payne's. In Germany, it was considered as a Phoenix; and some literati at Leipzig, among others, Professors Schaefer and Hermann, to whom I showed my copy, were struck with wonder. They had never seen it: Professor Hermann desired the loan of my copy for a few days, that he might collate the readings, which he accomplished. Both he and Professor Schaefer entertained the idea, that this edition had never properly been examined, and that it probably contained a great deal of valuable materials for the criticism of the text. Brunck does not seem to have been of the same opinion; for he does not distinguish its merits from the qualities of the other old editions, the Aldina, Parisina, Brubachii, Basileensis, Stephani, Hæltzlini; of which he says, in the lump—*Sunt editiones illæ omnes mendosissimæ*. Professor Schaefer was much struck with a various reading; Lib. iv., 1178, which Mr. Burges had discovered. The other editions, in that passage, read—*ὑπο πολλοί*: the Florentine, *ὑπο λαοί*, which makes much better sense. It is easily seen how the one reading was changed into the other. The last syllable of *ὑπο*, if, by mistake, written or read twice, would most readily convert *ὑπο λαοί* into *ὑπο πολλοί*. From such a single instance, however, no

satisfactory conclusion can be drawn respecting the merits of the whole, though it may justify a presumption in favor of the edition. Professor Hermann's report, after he had collated it, was, that the various readings of the two first books were not many, nor worthy of much attention; but that in the two last books a considerable number of different readings was to be found, and among them some of importance. It is his idea, that the text of Apollonius, as we have it now, is a sort of medley of the two writings, which the poet is said to have made of his work. The first composition of the poem, as is related, was not approved by those to whom it was read; and the mortified poet retired to solitude, in order to compose it a-new. This second performance obtained the applause and admiration of his cotemporaries. This relation may be founded on fact; but though we may not doubt it, yet it does not seem to furnish any ground for the inference, that we probably have a mixture of the first and second composition of the poem. On the contrary, this seems unlikely, as the first composition, which was rejected, we may suppose, was suppressed by the poet himself, and never came into circulation among his cotemporaries, much less descended to posterity. Such an hypothesis, adopted for the purpose of building the criticism of the text upon it, it will be difficult for an unbiassed judge to admit, without some specific and pointed arguments.

Among the curiosities of the great book-room is a very large collection of editions of Horace, *Bibliotheca Horatiana*. There is also the whole body of editions of Cicero, which *John Augustus Ernesti* possessed: they formed the apparatus for his edition. It is a very numerous collection, filling two book-cases. Some of the old editions of the classics, in this library, have manuscript notes on the margin. In Stephens's edition of Apollonius Rhodius, published at Paris, there are some conjectures and emendations of *Franc. Portus*. Heyne caused them to be transcribed, and sent to him; and I had seen them, at Gottingen, in his *Apparatus in Apollonium Rhodium*, and copied them for my use, thinking some of the corrections ingenious and apt. They are mentioned by Schaefer, in the preface to the second volume of his edition of Apollonius Rhodius, p. x. No. ix. I had the curiosity of asking for that copy of Stephens's edition, and to take it in my hands, being previously acquainted with some of its contents. The Senate Library is open to the public, every Wednesday and Saturday, from two to four in the afternoon.

The LIBRARY AT DRESDEN is a great and magnificent collection; and the building, in which it is at present kept, called the *Japanese Palace*, imparts to it also the splendor of a grand exterior. The librarian, *Mr Beigel*, a man distinguished by his learning and various knowledge showed me the library. He estimated the number of volumes at two hundred thousand, which would make it equal in magnitude to that of Gottingen; and, from a general

view, it might be believed that, in point of numerical strength, there was not a great difference between them; but when I came to inspect the several departments, according to the divisions of literature, and to examine into particulars, I found many blanks and deficiencies, where, at Gottingen, every thing is full and perfect. In short, the different departments, in the library of Dresden, cannot be said to be complete; but the library at Gottingen may justly claim this attribute. In the literature of modern Europe the store is scanty, when compared to that of the Gottingen library, perhaps only with the exception of Italian literature, of which there is a pretty ample stock. It seems that the library does not profess to keep pace with the progress of literature and science, which that at Gottingen distinctly does. Mr. Beigel said, that the funds for purchases were inadequate to such a purpose: he stated them at three thousand rix-dollars (between five and six hundred pounds). But much depends on the judicious and useful administration of such funds, and their permanent and uninterrupted application. The library is of longer standing than that of Gottingen, by many years. From the foregoing remarks it seems to follow, that, even in number of volumes, the Gottingen library must be considerably superior; and that if the latter counts two hundred thousand, the Dresden library must be below this estimate, or that of Gottingen above it. In the Dresden library are incorporated the library of the famous Count Brühl, and of Count Büнау, both very extensive collections. Of Greek and Latin manuscripts the Dresden library has but little. There are a few Greek Codices, which Matthæi had collected at Moscow, and sold to this library. Among them were the Epistles of St. Paul, written on parchment, in a sort of square character, without accents and punctuation. The omission of those grammatical signs argues it to be of considerable age, perhaps of the eighth century; for though they were invented at a remote period, two hundred years before Christ, yet they are more constantly used by the transcribers of later times, than at the epoch alluded to. There was farther shown me a Greek Lexicon, with the title of *συναγωγή λέξεων*, which Tittmann has published under the name of *Zonaræ Lexicon*: this manuscript is on thick rag, or linen-paper. The library has a handsome Codex of *Valerius Maximus*, on parchment, and some manuscripts of certain parts of Cicero, which Ernesti had consulted in his edition. There are also some manuscripts of old German poetry in this library. It is rich in old printed books, and has many editiones principes. Even *there* was the Florentine edition of Apollonius Rhodius; and as I also saw it in the library at Gottingen, I am induced to believe that the opinion of its extraordinary scarcity, on the Continent, may not be well founded. The notion of a book being very rare sometimes prevails without sufficient reason. The *Psalterium Moguntiae*, by Fust and Schæffer, of the year 1457, ranks among the most remarkable typographic curiosities: there is a copy of it in the

Dresden library; and I have mentioned a fragment of it, when speaking of the library at Gotha. Earl Spencer has one; and a very beautiful one is in his Majesty's private library, in Buckingham-house, which was obtained from the library at Gottingen. The *Biblia pauperum*, *ars Moriendi*, *ars Memorandi*, which are shown as curiosities, do not exactly come under the head of typography; they were engraved on wood, with uncouth letters, and rude figures or pictures, and are previous to the art of printing properly so called. The library possesses many Aldine editions.

Among the manuscripts, I ought to have mentioned a copy of the Koran, in Arabic, beautifully written, on very fine cotton paper (the librarian called it silk paper), in oblong quarto, or small folio: it is elegantly ornamented with gold and colors, and said to have belonged to Sultan Bajazet, from whom it was taken, among other things, in the siege of Vienna, in the year 1683. One of the Princes of Saxony served in that war against the Turks, and by him it was brought to Dresden.

A most splendid collection of maps, charts, plans of towns, views, and portraits, in nineteen large folio volumes, is an object that deserves attention: it is denominated *Atlas Royal*, and was formed by Augustus II., or Augustus Frederick, commonly called *The Strong*, Elector of Saxony, and King of Poland. The magnificence of that Prince and his prodigality were extraordinary, and could only have been supported by the great sources of wealth which Saxony afforded by its mines and its industry. There remain many vestiges of his grandeur at Dresden. The maps and prints, in the *Atlas Royal*, were brought together from different quarters; but afterwards richly painted or colored, and ornamented with gold, in a uniform manner. This gives to the whole a most brilliant appearance. The work was executed in Holland, whither Augustus sent the sheets as they were collected.

The library, altogether, ranks high among those of Europe; and it might, perhaps, not be difficult to render it very complete, if a judicious method were adopted. It is not so useful at Dresden as it would be at a University, if utility were the object. The manner in which it is managed and regulated is not convenient to those who have a pleasure in resorting to such places. The apartments are locked, and require the attendance of one of the librarians, or their assistants. The access to the library is, therefore, not free; and many persons will be deterred from visiting it, who might otherwise be tempted to frequent it often. Such was my case: I only saw it twice, and I should have gone there much oftener if the necessity of troubling the librarians had not prevented me. There is a reading-room, in which you may sit, and have any book brought to you which you may wish to consult. But this is not always what is wanted. Nor is the economy of a library well understood. They have a written alphabetical catalogue, as I was

told, of about sixty folio volumes. A scientific catalogue, which is so important, does not exist; consequently the arrangement of the books must be very imperfect. The several divisions of the shelves are marked with inscriptions, such as *History, Auctores Classici, &c.*, which are the only guides to direct the librarian where a book is to be found, or to be placed. When any division, or department, is very copious or extensive, the difficulty, both of arranging and looking for books, without the aid of a scientific catalogue, must be great.

The IMPERIAL LIBRARY at PRAGUE is in a spacious building, which formerly was the convent of the Jesuits. It consists of about one hundred thousand volumes, among which are several rare and curious articles. The funds for adding new books are very inadequate; the collection, therefore, is, in point of science, incomplete. I was informed, that the allowance annually made for purchases was no more than two thousand florins, paper currency, which, according to the state of depreciation in May, 1815, amounted to about seventy pounds. There is but one Greek manuscript in this library, and this does not appear to be of much value; it is written on linen-paper, in quarto, and is a miscellany, containing the *Plutus* of Aristophanes, some Greek epistles, the five first books of *Homer*, *Oppian*, and something by *Isaac Tzetz*. In Latin manuscripts the library is more rich; among them is a fine Codex of *Pliny's Natural History*, well written on parchment, in large folio; but probably of a recent date. Mr. Posselt, the librarian, who had the kindness to show me the library, observed, that handsome as this manuscript was, there was reason to suppose that it was not older than the 15th century. Another beautiful Codex is that of *Justin*, also on parchment, in 8vo, referred to the 13th century; a Codex of *Lucan's Pharsalia*, on parchment; another of the same, on linen paper; a Codex of *Virgil's Æneid*, on parchment, apparently of an old date; two manuscripts of *Statius*, on parchment; a Codex of *Valerius Maximus*; a Codex of *Ovid's Heroides*, on parchment; a Codex of *Priscian*; manuscripts of several pieces of *Cicero*, some on parchment and some on paper; Codex of *Varro de Lingua Latina*, on paper; Codex of *Terence*, on paper; a paper Codex containing *Macrobius*, *Dares Phrygius*, and some other pieces. These are the classical manuscripts; but, as there is unfortunately no catalogue or inventory of the manuscripts, the librarian himself did not exactly know what was in the library. There is a vast collection of manuscripts on *theological* and *ecclesiastical* subjects: a great curiosity is one, written by the hand of JOHN HUSS, which contains his sermons, and bears date 1413. HUSS, the earliest Reformer next to Wickliff, was Professor at Prague, and suffered, as is well known, as a martyr for his religious opinions, at Constance. Some

of the handwriting of JOHN HUSS is likewise to be seen in a volume, preserved in the library, called *Acta Decanorum facultatis Philosophiæ Pragensis*; where he had inscribed his name as Dean of the Faculty. His writing is in the German hand, and in that species of it which is called the broken letter, (*Fraktur Schrift*), which is sharp and angular.¹ A remarkable manuscript is shown, denominated *Cantionale*, and containing the Liturgy of the Roman Catholic Church, in the Bohemian language. It is a large volume in folio, written on parchment, in large characters, and most splendidly executed, adorned with paintings. The volume was formed by the concurrence of several individuals, chiefly persons of rank, and of some corporations, who respectively contributed a certain number of pages at their expense. Among the pictures and representations with which the book is ornamented, one is singular; it exhibits three portraits placed above one another. The uppermost is *John Wickliff*, who is represented as striking fire; under him is *John Huss*, catching the spark in a piece of tinder or touch-wood; and below this, *Martin Luther*, who brandishes the burning torch. This allegory, produced in the 15th century, illustrates the rise and progress of the Reformation with considerable accuracy.

As I found myself in the first library in Bohemia, it was natural to make enquiry after the Bohemian language, and the state of its literature; and the more so, as Mr. Posselt, my obliging guide, was a man of great information, and particularly distinguished as a linguist. The Bohemian belongs to the tribe of the Slavonic tongues, and is remarkable for that softness and harmony which is, more or less, peculiar to all of them. Its literature, comprising both poetry and prose, is by no means insignificant: a full account of it is given in a work published by *Dobrowsky*. The literature goes considerably back. In the time of the Emperor Rodolphus II., the friend of Tycho, that is, in the 16th century, many of the ancient classics were translated into the language. I saw, for example, a translation of Xenophon's *Cyropædia*. Several other works in this language were shown, and among them a translation of the Bible. To indulge myself a little farther in this digression on the Bohemian language, I will remark, that in my progress through Bohemia, I was struck with the harmony of its sound, even as it is spoken by the common people. I could not help comparing it to the Italian. To rectify my notions on this subject, I requested Mr. Posselt to read a small portion to me, and what I had thought of the euphony of the language was fully confirmed by his reading. It is easy to read it, as the written characters correspond pretty exactly to the sounds. It seems to be rich in vowels, and has some of those soft and melting consonants, like

¹ See Noehden's German Grammar, p. 20.

the Italian *ce, ci*, which adds to the mellowness of pronunciation. Its modulation is increased by the accent, which, in words of two and three syllables, is placed on the first.¹ Hence the language abounds in dactyls and trochees. That, however, as Mr. Posselt observed, is not the case with all the Slavonic tongues. The Bohemian poetry is entirely in rhyme; it has no blank verse. An attempt was made, not long ago, to translate Homer into hexameters; but the language would not bear it; it seemed as little suited to that metre as the English. The Germans and Dutch, as is well known, very freely make use of it. There is a Professor of the Bohemian language at Prague, and grammars and dictionaries exist, so that its cultivation is by no means neglected. I subsequently saw at Vienna a Bohemian and German, and a German and Bohemian Dictionary, the former in one, the latter in two volumes, by *Tham*, both published at Prague: the first volume, Bohemian and German, in 1805; and the two others, German and Bohemian, in 1814. They are in octavo, and there is an abridgment of the German and Bohemian part, in 18mo, published also at Prague in 1814. The Bohemian language does not prevail throughout Bohemia; in most parts it is spoken jointly with the German, and in some the latter entirely predominates. In speaking of the study of languages in general, Mr. Posselt observed, that the more deeply a man entered into it, and the more widely he extended his investigations, the more he would be struck with a similarity between the different tongues; so that it was difficult to resist the idea, that all must originally have been derived from one and the same stock. The administration of the library at Prague seems as yet on an imperfect footing; the catalogues are in a defective, or, perhaps, rather in an unfinished state.

Besides the *Imperial Library* at Prague, there is a respectable collection of books in the convent of *Præmonstratensian Friars*, of which I had likewise an opportunity of taking a survey. I found in it no literary curiosities, though, for a convent library, it is a fine assemblage of books. The number of volumes is considerable; and it has many modern works, among which I remarked the writings of Rousseau and of Wieland. What struck me still more was, that I observed, in the department of theology, the writings of some distinguished Protestant divines, sermons, and others. This bespeaks great liberality of sentiment in the owners. The librarian, Father Dlabatz, is a man of learning, and of polite and obliging manners. He told me that he was engaged in a work on the history of the arts in Bohemia; by which I understood him to mean the antiquities and monuments of art which are found in that

¹ This is the case in the German language.—See *Noehden's German Grammar*, pp. 75 and 78, third edition.

country. I must say a few words of the exterior of this library. It is altogether in spacious and convenient rooms: but one of these apartments, which is newly built, is, in truth, grand and magnificent. It is capacious and lofty, and highly finished in its ornaments, which are rich, splendid, and tasteful. A finer library-room is hardly to be seen anywhere.

G. H. NOBHDEN.

ON THE ARABIC INSCRIPTION

Discovered in the Pyramid of Chephrenes, by the celebrated traveller MR. BELZONI, and the translation of the same, by the Rev. Dr. LEE, Professor of Hebrew and Arabic at the University of Cambridge. Inserted in Walpole's Travels, in various Countries of the East. Vol. II. p. 450.

THE ancient Greek and Latin languages have been long fixed and immutable; it is therefore possible for a student of either, who will avail himself of the multitude of Lexicons and other auxiliaries already provided for him, to arrive at a competent knowledge of the original writers in those tongues. But in the study of living and spoken languages it is quite otherwise; for these being in a constant course of change and modification, what words are used during one century become obsolete in another, and his grammars and dictionaries will not only frequently mislead him, but leave him imperfectly informed respecting the meaning of the original author. Thus living languages, like the Arabic, can never be sufficiently acquired but by a long residence in the countries where they are vernacular, and by a colloquial intercourse with the people by whom they are correctly spoken; moreover there are several dialects of the Arabic, of which one or two only are taught in England, and neither of them the Egyptian or African Arabic.

To point out the inaccuracies in the translations of this bold and figurative language of the East, which occur even in what are called masterly publications of this country, would be not only irrelevant to my present purpose, but uninteresting to the general reader.

I shall therefore confine my animadversions to the translation of this Arabic inscription, and endeavour to demonstrate;

1st. That the original Arabic in the construction is neither imperfect nor confused, as Dr. Lee asserts it to be.

2d. That it is perfectly correct, intelligible and perspicuous as far as it proceeds, and as it stands in the original, in the possession of Mr. Belzoni.

3d. That Dr. Lee has perverted the meaning of this inscription by the interpolation of several words.

But, 'before I proceed to discuss this subject, it may be expedient to give the reader an idea of the importance of a word or even a letter added or omitted in this language, abounding as it does in Antithesis.

"Mahmud, Sultan of the Ghezneides, though the son of a slave, after having stretched his conquests over a great part of India and Tartary, in the beginning of the eleventh century of the Christian era, sent an Ambassador to the Khâlif Alkâdder, requesting from that prince as (Emir el Mumeneen) the fountain of honor among the Mûselmen, a title suitable to his rank and power. The Khâlif, on account of the meanness of the Sultan's origin, declined compliance for about a twelvemonth, when being urged by the Ambassador (whose patience became exhausted from waiting so long,) and dreading the Sultan's resentment, he sent him at length the ambiguous title of [ولي] Waly; which implies a prince or a friend, as also a slave! Mâhmud easily penetrated the Khâlif's meaning, and sent him immediately one hundred thousand pieces of gold, accompanied with a wish to know whether a letter had not been omitted. Alkâdder took the hint, and despatched instantly letters patent creating him [والي] Waly; which signifies *without equivocation*, a sovereign independent prince!"

In this instance, by the addition of the letter 'a slave is converted unequivocally into a sovereign and independent prince; if therefore such a transition is made by one letter, what may not be effected by the transposition or interpolation of three or four words, which have been actually inserted by Dr. Lee in his interpretation of Mr. Belzoni's Arabic pyramidal inscription.

The following is an exact copy of this inscription :

و فتحيهم العلم محمد الجبر و ذاك العلم
احمد

عشمان حضر واليه علي محمد اولاً ولغالك

The following is the order which Dr. Lee has adopted for the purpose (as he says) of elucidating and decyphering the above inscription :

و قتحهم اولاً اهدى محمد بن احمد
 الجار و علي ذلك حضر البلدك
 عثمان والبعلم عثمان و محمد لغلاك

The following is Professor Lee's interpretation :

"The Master Mohammed, son of Ahmed the stone cutter, first opened them, and upon this (occasion) were present El Melk Othman and the Master (Othman) and Mahammed Luglak." In the Doctor's above arrangement of the inscription, the words marked a, b, c, d, are transposed or interpolated, with which innovations in this short inscription, it were almost impossible not to misinterpret its meaning.

This being premised, I will now proceed to elucidate this pyramidal inscription, and take Mr. Belzoni's original inscription for my text, without transposition or interpolation of a word or a letter.

و قتحهم البعلم محمد بن احمد الجار وذلك
 البعلم
 عثمان حضر والبلدك علي محمد اولاً ولغلاك

Wa fethahume ¹ el Malam Muhamed ben Hamed el Hajar wa Adhelk el Malam Athman had'r wa el Melk Ali 'Muhamed awla wa lgrillak.

I give the following as a correct literal translation :

* * * And the artist Muhamed ben Hamed, the mason,

¹ *Malam* signifies any one who is skilled in any art or science; thus *Malam el Hajar* signifies one skilled in the art of masonry. *El Hajar* signifies simply worker in stones. A builder is termed in Arabic, *benâée*; a master builder, or one skilled in the art of building, *Malam Benâee*. *Malam el Alem*, one skilled in knowledge or wisdom. The note in page 451 of Walpole's *Travels* declares the word *Malam* to signify a title of office, but I think this opinion incorrect, for *Malam* certainly relates to art, cunning, device; not office.

opened them, and also the artist 'Athman was present, and the king or prince Aly Mûhamed. at first Walgrillak * * *

The intelligent reader, whether he understands Arabic or not, will perceive that this is a complete Egyptian fragment, having neither beginning nor end!

It is to be regretted that the indefatigable perseverance of Mr. Belzoni did not enable him to transcribe what preceded, as well as what followed this imperfect fragment, for then the date of the opening of the Pyramids, with other important information on this subject, would undoubtedly have been discovered. What authority Doctor Lee has had for taking out the last word but one of this inscription, and placing it as the second word, it is impossible for me to conceive; he has, however, by that one transposition, (without mentioning the others,) made it appear that the Malam Muhamed ben Hamed and his companions, were the first who opened the Pyramids, but

this certainly is not expressed in the original. The word و in the original, viz. the last word but one in the inscription, relates to what follows, viz. something not included in this fragment.

JAMES G. JACKSON.

Note. Since these observations were written, Mr. Belzoni has favored the public with an account of his researches and operations in Egypt. In page 272 of his work he has given a fac-simile of this inscription: he observes that the transcription of these letters was so blotted on the wall that they were scarcely visible; he then informs us, that he invited many other persons skilled in the Arabic language to compare the transcription with the original on the wall; that they found it perfectly correct, except the concluding word, which indeed appeared obscure. Mr. Salame then changes the س into ق, making the word لغلاق, which signifies the closing; but by the same principle of ratiocination it might be لغلاف, which I think the more probable conclusion of the two, for then the reading would proceed rationally, and signify that the stones were very massive, which no one can be so sceptical as to doubt!

By very trifling alterations of the last two words other interpretations might be given to this inscription, but apprehending that the intelligent reader's patience is already exhausted, I forbear to mention them.

J. G. J.

¹ Called generally by Europeans Ottoman, Oth'man.

² Any one of the royal blood,

STATE OF RELIGION AND PHILOSOPHY

Among certain writers of antiquity, and the reasons of their silence respecting the Christian Religion.

GIBBON in his famous fifteenth chapter when speaking of the progress of Christianity observes ; " We stand in need of such reflections to comfort us for the loss of some illustrious characters, which in our eyes might have seemed the most worthy of the divine present. The names of Seneca, of the elder and younger Pliny, of Tacitus, of Plutarch, of Galen, of the slave Epictetus, and of the emperor Marcus Antoninus, adorn the age in which they flourished, and exalt the dignity of human nature. They filled with glory their respective stations, either in active or contemplative life ; their excellent understandings were improved by study ; Philosophy had purified their minds from the prejudices of the popular superstition ; and their days were spent in the pursuit of truth and the practice of virtue. Yet all these sages (it is no less an object of surprise and concern) overlooked or rejected the perfection of the Christian system. Their language or their silence equally discover their contempt for the growing sect, which in their time had diffused itself over the Roman empire. Those who condescend to mention Christians, consider them only as obstinate and perverse enthusiasts, who exacted an implicit submission to their mysterious doctrines, without being able to produce a single argument that could engage the attention of men of sense and learning."

The inference which the historian intended to be drawn from this passage is very evident, and with such skill and dexterity is the point put, that I fear many of the readers of the 'Decline and Fall' have not been able to parry the thrust with entire success. In my own mind, I may say, it produced little more than a feeling of admiration at its ingenious sophistry, and an earnest desire for the sake of others to see its fallacy fully exposed. On referring to the writers who had undertaken to defend Christianity against the insidious attack of Gibbon, as well as to those who treated generally of the evidences of our religion, I found that this topic had by no means escaped their notice. But while their observations upon it appeared to me forcible and in the main satisfactory, still I did not think that these insinuations of the historian had met with that full and decided overthrow which their eminent noxiousness demanded.

I was thus induced to set about the enquiry myself, and if the result of my speculations have any value, I do not think they can any where appear to more advantage than in the *Classical Journal*.

Before we attempt to account for the neglect or contempt with which these writers have treated Christianity, it will be necessary to see what they have really said, and in what spirit they have spoken. I will therefore proceed to give a summary sketch of all that the Classics have left us on this subject.¹ Let us, first, remark the few notices of our religion in some; and their total absence in others, and then proceed to the causes of both.

The elder *Pliny*, in a chapter on Magic, in his *Natural History*, has this passage: *Est et alia factio a Mose et Jamne, et Jotape Judæis pendens, sed multo millibus post Zoroastrem. Tanto recentior est Cypria.*² This is supposed to allude to the miracle of St. Paul, at Paphos, where he restored the sight of Elymas. *Pliny* perished, A. D. 79.

*Tacitus*³ recording the trial of *Pomponia Græcina*, a Roman lady of quality, describes her as *superstitionis externæ rea*. The commentators consider this "foreign superstition" to mean the Christian religion.

In *Annal. xv.*⁴ occurs that chapter in which the historian describes the attempt of Nero to throw the odium of setting fire to the city on the Christians. He names Christ as the founder of the religion, and mentions the circumstances of his death, the rapid spread of the faith, and the horrible punishments inflicted on the innocent victims of another's crime. *Tacitus* appears to have held the sect in contempt and abhorrence, and says, *haud perinde in crimine incendii, quam odio humani generis convicti sunt.*

Martial has, it is supposed, alluded to the sufferings of the early Christians, in an epigram.⁵ *Seneca*, the moralist, has not

¹ See Lardner's *Jewish and Heathen Testimonies*. Works, vol. 7. 8. 9.

² *Plin. Nat. Hist. l. xxx. cap. 1. De origine Magicæ artis, &c.*

³ *Tacit. Ann. l. xiii. c. 32.*

⁴ *Ann. l. xv. c. 44.*

⁵ The epigram is as follows:

In matutina nuper spectatus arena
Mucius, imposuit qui sua membra focis,
Si patiens fortisque tibi durusque videtur
Abderitanæ pectora plebis habes.
Nam cum dicatur, tunica præsentè molesta,
Ure manum, plus est dicere, Non facio—

MARTIAL. lib. x. Ep. 25.

There are also three lines of *Juvenal*, which are thought to allude to

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even alluded to them; if however, he has done so, it is with great obscurity.¹

the torture of the Christians in Nero's persecution, which illustrate the epigram of Martial :

Pone Tigellinum, teda lucebis in illa,
Qua stantes ardent, qui fixo gutture fumant,
Et latum media sulcum deducit arena.

JUVEN. Sat. i. ver. 155, &c.

¹ This philosopher, however, has been by some writers accounted a Christian in heart, though he had not the courage openly to avow his conversion. Upon this suspicion, which is undoubtedly very ancient, the letters ascribed to him and St. Paul were probably founded, which, though certainly spurious, infer that the writer considered Seneca as a likely person to have written them.—Dr. John Jones, indeed, in one of his ingenious theological works, concludes from certain passages in the writings of Seneca, that this philosopher was beyond a doubt a convert to Christianity. "The passage just quoted from Seneca," says he, "proves the truth of the opinion held in ancient times—that this distinguished philosopher was acquainted with the doctrines of the Gospel, and in his heart believed them to be true; though for prudential motives he gave up that belief." Now, though I do not mean to deny what I only think very improbable, the Christianity of Seneca, I am still persuaded that Dr. Jones has drawn inferences from this passage, which the passage itself by no means bears out, and that this is an instance, among others, where the eagerness of that author, to substantiate his theory, leads him not unfrequently to make rash conclusions. In the passage alluded to, Seneca is stating, that influenced by the arguments of the Pythagoreans, he for some time abstained from eating animal food, but that he afterwards resumed his former custom, for the reason expressed in this passage. "In Tiberii Cæsaris principatum juventæ tempus inciderat: alienigenarum sacra movebantur: sed inter argumenta superstitionis ponebatur quorundam animalium abstinence. *Patre meo rogante, qui non calumniam timebat, sed philosophiam oderat, ad pristinam consuetudinem redii.*" Epist. cviii. Now Dr. Jones proves that the controversy here mentioned, lay between the converted and unconverted Jews, whence he concludes that Seneca was a Christian. Why, I cannot understand, for he appears to have refrained from the practice of eating animal food on Pythagorean principles, and to have laid it down at the request of his father, who was not, indeed, alarmed lest he should be confounded with these foreigners, who were contesting about their religious rites, and thus exposed to calumny, but who detested philosophy itself, which he probably considered, was as little likely to benefit the mind as the body of his son—and that subtilty of thought was not more to be wished for than exility of person. Dr. Jones, in further proof of the conversion of Seneca, mentions his expressing a belief in a future state, which, if it proved him to be a Christian, would likewise prove the same of almost every Heathen philosopher that ever wrote. It is likewise added, that this secret belief in Christianity, was the probable ground of the treatment which Seneca received from Nero, as if it were necessary to search deeper for the motives of such a tyrant, than his own caprice and morbid state of self-will. On the whole,

Suetonius says, "*Judæos, impulsore Chresto, assidue tumultuantes Roma expulit*," (sc. Claudius.)¹ Again, in the life of Nero: *Afflicti suppliciis, Christiani genus hominum superstitionis novæ et maleficæ*.²

Among the letters of Pliny the younger, there is one to Trajan,³ when the writer was pro-prætor of Bithynia, in which he applies to the Emperor for instructions, as to his treatment of the Christians in his province, and describes the course he had already pursued. Some, it appears, he had induced to recant by threats; but others, whom he could neither persuade nor frighten into cursing the name of Christ, he put to death, as a punishment for their "contumacious and inflexible obstinacy." He wishes, however, to know whether age or sex is to make a distinction in the sentence awarded; whether repentance may lay claim to mercy, and whether the mere being a Christian, unattended by any criminal act whatever, should continue to be punished. He adds his testimony to the innocent life and inoffensive manners of the Christians that had come under his observation.

The slave and Stoic philosopher Epictetus, mentions the Christians in a single sentence, under the name of Galilæans,⁴ in which he attempts to rob them of the praise due to the patience and fortitude with which they bore the sufferings of Martyrdom. *Εἷτα ὑπὸ μανίας μὲν δυναταί τις οὕτω διατιθῆναι πρὸς ταῦτα καὶ ὑπὸ θεοῦ οἱ Γαλίλαιοι*.⁵

The Emperor Marcus⁶ Aurelius, in his Meditations, thus blames the manner in which they suffered:

Οἷα ἐστὶν ἡ ψυχὴ, ἡ ἔτοιμος, εἰὰν ἤδη ἀπολυθῆναι δὲ τοῦ σώματος, καὶ ἦτοι σβεσθῆναι, ἢ σκεδασθῆναι, ἢ συμμεῖναι; τοῦτο ἔτοιμον τοῦτο, ἵνα ἀπὸ ἰδικῆς κρίσεως ἔρχηται, μὴ κατὰ ψιλὴν παράταξιν ὥς οἱ Χριστιανοὶ ἀλλὰ λελογισμένως καὶ σεμνῶς καὶ ὥστε καὶ ἄλλον πείσαι, ἀτραγωδῶς.⁷

I am far from believing, in any sense, that Seneca "died a martyr to the Christian faith." Vid. Jones' Development of Remarkable Facts, pp. 179—191. vol. i.

¹ Claud. cap. 25.

² Nero, cap. 16.

³ C. Plinius Trajano Imp. 5. lib. x. ep. xcvi.

⁴ The Christians first acquired the name at Antioch, under Claudius. Suid. Verb. Ναζαῖροι. The works of Epictetus were published by his disciple, Arrian, A. D. 120.

⁵ L. iv. c. 7. p. 621. Upton.

⁶ The books of the New Testament were all published and joined together in two codes—Gospels and Epistles, before Antoninus was born, A. D. 121.

⁷ Lib. iv. sec. 3.

*Galen*¹ thus refers to the Christians:

Κάλλιον γὰρ ἢν πολλὰ προσθεῖναι τινα, εἰ καὶ μὴ βεβαίαν, ἀποδειξῇ, παραμυθίαν γοῦν ἱκανήν, τῷ λόγῳ περὶ τῶν ὀκτὰ ποιότητων, ἥα μή τις εὐθὺς καταρχάς, ὡς εἰς Μωϋσοῦ καὶ Χριστοῦ διατρίβην ἀφικμῆτος νόμων ἀναποδείκτων ἀκούῃ καὶ ταῦτα ἐν οἷς ἥκιστα χερῇ.²

Such is the meagre and scanty collection of passages, which allude to Christianity in a series of celebrated writers, who were contemporary with the rise and spread of the most remarkable system of religion, to say nothing more of it, which ever attracted the notice of man. We must, however, observe, before we proceed to account for this neglect, that this collection of notices of Christianity can only be made from the extant works of these authors; whereas, part, and frequently a considerable part, of almost every classic we know, has been lost, and of that which happily remains to us, much is mutilated and defective. How frequently, or in what manner Christianity may have been treated of, in those lost or undiscovered works, we have no means of knowing. Inferring from the nature of the mention made of Christianity, in the productions still extant, we do not conceive that we have suffered materially in this point. For the

¹ *De differentia pulsuum*. lib. ii. p. 22. Basil. 1538.

² As to Plutarch, who does not mention the Christians in any of his numerous works, Dr. Jones (*Development of Remarkable Facts*, p. 234. vol. i.) considers him to have been one of the bitterest enemies of Christianity, and to have written his treatise *De defectu Oraculorum*, in order to invalidate the argument urged by the advocates of the Gospel—that the dæmons were expelled from the world, in consequence of its purifying influence. This opinion is supported by the learned Doctor, with considerable ingenuity, and his reasoning, though it may not be thought conclusive, is well deserving of consideration. He thus translates a very remarkable passage in this extraordinary treatise which appears to contain a very striking allusion to the Christian doctrine of the resurrection: “If it be fit to laugh in philosophy, we ought to laugh at those, who expect that bodies, which are mere idols—dumb, blind, and lifeless—should, after an indefinite revolution of years, reappear, and again be completely organised: some of those bodies being yet alive, others being long since burnt, or decomposed by putrefaction. These, I say, are the men to be derided, who introduce into philosophy such fantastic puerilities as these, but, nevertheless bluster, if you insist before them, that the dæmons preserve for a long period, not only their existence, but their faculties.”—p. 242. The following is a more charitable mode of accounting for Plutarch’s silence respecting Christianity: “De Christianorum rebus et dogmatibus cum toties offerret occasio, nihil scribere maluit quam vel in ea quæ non satis nosset invehi, vel ea laudare quæ videbat rejici ab omnibus et displicere principibus viris.”—Præf. ad Ed. Bryan.

passages we have quoted, in general display a gross ignorance of the Christian system; and it is not to be supposed therefore, that much could be said of it in any part of the classics, lost or preserved. No: the cause lies deeper, and, I trust, will be satisfactorily explained in the course of the following observations, which are intended to form a sketch of the relative feelings, situations, and opinions, of the writers in question, as compared with those of the early Christians.

Among the persons of rank and learning, contemporary with the rise of Christianity, the established religion of Rome was the object of secret contempt and outward veneration.¹ Nearly all the learned men had ranged themselves on the benches of one or other of the great schools of philosophy, where the adoration of idols and heathen gods was despised, and much purer doctrines inculcated. It was, indeed, impossible that any enlightened class of individuals could sincerely venerate the incoherent fables, and absurd traditions, of the popular creed; or worship gods, who, so far from being the natural objects of worship, would have been looked upon as degraded or vicious in the shape of human beings, and of whose images and idols, Varro says, that "had they life, and any person were unexpectedly to meet them, they would pass for monsters." "The ignoble rabble of the gods," he adds, "which the superstition of ages has heaped together, we so adore as to remember that this worship is rather matter of custom, than founded in nature and truth." Rome was filled with an almost incredible number of superstitions, upon all of which the philosopher looked down with equal disbelief and contempt. He was indeed raised upon an eminence too high, too far above such groveling rites, to be able to mark their difference or settle their respective pretensions. And thus was engendered an habitual incredulity, a supercilious contempt for all popular faith; a temper of mind the most unfavorable of all, for the interests of a new religion. The excellence of the system would be no recommendation; for, unknown and unenquired into, the system itself would be included in a sweeping condemnation of six hundred others, and treated as some variation in the worship of an old deity, or as an addition of a new one, to the already crowded calendar. "But we need not

¹ Gibbon remarks, that "the various modes of worship which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher as equally false; and by the magistrate as equally useful."

wonder," says one who is apologizing for Plutarch's not embracing Christianity, "that a philosopher was not easy to embrace the divine mysteries of our faith. A modern God, as our Saviour was to him, was of hard digestion to a man who probably despised the vanities and fabulous relations of all the old." The witty and learned, of that age, were proof against all arguments drawn from prophecies, miracles, or sacred writings. For these only reminded them of Sibylline forgeries, oracles, and incantations. Thus they considered the Old Testament, but as the Theogony of the Jews, and Jehovah himself, the great national idol of the people. And both Pliny and Tacitus gravely assert, that the Jews worshipped the head of an ass, deposited in the sanctuary of the temple.

This internal conviction, however, of the absurdity of popular superstitions, was far from inducing the higher orders to disturb or neglect the rites of the established religion, which was expedient, as a political instrument, and consecrated by the usage of ages. It was the maxim of the ancient learned "to think with the wise, and act with the vulgar." Socrates, Epicurus, and Cicero,¹ whose eloquence and reasoning, so much contributed to bring the pagan mythology into disrepute among their pupils, in public were remarkable for their assiduous and exemplary attention to its ceremonies. Socrates held it to be "the duty of every man, to follow the customs of his country in all its religious rites."² The ancient statesman well knew the advantages resulting from a union of civil and ecclesiastic authority, and the philosophers, who were commonly themselves magistrates, senators and priests, watched over the interests of the establishment with anxious care, although perfectly convinced of the

¹ Diog. Laert. x. 10. Gibbon.

² The practice of the ancient philosophers in this respect, is so admirably described in the stately but sarcastic language of Gibbon, that I cannot refrain from transcribing. "In their writings and conversation, the philosophers of antiquity asserted the independent dignity of reason; but they resigned their actions to the commands of law and of custom. Viewing, with a smile of pity and indulgence, the various errors of the vulgar, they diligently practised the ceremonies of their fathers, devoutly frequented the temples of the gods; and sometimes condescending to act a part on the theatre of superstition, they concealed the sentiments of an atheist under the sacerdotal robes. Reasoners of such a temper were scarcely inclined to wrangle about their respective modes of faith or of worship. It was indifferent to them what shape the folly of the multitude might choose to assume, and they approached with the same inward contempt, and the same external reverence, the altars of the Lybian, the Olympian, or the Capitoline Jupiter." Ch. 2.

fallacy of its doctrines. Its festivals tended to humanize the people; fear of the avenging Gods protected the sacramental oath; and the control over divination, was a very convenient instrument in the hands of governors. The Emperor, moreover, was the supreme pontiff; the principal senators formed the priesthood, and filled the college of augurs. Together with these interested motives, were associated more amiable prejudices. Every noble family felt that the Gods of Paganism had been the Gods of their fathers, who had for ages worshipped them with honest devotion. In old times, venerable for their antiquity, had their beloved city been founded under the imaginary protection of these sacred divinities; and under their guidance Roman heroes had fought, Roman armies conquered, and Rome herself become mistress of the world. Wherever a noble Roman turned his eyes, a beautiful temple raised its columns; whatever grove or stream he visited, the presiding Deities, the Naiads of the fountain, or the Dryads of the wood, animated the scene with ideal life, and filled the mind with the recollections of the most pleasing passages of national poetry. Pagan mythology was interwoven with the eloquence of the orator, the narrative of the historian, the fictions of the poet—it shaped the actions of domestic life, and was inlaid with the language of common discourse. It gradually sunk into the Roman mind, till it became identified with it, and it would have been as difficult suddenly to abstract its influence from Roman habits and feelings, as

From the lily steal
Its native whiteness.

Such were the bonds that connected the enlightened and well educated men of antiquity with Heathenism. In spite of its numerous absurdities they were content to cherish it, for they considered its falsity as an inconsiderable defect, while its advantages were palpable. It had been long, and so it had better continue, the religion of the country. Hence their assiduous care to preserve it in undiminished splendor, in the eyes of the multitude. Hence that hypocrisy which, under the mask of devotion, concealed the smile of contempt. Hence that scornful irreligion which scoffed at all objects of adoration, and discharged the ceremonies of superstition, *more patrio*, as they superintended the public games, or joined in the ranks of a procession. This is that state of mind which is described as *purified by philosophy from popular superstition*. Instead of

its being *surprising* that men so situated, overlooked or rejected a new religion, no disposition can be conceived more likely to produce such an event, than that which entertains a perfect scorn and indifference for religion in general, yet jealously protects the institutions of polytheism.

The state of philosophy—and nearly all those for whose neglect of Christianity we are accounting, were philosophers—was as inimical to the reception of the new faith. St. Paul knew the interests of ancient philosophy and Christianity to be incompatible, when he said, “Beware lest any man spoil you through philosophy and vain deceits, after the tradition of men, and after the rudiments of this world, and not after Christ.” Christianity is not a system, the offspring of human ingenuity, nor indebted to it for protection. Its author first showed the divine origin of his mission, and then began to “teach as one having authority.” This was a mode of instruction very foreign from the conceptions of the ancient philosophers, who *discussed* every question by the light of reason alone, and who, hearing of the miracles of Christ only through distant and suspected channels, could not brook what they termed dogmas.

This, as appears from the passage we have quoted, had disgusted Galen, who reprehending Achigenes for not giving a reason, says, “a reason should be offered, however slight, lest we listen to improved precepts, as if we had got into a school of Moses or Christ.”

The philosophers, moreover, accustomed to form themselves into schools and sects, according to their respective tenets, when they learned that the Christians preached the existence of one God, the ruler of the universe, and rejected the popular superstition, probably undertook an inquiry into their doctrines. This would be done as into the rules of a new school, and the preachers of Christianity would be listened to as the founders of a new system of philosophy. This egregious mistake would naturally lead them to appreciate the merits of revelation, on an erroneous scale.—What did not happen to square with their notions of wisdom and reason, was rejected as unworthy an enlightened disciple; so that far from submitting to be informed of heaven, through its ministers, they conceived themselves sitting in judgment on the pretensions of a rival sect. We may easily imagine their condemnation of the intolerance of a system which exploded all other systems, and could not even co-exist with the absurd superstitions of the multitude; as well as their astonish-

ment at many of the doctrines which would meet their ear.¹ When St. Paul preached at Athens to the Stoics, he was patiently heard, till he mentioned the "Resurrection;" but that "this corruption should put on incorruption," appeared so singular a tenet, that "some mocked, and others said, we will hear thee again on this matter."—In the same manner Plutarch, who in his ridicule of a resurrection probably refers to the Christians: *Εἰ δὲ χρὴ γελᾶν ἐν φιλοσοφίᾳ, τὰ εἰδωλα γελάστεον τὰ κωφὰ καὶ τυφλὰ καὶ ἄψυχα, ποὶ μένουσιν ἀπλήτους ἐτῶν περιόδους ἐπιφαινόμενα, καὶ περνοστοῦντα πάντα, τὰ μὲν ἐτι ζώντων, τὰ δὲ πάλαι κατακαέντων ἢ καὶ κατασαπέντων ἀπορρυσθέντα, φλεδόνας, καὶ σκιὰς ἔλκοντες, εἰς φυσιολογίαν· ἂν δὲ φῇ τις εἶναι δαίμονας οὐ φύσει μόνον, ἀλλὰ καὶ λόγοις, καὶ τὸ σώζεσθαι καὶ διαμένειν πολὺν χρόνον ἔχοντας, δυσκολαίνοντας.*

Wytt. Plut. Moral. p. 492, vol. 11.

Such reasoning clearly displays the difficulty which an ancient philosopher felt, in comprehending the mysteries of the Christian faith. The religion of Christ was for the sincere in heart; and the unsophisticated in mind; to the Greeks it "was foolishness." That subtle and acute nation was better prepared to understand the fine-spun theory of atomic creation, than the simple truths of the Gospel. "By their wisdom they knew not God."

We might, perhaps, convey a more lively idea of the situation of the Roman writer, with respect to the early Christians, by supposing a case in some measure similar. Let us for an instant grant that the mission of Jesus Christ was to be superseded by a new revelation; imagine some mean inhabitant of America, India, or the Colonies, to be the chosen instrument; were he to display incontestible proofs of his own nature, miraculously to heal, and to preach the purest gospel, and in the end be put to death by the governor of the province, for

¹ The philosophers by profession, be it also observed, and they were very numerous, had interests in direct opposition to the spread of the Gospel. By its success, their authority, honors, and means of livelihood, were all likely to be injured, if not destroyed. "As to the Emperor Marcus Aurelius," says, Jortin "with all his princely and amiable qualities, he did not love the Christians, as appears from unquestionable authority, even his own book. The philosophers had probably contrived to set him against them, and his love of philosophy, and the respect he paid to the professors of it, was excessive, and sometimes ridiculous."—Eccl. Hist. vol. p. 169.

offending against the religion, or the institutions of his native country, what would be the effect in our own country? how long would it be before the English philosopher, more especially an infidel philosopher, noticed his sect in his writings? If his followers were increasing among the lower orders of the metropolis, would the astronomer desist from his observations, to mark and record their progress? Would the chemist stop the career of his discoveries in the natural, to speculate on the change they might eventually produce in the moral, world? Would they not rather be the subjects of notice for the police than for poetry?" Would the historian, when recording the momentous downfall of the despot of Europe, or tracing the rise and progress of our power abroad, or the constitution at home, would he take his eyes from this extensive prospect, to examine the obscure sect whose existence we have imagined? And not till it appeared that the followers of this system were increasing to an alarming amount, and in fact endangering the religious establishment of the country, would they attract the notice of the statesman or legislator; and not till then would they be formally mentioned in our histories, or alluded to by our literati in general. The case of the ancient philosophers and the early Christians, was a far stronger one than this; they respectively lay under stronger disadvantages, and yet the result was precisely such as we have ventured to conjecture. For it must be remembered, that in the first ages of Christianity, literature was not as now, diffused through almost every rank of society. It remained for the ingenuity of modern artificers, by a simple mechanical contrivance, to do infinitely more for the spread of knowledge than could have been effected by a constellation of the brightest genius the world ever saw. The class of *writers* consequently was formed out of the highest ranks, or of those who, though born of servile parents, lived in the house and were dependent on the bounty of the nobles, and thus partook of their habits and feelings. But while the *writers* of Rome were patricians, the early converts to Christianity were of the lowest rank in the city. In no other country was the scorn, which the higher ranks usually feel for the inferior orders of society, carried to a greater pitch. And so far would a noble Roman be from submitting to be taught by the first poor advocates of our religion, that he would have despised any doctrine or practice, merely because it had originated from so low a source.

But the first propagators of Christianity, were not merely of humble rank, but many of them were Jews. The religion

originated in Judæa, and suffered materially in the eyes of the Romans by both its real and an imaginary connexion with Judaism. For many reasons, the Jews have ever been a despised nation, and the Romans had contracted a peculiar aversion for them, from the numbers which flocked to the capital for the purposes of gain; where they were abhorred for their avarice, and ridiculed for their credulity. Among this people, Jesus Christ was born; from Judæa, the manufactory of fables, as it was held to be, came the news, that a deity had descended upon earth, and had performed miracles for the benefit of mankind. Part of the Jews resident at Rome believed the intelligence; part of them rejected all faith in Christ. Disputes and disturbances arose; and thus Christianity first came to the ears of the learned Heathen as a schism in Judaism among the Jews of Rome. We will, however, suppose that circumstances may induce him to inquire into the facts of the case. What, if he inquired concerning the advocates of the religion of Christ, and attended for this purpose their assemblies for worship or instruction? He would there observe crowds of his most abject fellow-citizens, listening to one "rude in speech" and "in bodily presence contemptible," who addressed his audience on such subjects as grace, faith, redemption, and the resurrection, which he surely would never bring his mind to understand. "No! such wretched instruments," says the excellent Bishop Watson; "were but ill fitted to inspire the haughty and learned Roman with any other passions than those of pity and contempt."

Besides all these obstacles in their way to the polite and learned, the early Christians had to contend with a most obstinate and general persuasion; that their lives were usually stained with the commission of crime. The Jewish zealots, when they found Christianity increasing, invented the most atrocious calumnies against its converts: these were received and propagated by the lower order of priests and the officers of government. The former, because their temples were daily becoming deserted, and the latter, because they were jealous of that intimate union and brotherhood, which naturally arose among the communicants of a separated and despised faith. The most innocent action of a Christian was turned into a malignant crime. The holy communion of the Lord's Supper was blackened into the celebration of infernal rites, and incestuous intercourse; their nightly meeting to "worship God in spirit and in truth," into the sacrifice of infants, or idolatrous adoration. And the working of miracles, by which the truth of our holy religion was proved and

signalized, was a further source of reprobation, opened on the innocent heads of the first believers. They were said to be performed by magic, and the Christians were condemned as dealing with dæmons. Neither was it only the illiterate, who believed in the agency of dæmons. Plutarch, for instance, may be reckoned among this number. And Celsus, says Origen, when he is unable to object to the truth of the miracles of Christ, διαβάλλει ὡς γοητείας, calumniates them as the effects of incantation.¹ The knowledge of nature was then in its infancy; and where there is ignorance we invariably find mystery. Neither the agency of dæmons nor the powers of magic were considered incredible by many enlightened men of those times. Where a system of religion appeals to miracles wrought by its founder as its strongest testimony, such an absurd superstition would completely unfit the mind from giving it due weight; credulity would beget incredulity. The modern and the ancient unbeliever are in this instance directly opposed; the one refuses his belief to miracle, because he denies "that the laws of nature have been perpetually suspended for the benefit of the Church," while the imagination of the other was so accustomed to such suspension, that arguments drawn from its repetition lost all force. It is not, however, probable that many of the illustrious authors were duped by pretenders to magic. But while they knew that such was the credulity of the vulgar, they would be naturally led to form a hasty judgment concerning the miracles of our Lord, and neglect him as some pretender to the magical art, who had been successful in deluding the unthinking multitude.

Such then being the repulsive circumstances existing between the early Christians, and the philosophers of Greece and Rome, what mention of the former might have been *a priori* expected in the writings of the latter? Precisely that which we have seen is the fact. Silence in some, scanty and indirect notice in others; and wherever mentioned, a total ignorance of the real principles of the religion constantly and manifestly displayed. *Pliny*, indeed, in the letter to which we have referred, expressly declares himself ignorant of all that relates to the Christians, and can find no other names for the religion than an insatiation and a contagious superstition. *Tacitus* terms Christianity *extriabilis*

¹ Apuleius reckons Moses among those skilled in Magic. "Ego ille sim Carinondas vel Damigeron, vel is Moses, vel Jamnes, vel Apollonius, vel ipse Dardanus, vel quicumque olim post Zoroastrem et Hostanem inter magos celebratus est.—Apul. Apol. 544.

superstitio. But there is not an unbeliever of the present day, who knows any thing at all of the principles of the Christian religion, who would not say that this phrase proves the historian to have been entirely ignorant of what he was condemning. The same may be said of the *odium humani generis*, which helikewise attributes to them. I would not join in giving to *Tacitus* the rash character which *Tertullian*¹ has conferred upon him; but here he had certainly listened to calumnious reports, and had been content with the information most easily to be procured. *Marcus Aurelius* seems to have been well fortified against a precipitate inquiry, or too rash a belief. "From *Diogenetus*," says he, "I learned not to busy myself about vain things, nor to give credit to *wonder-workers* and stories of incantations, the *expelling of demons*, and such like things."

There are many other topics which might be touched upon, to account for this neglect, at which Mr. Gibbon pretends to be surprised. Such as the fear of ridicule, the dread of calumny, and the silence which arises from an internal conviction, accompanied with a want of courage to declare it, with some other causes. But I think sufficient has been said, to show that this neglect and contempt of Christianity, on the part of these celebrated men, is not in the least extraordinary, but on the contrary, the natural result of their feelings, situations, and opinions.

NOTIOS.

ADVERSARIA LITERARIA.

No. XXVI.

Rhopalic Verses.

"*Ῥοπαλικὸς, ἢ, ὄν*, Versus Rhopalicus, Serv. in Centimetro, p. 1826. Rem tibi confeci, doctissime, dulcisonoram." Schueider. Lex. Cf. Gesner. Thes. L. L.:—"Grammaticis Rhopalicus versus dicitur, qui a monosyllaba voce incipiens gradatim crescit, et *ῥόπαλον*, i. e. Herculis clavam, imitatur, ab angusto et tenui in latitudinem desinens, ut

Spes Deus æternæ stationis conciliator."

¹ Ille sane mendaciorum loquacissimus.

See Mr. Barker's Aristarchus Anti-Blomfieldianus, p. 11. from whence the preceding extracts are taken. An instance of a Rhopalic verse may be found in Il. Γ. 182. Ω μάκαρ Ἀτρεΐδῃ, μοιρηνεὺς, δολβιδάιμον. M.

Echoici Versus.

Echo, quid tibi vis? Urget quis te furor?	Uror.
Quæ causa est cursûs? Quis tibi clamor?	Amor.
Quid si conveniam Narcissum inter nemora?	Ora.
Auxilione tibi me fore reris?	Eris.
Obsequar, atque viam celerabo quam subito.	Ito.
Quæ te res torquent plus in amore?	Moræ.
Utere consilio, si te fugit, huncce fuge.	Euge!
Non facis? O quam te spes vaga fallit!	Alit.
Is cum te fugiat, fugienti quæ, rogò, spes?	Pes.
Ergone non ullo tempore stabit?	Abit.
Hæc abs te quæri non ægre fers animo?	Imo.
Jam satis, hac ego te desero valle.	Vale.

Versus Reciproci.

Musa, mihi causas memora, quo numine læso.	Virg.
Læso numine quo, memora causas mihi, Musa.	
Ipse dedit Mœris, nascuntur plurima Ponto.	Virg.
Ponto plurima nascuntur, Mæris dedit ipse.	
Meant recurra metra regressu altera.	J. C. Scaliger.
Altera regressu metra recurra meant.	

Tria disticha sequentia sunt Joachimi Bellaii Poetæ Galli.

Ad Julium III, Pontificem Maximum.

Pontifici sua sint Divino Numine tuta
 Culmina, nec montes hos petat Omnipotens.
 Omnipotens petat hos montes, nec culmina tuta
 Numine Divino sint sua Pontifici.

Ad Carolum V. Cæsarem.

Cæsareum tibi sit felici sidere nomen,
 Carole, nec fatum sit tibi Cæsareum.
 Cæsareum tibi sit fatum, nec, Carole, nomen
 Sidere felici sit tibi Cæsareum.

Ad Ferdinandum Romanorum Regem.

Romulidûm bone rex, magno sis Cæsare major
 Nomine, nec fatis, aut minor imperio.

*Imperio minor, aut fatis, nec nomine major
Casare sis magno, rex bone Romulidum.*

Acrostichis.

Vultis felicem, juvenes, traducere vitam,
Idque parare bonum, quod sit pretiosius auro?
Rectoris mundi æternum captare favorem,
Tutamenque omnes in casus semper habere?
Versibus ex istis artem hanc ediscere fas est,
Si quibus incipiunt versus elementa notetis.

*Epitaphium Henrici VII. Angliæ Regis, in eo Sacello, quod
ipse apud Westmonasterium condiderat.*

Septimus HENRICUS tumulo requiescit in isto,
Qui regum splendor, lumen et orbis erat.
Rex vigil et sapiens, comis, virtutis amator,
Egregius forma, strenuus, atque potens.
Qui peperit pacem regno, qui bella peregit
Plurinia, qui victor semper ab hoste redit.
Qui natas binis conjunxit regibus ambas,
Regibus et cunctis fœdere junctus erat.
Qui sacrum hoc struxit templum, statuitque sepulcrum
Pro se, proque sua conjuge, proque domo.
Lustra decem atque annos tres plus compleverat annis,
Nam tribus octonis regia scèptra tulit.
Quindecies Domini centenus fluxerat annus,
Currebat nonus, cum venit atra dies;
Septima ter mensis lux tunc fulgebat Aprilis,
Cum clausit summum tanta corona diem.
Nulla dedere prius tantum tibi sæcula regem,
Anglia, vix similem posteriora dabunt.

*Epitaphium Henrici III. Galliæ Regis, in Fano S. Clodoaldi,
ubi cor ejus est depositum.*

Adsta, viator, et dole Regum vices.
Cor Regis isto conditur sub marmore;
Qui jura Gallis, jura Sarmatis dedit.
Tectus cucullo hunc sustulit sicarius.
Abi, viator, et dole Regum vices.

Epitaphium Borbonii, Sacerdotis et Poëtæ, qui per multos annos insomnia laboraverat.

Pervigilis tandem laxatus carcere vitæ,
Borbonius campos cessit ad Elysios.
Illic populeâ stertit securus in umbra,
Posthabitis Vatum lusibus atque jocis.
Vos, Orpheu, Musæ, viro ne rumpite somnum,
Hunc oculis nunquam viderat ante suis.

— — — — —
'Ολολυγμός and Ululatus.

Æsch. Agam. 27. 'Ολολυγμὸν εὐφημοῦντα τῇδε λαμπάδι 'Επορθιάζειν.

S. c. Theb. 254. 'Ολολυγμὸν ἱερὸν εὐμενῇ καίανισον.

In both these passages *όλολυγμός* is rendered in Blomfield's Glossary, *Famineus ejulatus*; in the former the words *latus* vel *luctificus* are added. But *ejulatus* being expressive of pain and sorrow only, never of rejoicing, does not correspond with *όλολυγμός* in the examples cited; nor does the adjunction of *latus* remove the difficulty, the epithet being wholly inapplicable. I would suggest *ululatus* as more appropriate. (Æneid. iv. 667. Lamentis, gemituque, et *famineo ululatu* Tecta fremunt.) The following instances, furnished by Forcellini's Lexicon, will show the coincidence between *όλολυγμός* or *όλολυγή* and *ululatus*, as well as between *όλολύζειν* and *ululare*; particularly in their application to sacred rites, which is also remarked by Servius, as referred to upon one of the passages.

Cæs. B. G. l. 5. c. 36. Tum vero suo more victoriam clamant, atque ululatum tollunt. (*όλολυγμὸν ἐπορθιάζουσι.*)

Ibid. 7, 80. Clamore et ululatu suorum animos confirmabant.

Stat. Theb. 9, 177.—jam gaudia magnæ
Testantur voces, victorque ululatus aderrat
Auribus.

Lucan. 6, 261.—lætis ululare triumphis.

(Æsch. Ag. 570. Ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο.)

Ovid. Met. 3, 528. Liber adest, festisque fremunt ululatibus
agri.

Martial. L. 5. Ep. 4. Et concubino mollior Celæno,

Quem sectus ululat matris Enthææ Gallus.

h. e. ululando inclamat: nam et in sacris *ululare* dicebant, et Græca consuetudine, ut ait Servius ad Æn. iv, 168. Such is the use of *όλολυγμός* in S. c. Th. 254. as quoted above; so also Agam. 578.

M.

H. Stephens' reading of two passages in Euripides.

In H. Stephens' Greek Thesaurus, under the word 'ὑπέραντλος, the following remark occurs: "Sed et cum genitivo interdum ponitur: ut ὑπέραντλος συμφορᾶς apud Euripidem, Cui calamitas exuberat, et major est quam ut ei ferendæ par sit." The only passage in Euripides where the word ὑπέραντλος is found, is Hippol. 767. where the uniform reading of editions is, χαλεπᾶ δ' ὑπέραντλος οὔσα συμφορᾶ. Did H. Stephens then quote from memory? or did he suggest this reading on the principle that ὑπέραντλος, as an adjective, would be more properly followed by a genitive than a dative? in the same way that πλήρης succeeded by a dative would constitute a solecism. The dative is, however, undoubtedly correct; for although ὑπέραντλος from its nature requires no adjunct either of genitive or dative, yet we may in all cases understand πελάγῳ, or a similar word, as the cause by which a vessel is rendered ὑπέραντλος; in the present instance, this dative, συμφορᾶ, is supplied, because the application of the word ὑπέραντλος to Phædra is not warranted by any metaphor in the context, and would, therefore, *per se*, be unintelligible.

Again, under the word ἄται, T. 1. col. 598. old edition, the following observation occurs: "Apud Eurip. autem ἄται vocantur Erynnyies in Oreste, (251.) ἄται γὰρ αὗται πλησίον θρώσκουσί μου." The editions of Beck, Porson, and Matthiæ, concur in reading this line thus:

Αὗται γὰρ, αὗται πλησίον θρώσκουσί μου,

and indicate no discrepancy either in MSS. or editions.

M.

Quantity of ΑΠΙΑ.

Hom. Iliad. A. 270. — ἐκ Πύλου ἐλθὼν

Τηλόθεν ἐξ Ἀπίης γαίης.

Here the first syllable of Ἀπίας is shortened. In the Tragedians we find it lengthened:

Soph. Œd. C. 1303. — γῆς ὅσοι περ Ἀπίας

Πρῶτοι καλοῦνται.

Æsch. Suppl. 784. Τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας

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Agam. 247. θέλει τόδ' ἄγκιστον Ἀπίας
Γαλας μονόφρουρον ἔρκος.

The corresponding word in the strophe is εὐποτμον. This discrepancy in the quantity has escaped the observation of Blomfield in his glossary on the passage last quoted, although he has cited the instances adduced above from Homer and Sophocles. In Euripides the word Ἀπία does not occur; but we find Ἀπιδανός,

Iph. A. 703. Ἀπιδανὸν ἀμφὶ ποταμὸν, ἐν Φθίᾳς ὄρεσις.

Here the quantity is doubtful; but Ovid determines the point: Metam. 7, 228. Multa quoque Apidani placuerunt gramina ripis.
M.

Notulae aliquot MSS. in Hor. Serm. et Epis.

I. Ser. i. 75. Ordo vel—Queis negatis sibi humana natura doleat; vel, Queis negatis humana natura doleat sibi. scil. propter miseram vitæ suæ conditionem.

iii. 43., &c. Nominibus mollire licet mala, fusca vocetur

Nigrior Illyrica cui pice sanguis erit.

Si Poeta est, Veneri similis; si flava Minervæ:

Sit gracilis, macie quæ male visa sua est.

Ovid. Ar. Am. in Tan. Fab. Ep. T. P. Ep. 52.

124. Vide Cic. 3. de fin. c. 22.

iv. 26. laborat κάμνει—κάμνων morbo laborans—καμὼν laboribus defunctus, i. e. mortuus.

vi. 1. Lydorum quicquid Etruscos: Herod. Lib. 1. c. 94.

Tempore Atyis annonæ difficultas per universam Lydiam acris fuit: et ubi malum non remitteretur, sed magis etiam sæviret, tum rex [universos] Lydos bifariam divisos in sortem misit, et hos quidem ut in sedibus suis manerent, illos vero ut exirent ex patria, qui igitur, egressi, duce Tyrrheno regis filio, ad Umbros pervenerunt.

74. Juv. Sat. ix. 40.

75. Octonis idibus, quæ octo diebus constant a nonis incipiendo.

vii. 30. Vindemiator. Forsyth on Italy, p. 121.

ix. 61. Tusc. Arist. Vide 1 Ep. x. 1 Ser. x. 83.

x. 79. vellicet—Angl. *snarl at*.

II. Ser. iv. 73. sæcem et alec idem quod alec ex sæce.

v. 28. Ordo Esto ultro improbus defensor illius qui, &c.

- v. 59. "quidquid dicam aut erit aut non." *Εἰ ἔτεδ' ὃν Κάλχας
μαντεύεται ἤε καὶ οὐκί.* Hom. Il. B. v. 300.
90. si legendum "ultra"—ultra quam satis est; sed si
"ultra"—ad ejus arbitrium non tuum.
- vi. 68. inequales; modo plenos modo dimidios ut libet.
- vii. 14. Vertumnis iniquis natus; qui cogitationes suas regere
non potest.
15. justa—Ang. *justly earned*.
33. Jusserit serum—Ang. *gave you a late invitation*: non
"venire serum" *to come late*.
- I. Ep. i. 8. vel solve mature, vel mature sanus.
14. primi in verba Tiberii Cæsaris juravere. Tac. Ann. i. 7.
16. agilis, *πρακτικὸς*, Lambinus—Ang. *a man of business*.
21. opus debentibus; qui mercedem acceperant priusquam
opus ad finem pertulissent.—Ang. *paid in advance*.
84. dixit pro dixerit.
- ii. 31. cessatum ducere. *κοιμίζειν* Lamb.
- vi. 39. Cappad. rex. i. e. mango mancipiis abundans. Lamb.
talem mangonem perfricans Horatius regi Cappadocum
vocat, ut egregie explicat Lambinus. Burman. de Vectig.
Rom. Pop. c. v.
Cappadocem modo abreptum de grege venalium diceres.
Cic. 11. post red. c. 6.
54. Frater, Pater.—Quoties blandiri volumus his qui esse
amici videntur, nulla adulatio procedere ultra hoc nomen
potest quam ut fratrem vocemus. Quinct. Decl.
- vi. 62. Cærite cera. Dictæ sunt Cærites hujusmodi tabulæ, non
quod Cæritibus ignominia fuissent sed quod suffragii jure
privabant.
- vii. 2. Sextilis. Vide Crevier. Rom. Emp. Vol. i. p. 48.
52. non læve, *ὄυ σκαλῶς*.
- xiii. 8. impingas—atque hoc tempore ipso *impingit* mihi
epistolam Scaptius Bruti. Cic. 6. ad Att. ep. 1.
11. Victor prop. *ἐγκράτης τοῦ σκόπου*. Lamb.
- xv. 46. fundata—Angl. *sunk*.
- xvii. 3. Ordo, vel, disce quæ amicus adhuc docendus [sup.
ipse,] censet; vel, disce adhuc docendus, quæ amicus
censet.
- xviii. 17. Ordo, Et vere [Ang. *and in truth*] ætas altera sordet
pret. ut non, &c. i. e. in truth a second life would be a
mean recompense, for not, &c. &c.
70. vel "retinent fideliter" vel "commissa fideliter." Ang.
told in confidence.
- II. Ep. i. 19. sic collige. Ang. *gather from this*.

- i. 194. Juv. Sat. x. 33, &c.
 ii. 192. datis—fortasse ab hærede ipso, ut muneribus gratiam et hæreditatem sibi conciliaret.
 A. P. v. 97. projicit ampullas. Ἀπό μοι λόγον
 Τοῦτον, στόμα, ρίψον.
 Pind. Olym. 9.
 132. Vigerus de Idiot. p. 87.
 234. dominantia—ab omnibus passim usurpata et quodammodo in sermone vulgi dominantia.
 284. Turpiter—Ang. *to its shame*.
 400. vel “divinis vatibus,” vel “nomen divinis” *the term “divine.”*

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LITERARY INTELLIGENCE.

IN THE PRESS.

STEPHENS' GREEK THESAURUS, No. XI.—(i. e. Part IX. of the Lex.) Price 1*l.* 5*s.* 1. p. 2*l.* 12*s.* 6*d.* The prices will hereafter be raised again. The whole to be comprised in 39 Nos. or all over to be given gratis.

* * We have received several communications on the attack of the Quarterly Reviewer on this important work. We have room to insert only the following, from two illustrious scholars—one on the Continent, the other in this country; the former addressed to one of the Editors, the latter to ourselves:

“— Si quos habes obtrectatores inter populares tuos, non habes apud externos. Et profecto quod jure reprehendant, neque ego video, nec facile alius æquus arbiter videat. Quare miror equidem, si tibi obtrectare, ac non potius gratias agere volunt, qui tam ingratum laborem subieris. Sed illi ipsi, qui nunc tibi invident, et utentur opera tua, et facto primum, postremo etiam verbis, se tibi obstrictos fatebuntur.”—

“— I am convinced that the attack on the Thesaurus must have originated in some motive less pardonable than literary ostentation. It was answered, in No. X., in an able and scholar-like manner. I think the public greatly indebted to the Editors for a work so eminently conducive to the support and extension of learning.”—

The Second Volume of Sir W. Ouseley's *Travels in Persia* will shortly be published.

No. III. of Mr. Bellamy's *New Translation of the Bible* will be published in a few days.

In the press, Ovidii Metamorphoseon Libri XV. a Planude Græce redditi, edente Jo. Fr. Boissonade.

The concluding volume of RYAN'S BIOGRAPHICAL DICTIONARY OF THE WORTHIES OF IRELAND, 8vo., is in the Press, and expected to appear early in the ensuing year.

The *Hebrew, Chaldee, and Syriac* Parts of Mr. Nolan's *Polyglott Grammar*, will be ready for Publication in a few days.

A *Collectanea Minora*, containing the following extracts: 1. The History of Joseph and his Brethren, and the Decalogue, from the Septuagint. 2. The Lord's Prayer, and other extracts from the New Testament. 3. Extracts from the Cyropædia of Xenophon, from the Dialogues of Lucian, the Odes of Anacreon and Tyrtæus. 4. The whole of the first Book of the Iliad. 5. Copious Annotations, explanatory of Phrases, Idioms, &c. 6. A Lexicon of all the Vocables that occur in the Extracts. By Professor DUNBAR.

The Archdeacon of *Lincoln* is reviewing the unpublished MSS. of Dr. *Cudworth*, in the *British Museum*, in order to a complete Collection of his Works, with the Addition of *Mosheim's* Notes abridged, of further Notes by the Archdeacon, and of some further Particulars to the published Works of *Cudworth*.

Damascii philosophi Platonici, qui ultimus in Cathedra Athenis ad Justinianum usque florente docuit, ἀπορίας καὶ λύσεις περὶ τῶν πρώτων ἀρχῶν huc usque typis non vulgatas, cum adjunctis ejusdem fragmentis maximam partem philosophicis ex Photio, Suida, Simplicio, Philopono etc. collectis, et aliis de hoc genere scriptoribus, et ipsis ineditis, e Bibliotheca Monacensi, propediem edet Jo. KOPPIUS, Prof. hist. et antiq. litt. in Lycæo Monacensi, sumtus erogante Volke, bibliopola Vindobonensi.

The edition of Cleomedes, by M. Bake, is finished, and will soon appear at Leyden.

Theocritus and his scholiast, with the notes of M. Hamaker and of M. Geel, are just published in the same town.

M. P. Boscha is preparing a new edition of the Latin Poems of Janus Secundus.

The University of Leyden has suffered a very great loss by the death of Professor Borger, author of an excellent Commentary on the Epistle to the Galatians. He had promised an edition

of the works of Julianus. M. Van Heusde, M. Peerikamp, M. Reuvens, are mentioned as likely to succeed him.

Lusus, seu tentamen rhetoricum in festum Sanctæ Barbaræ: adjuncta sunt argumenta duo Græcanica, auctore L. J. Le Clerc Dupuy. Paris, 1820.

Jo. Rud. Thorbecke *Commentatio de C. Asinii Pollionis Vita et Studiis Doctrinæ. Accedit C. Tac. Chr. Reuvens Epimetrum de quibusdam monumentis cum Pollionis historia conjunctis, et tabula lithographa. Leiden. 1820.*

Commentationes Latinæ Tertiæ Classis Instituti Belgici. Vol. primum, 1818. 4to. Continentur hoc volumine: I. Historia Classis tertiæ; II. H. Const. Cras Disputatio pro linguæ Latinæ inter Eruditos usu; III. Hier. De Boschi Dissertatio de Horatii Epistola ad Pisones de A. P.; IV. Dav. Io. Van Lennes pro Imperatore Gallieno Disputatio; V. H. Const. Cras Commentatio de novis quorundam eruditorum opinionibus, quod attinet ad locum de Jurejurando; VI. Io. Lud. Schræder Disputatio qua Socratis sententia de physicæ disciplinæ studio exponitur; VII. Io. Wilnet Commentatio de Vita Labidi, unius ex VII. priscorum Arabum poëtis publico honore ornatis.

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CLASSICAL.

*The Delphin and Variorum Classics, Nos. XXI. and XXII. Containing Tacitus. Octavo, price 1*l.* 1*s.* each No.; 12 Nos. are printed in the year.*

*Aristarchus Anti-Blomfieldianus, &c.—FIRST PART. 4*s.* 6*d.**

The author of the Diatribe on the new Edition of the Thesaurus was personally severe on Mr. Barker. The latter, in this Pamphlet, is by no means deficient in the adoption of the same tone in reply. His principle seems to be, *Τὰ σῦλλα σῦλλα, τὴν σκάφην σκάφην λέγω.* Je ne puis rien nommer si ce n'est par son nom, J'appelle un chat un chat—

We have not room at present to give a specimen of this pamphlet, which is of a nature interesting to the scholar and the critic.

Carmina Homérica, Ilias et Odyssea a Rhapsodorum Interpolationibus repurgata, et in pristinam formam, quatenus recuperanda esset, tam e veterum monumentorum fide et auctoritate, quam ex antiqui sermonis indole ac ratione, redacta; cum Notis

et Prolegomenis, in quibus de eorum origine, auctore, et ætate; itemque de priscæ linguæ progressu, et præcoci maturitate, diligenter inquiritur opera et studio R. PAYNE KNIGHT. 8vo. imperial. Price 1*l.* 5*s.*

We hope shortly to give some account of this work.

PHINGALEIS, sive *Hibernia Liberata*, Epicum OSSIANIS Poëma, e Celtico sermone conversum, tribus præmissis dissertationibus, et subsequentibus notis: ab ALEXANDRO MACDONALD. 8vo. 1820.

This Poem is judiciously introduced by the following dedication to the Duke of Sussex, who is as conversant in the Latin, Greek and Hebrew languages, as in the modern tongues of Europe; whose learning and taste are displayed in the magnificent library which he has collected at Kensington Palace; and who is equally distinguished for dignified liberality and engaging affability.

Pulchra, Caledonio jamdudum condita versu,
Carmina fert animus late vulgare per orbem.
Non injussa cano; mihi nec fiducia cedit,
Auspiciis firmata tuis, AUGUSTE, secundis,
REGIE DUX, alium cui dat SUSSEXIA nomen,
Quique genus, sceptrumque ornas, famamque Tuorum.
Nunc, age, diductas verbis numeroque Maronis,
Accipe Phingaleas laudes, quas ore sonoro
Sæpius Ossianes cecinit convallibus altis;
Inde novos dabitur fors me, Vir magne, labores
Vincere, virtutemque tuis extendere factis,
Brachia telluri qua porrigit Amphitrite,
Dum vaga sæcla reget Cœlus, dum sidera pascet.

CRIEFF, Idibus Maii, 1820.

In an elegant Latin Dissertation the author treats on the antiquity of the Poems of Ossian, compares his subject, plot, sentiment, and style, to those of Homer and Virgil, and gives his idea of the versification proper to be adopted in the translation.

When we consider the difficulty of exhibiting in Latin verse so many names, which the reader will be apt to say, "versu dicere non est," we must in candor speak most favorably of the execution. We have not room for large extracts; we shall be satisfied with giving, at random, the conclusion of the second book.

Comalis illa volens animum explorare fidemque,
Arma capit demens; egressaque sola vagatur

Littore. Prospexit ductor, dirumque putavit
 Grumala devenisse locos: quatit ilia; pallet;
 Omnia jam tenebris sentit nigrescere circum;
 Intenditque arcum. Volat acta sagitta per auras;
 Et moribunda suo versat se sanguine virgo.
 Pervolat ille ferox, late loca questibus implens.
 Quis te, dicebat, quis habet, mea maxima cura,
 Nympha decora, locus? quis te male sustulit error?
 Concava saxa silent; silet omnis et undique tellus.
 Quod modo de manibus multa vi fugit in auras,
 Vidit anhelanti defixum virgine telum.
 Galvinamne, ait, extinxi? nec plura locutus,
 Irruit in collum. Solos per lustra ferarum
 Invenit miserans geminos venator amantes.

Inde ævum luctu Comal gemituque trahebat,
 Couditus in rubem; vestigia plurima fecit
 Virginis ad lectæ tumulum, lacrymasque ciebat.
 Classis ut hostilis gelida devenerat Arcto,
 Miscuit ille manus manibus; peregrinaque passim
 Agmina fundebat, quaque densissimus hostis.
 Jampridem invisam quærens abrumpere vitam.
 Quis tamen hunc posset cinctum fulgentibus armis
 Perdere? projecit clypeum: præcordia telum
 Invenit volitans. Tecum, Galvina, quiescit
 Littus ad æquoreum positus: vestrumque sepulcrum
 Navita prospectat, summis ubi pendet in undis.

Les Œuvres de Stace, traduites par Cormilille. Nouvelle édition, 5. vols. 12mo. Paris, 1820.

Satires de Juvénal, traduites par J. Dussaulx; Nouvelle édition, augmentée de notes, et précédée de notices historiques sur la vie de Juvénal et sur celle de Dussaulx, par N. L. Achaintre. Paris. 2 vols. 8vo.

Μέλισσα, ἡ ἡμερὶς ἑλληνικὴ, ἐκδομένη ὑπὸ Σ. Κονδοῦ Κερκυραίου. . . μετὰ Ἀγαθόφρονος Λακεδαιμονίου, πολίτου τῶν Παρισίων Τετραδ. B. Paris. 1820. 8vo.

Osservazioni su talune Iscrizioni Gladiatorie del sepolcro di Scauro in Pompei; lette alla Società Pontaniana nell' adunanza del 1 sett. 1814. dal Cav. M. Avellino, Segretario perpetuo.

Introduction à la Chronologie, par J. L. Guillaume, Professeur, etc., Paris. 1820. 12mo.

Prolusiones et Opuscula Academica, argumenti maxime Philologici; scripsit M. Birgerus Thorlacius, Prof. Ling. Lat. Ord. in Univers. Hafniensi. Vol. Tertium. Hafn. 1815. This volume contains, I. De Sacrificiorum humanorum apud Romanos. II. Duæ gemmæ antiquitates Christianas illustrantes. III. Mos Romanorum nomina civium bene merentium carminibus sacris inferendi. IV. Manuelis Philæ duo carmina anecdota, præmissa de ejus vita et scriptis dissertat. V. Irenarchæ, pacificus Asiæ magistratus Romanus. VI. Quid sit et quale pretium habeat veræ dictionis simplicitas. VII. Somnia Serapica, præcipue ex Aristidis *ἱεροῖς λόγοις* delineata. VIII. Antiquitates quædam Græco-Latinæ partim ex Plutarcho, partim ex gemmis illustratæ. IX. Epicedion in obitum Princ. Ser. Frideri Christiani. X. Epicedion in obitum Christiani Septimi. XI. Laudatio funebris ejusdem regis. XII. De Suerreri regis Norvegici historia. XIII. Res gestæ Caroli Infortunati. Textus Islandicus nunc primum editus, Latine versus. XIV. Describuntur tres Codices pergameni auctorum Latinorum, qui nunc in Lollandia Danorum servantur, &c.

De Aristogitone Oratore Attico Prolusionem scripsit Birger. Thorlacius. Hafn. 1809.

Scriptiuncula de Marcello Sideta prolusit Birg. Thorlacius. Hafn. 1819.

De Joanne Sarisberiensi prolusit Birg. Thorlac. 1819. 1820. Hafn.

De Inscriptione Latina Romæ anno superiore detecta prolusit Birg. Thorlacius. Hafn. 1820.

De Lege Rulli Agraria scripsit Birg. Thorlacius. Hafn. 1805.

BIBLICAL.

Grotius De Veritate Religionis Christianæ. A new Edition for Schools and Students, with the notes of Grotius, Le Clerc and others translated into *English*. duod., pr. 6s. just printed by Mr. Valpy.

A second Edition of an Historical Epitome of the *Old and New Testaments*, and that of the Apocrypha; in which the

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Classical Manuscripts, &c.—Mr. Giardin, the French Ambassador at Constantinople, has sent to Paris fifteen valuable works in Arabic from the Imperial Library at Constantinople, among which are the complete works of Plutarch and Herodotus! The works of Aristotle, Hippocrates, Livy, Tacitus, Sallust, &c. are known to have been translated into Arabic, and might be discovered and purchased by well-directed search after them, at Fez, Morocco, or some other ports of West or South Barbary. —Mr. Jackson, in his recent travels in those countries, annexed to Shabeeny's Account of Timbuctoo and Housa, page 325, says, "It is more than probable, that the works of many Greek and Roman authors, translated during the æra of Arabian learning, are to be found in the hands of literary individuals, in several parts of West and South Barbary!" Mr. Jacks, Librarian to the Royal Library at Bamberg, has discovered there a manuscript of the Roman History of Eutropius, which was probably brought from Rome by the Emperor Henry, the founder of the Bishopric of Bamberg. The MS. is more complete than any of the best editions hitherto published of this author, and very likely to correct a number of false readings. Professor Goeller, of Cologne, had previously discovered in the Royal Library a MS. of Livy. Professor Cramer, at Kiel, discovered two

years ago, in the library of the Convent of St. Gallen, a MS. of the eleventh century, containing illustrations of Juvenal, which are said to be of greater importance than any hitherto known. He has now published a specimen on occasion of the King's birth-day, under the title of "*Specimen novæ editionis scholasticæ Juvenalis.*"

Dr. Gesenius, who, with Lord Guildford, has been recently transcribing some Arabian MSS. at the Bodleian Library, has nearly completed the singular task of translating the Book of Enoch from the Abyssinian language. The language resembles the Arabic, one fourth of the words, perhaps, being radically of that tongue, in which the learned Doctor is well skilled, while he is also one of the most celebrated Hebrew Scholars of the Continent.

Classical Manuscripts.—The Abbé Amadeus Peyron, Professor of Oriental Languages in the University of Turin, has discovered some fragments of Cicero in a MS. from the Monastery of St. Colomban di Bobbio, a town on the Trebia, in the King of Sardinia's dominions. This MS. contains important new readings of orations already known, and confirms the identity of several texts which have been cruelly tortured by indiscreet critics. It contains, besides, fragments of the orations, Pro Scauro, pro M. Tullio, in Clodium, orations which are unfortunately lost. Some of these fragments had been already published by M. Mai, after a MS. of the same library at St. Colomban, preserved in the Ambrosian Library at Milan; so that at the first sight those two MSS. would appear to have originally made but one. But the difference of the writing, that of the parchment, the circumstance that one of these MSS. is written in three columns and the other in two, as well as that several deficiencies in the Ambrosian MS. are supplied by that of Turin, leave no room to doubt of their being copies essentially different.

The great Helenist and Orientalist, Ariston of Samos, fell a victim to the late conflagration at Constantinople, and all his precious MSS. (amongst others, that containing the entire history of his extensive travels over great part of Asia, Oceana, Africa, and Europe,) were destroyed. It is said, his fellow-traveller, the Chevalier de Rienzi, will shortly supply this deficiency, with the addition of his own travels in America and England. From the specimens which this gentleman has given the public of his productions both in French and Italian, his travels may be expected to be very interesting.

Herculanean Manuscripts.—The following is the method that has long been pursued, in the unrolling of these important records of antiquity :

Every manuscript looks exactly like a piece of charcoal cut into the shape of an ancient *volumen*, and it requires the greatest care to prevent it from crumbling into mere coal-dust. For this purpose, the outer part is covered with very small pieces of skin applied to it with a light glue or liquid gum. The roll is suspended on two ribbons, fastened to an upper board, which, with two parallel supporters, forms a sort of frame, of the shape of a Greek *pi*. (II.) The roll is, moreover, tied with two small threads to two pegs, which, being gently turned, unfold it by very slow degrees. As far as the whole of what was seen outside has been covered with skin, and glued together, to prevent its falling to pieces. The pegs are of course fastened on the upper board also, and the beginning of the volume is drawn upwards by them, so as always to leave the unexplored part of it resting on the ribbons by means of its own weight. The side-boards have no other use than that of supporting the upper one. It is difficult to make this description quite clear to those who have not seen the thing itself ; but the simplest machinery is often very difficult to be described.

It is impossible to avoid the loss of some part of the manuscripts, which the violent action of the heat, combined with other accidents, has either melted together, or so completely fastened, that they cannot be drawn asunder entire ; but these blanks are not nearly so numerous as might be expected. The writing of the Grecian manuscripts is so uncommonly beautiful, that it makes the task of decyphering them, as fast as they are unrolled, comparatively easy ; the Latin ones are much more difficult. The whole of the inside of the rolls is black ; but a slight difference of shade renders the ink sufficiently perceptible. The invention does the highest honor to the man who first conceived the possibility of unrolling a piece of charcoal. Millions of well-informed men would have thought it absurd to undertake it.

There are in all seventeen hundred manuscripts in the Studio, of which three hundred are already unrolled. The eyes of all the amateurs of classics are anxiously turned to the discoveries which may be made by these means, and they are justly impatient to see the result. Hitherto, the most valuable of the works which have been unrolled, are a treatise by Epicurus, and several others by his disciple Philodemus, on music, rhetoric, virtue, and vice."

Modern Greeks.—The Public Schools established at Smyrna and Chios have hitherto been attended with the happiest success. The great College of Chios is particularly distinguished, and students flock to it from all parts of Greece. Its three most celebrated Professors are Bardalochos, Seleri, and Bambas. Bardalochos has published a Compendium of Experimental Philosophy, and an Essay on Greek Pronunciation, in which the modern Greek etacism is treated with more than usual leniency. Professor Seleri has nearly ready for the press, a Manual of Mathematics, selected from his Lectures. Bambas, who for a long period studied Mathematics, Philosophy, and Natural History, in Paris, is now about to publish, in the modern Greek language, an elementary book on Chemistry from Thenard. His Compendium of Rhetoric has already had an extensive circulation. Some time ago, a new printing-office was established at Chios, the whole apparatus for which was brought from Paris. (*See Part i. p. 253; Part ii. page 61.*) A German, named Bayrhofer, is at the head of this establishment.

Chios at present enjoys perfect tranquillity; for in consequence of an agreement entered into with the Turks, it is governed entirely by Greek Magistrates. In the meanwhile large sums are devoted to the maintenance of public Institutions—a Library is forming under the superintendence of the celebrated Greek Scholar, Coray of Paris; through the liberality of private individuals, about 30,000 volumes are already collected. The College of Chios at present contains about 700 students, and their numbers are constantly augmenting. Professor Kaumus is at the head of the College of Smyrna; he has published a System of Philosophy, in 4 vols. modelled after the system of Professor Krug, of Leipsick. The work is dedicated to Coray.

These improvements among the Modern Greeks must naturally tend to render their language popular throughout Europe, Weigel, the bookseller of Leipsick, has published an excellent Dictionary and a Modern Greek Grammar by Professor Schneider; and in England there has lately appeared a very useful little Grammar of the Modern Greek language, by Dr. Robertson, who is a member of the Philomusæ Society of Athens, and of the Ionian Academy. The stereotyped editions of the Greek authors published by Tauchnitz of Leipsick, are extensively circulated throughout Greece on account of their cheapness. Weigel is also engaged in preparing a corrected edition of the principal Greek prose writers and poets, which is to be

published under the general title of the "*Bibliotheca Græca*;" it will no doubt be eagerly sought after in Greece. Even the observations on Greek geography are gradually acquiring fresh accuracy. The learned Sir William Gell has lately written on this subject. His topographical works on Argolis, Ithaca, and Morea, may justly be styled classical. He has lately published an "*Itinerary of Greece*," departing from Corinth and traversing Attica in every direction, and describing the longitude and the situations of the places with the utmost accuracy. From Attica he proceeds to Bœotia, Phocis, Locris, and Thessaly; his plan also embraces the islands of Ægina and Salamis. He is at present, in conjunction with Col. Leake, occupied in drawing up a map of the whole of Greece, on the scale of a foot to every degree. The Athenian Society of the Philomusæ, which was instituted by the Vienna Congress in 1815, proposes sending four young Greeks to Italy and Germany, to complete their education: the Society consists of 300 members, most of whom are foreigners. According to letters from Mr. Robert Pinkerton, that active agent of the British Bible Society, it appears that a Society for the Promulgation of the Gospel has been established at Athens. The Archbishop residing at Constantinople has been chosen President, and the British Consul, Logotheti, together with Mr. Tirnaviti, are Vice-Presidents.

The modern Greeks speak a language resembling that of the ancients in almost every respect. But time, conquest, slavery, the barbarism of ages, have introduced some new terms, and altered the rules of syntax, in certain points. The Greek inhabitants, however, understand pretty exactly all the ancient Greek, when it is spoken in the pronunciation now in use, which seems to have been that of the time of Constantine. As the two languages accord in so many points of contact, the modern Greek may be considered as a mere idiom confined to the lower classes of society, and which it would be well to remove, as far as it may be practicable, by recalling the ancient.

It is curious to observe the gradual disuse of Greek among the Greeks, produced by the change of their residence. In Greece the Turks speak only Greek; in Constantinople the Greeks speak both Greek and Turkish, but only the former to each other; in Asia Minor, along the coast, they can speak Greek when addressed in it, but talk Turkish to each other. And in the interior parts of Asia Minor, they know no other language than Turkish.

NOTES TO CORRESPONDENTS.

In our next Number we shall commence Mr. R. PAYNE KNIGHT's *Inquiry into the symbolical Language of ancient Art and Mythology*. A few copies only of this Tract have been printed for private circulation, but are now out of print.

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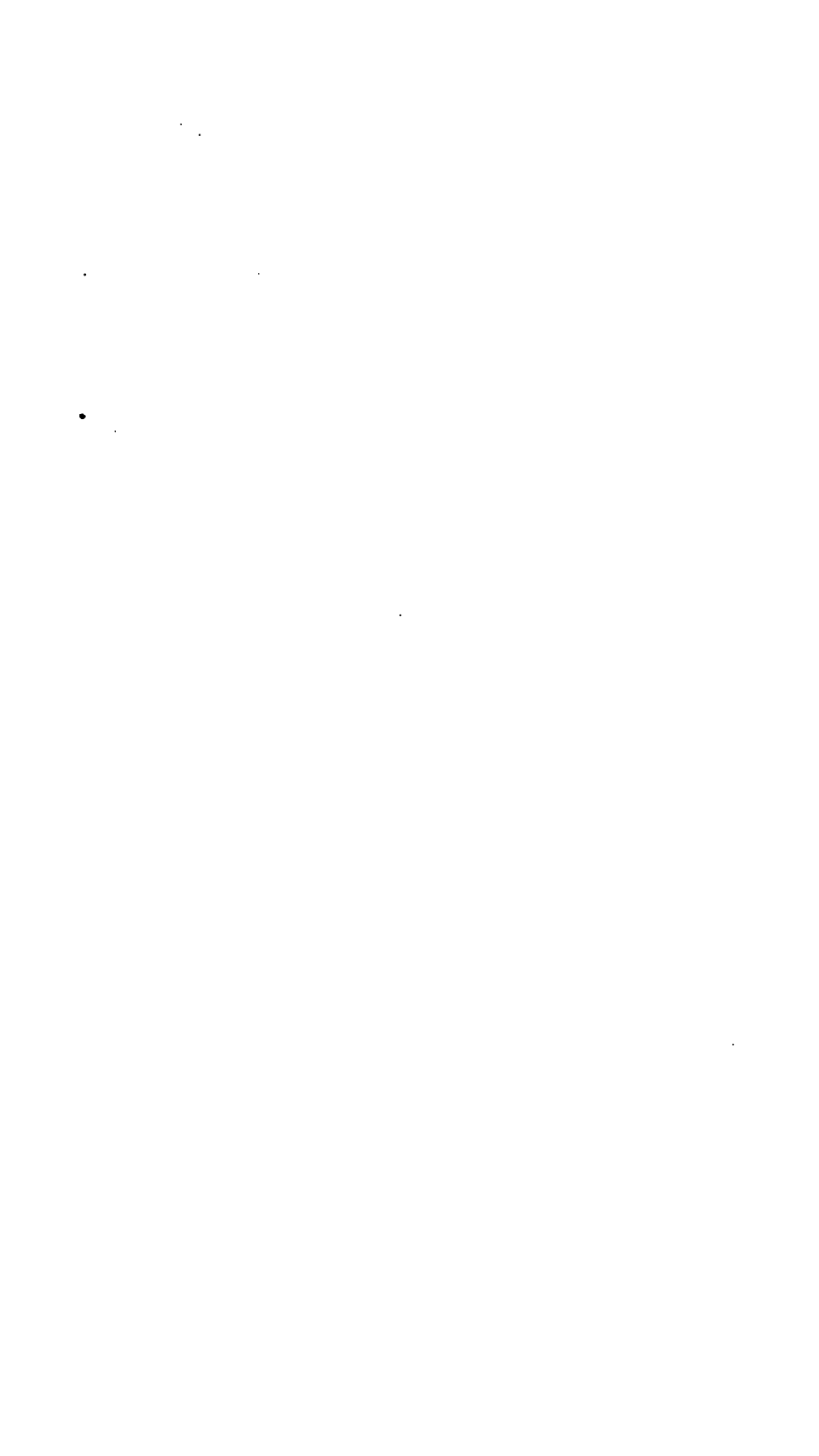
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